

Paradise Lost; Paradise Regained.

A Sermon by Robt. G. Huggins

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Brethren, Sisters, and Friends:

The word paradise philologically is a word which is difficult to trace. It cannot be traced to its root, but wherein it is found in classical writings it is a word that represents bliss, peace, and prosperity, things that are beautiful, etc.; especially, however, representing a garden, an orchard, or that which is enclosed and protected. (*a*). This meaning is one that is represented in the scriptures as belonging to the kingdom of God; for when the kingdom of God is established everything conducive to man's happiness is obtained. Man will be protected from human despotism and tyranny and be abundantly blessed by heaven's blessings.

But the first part of our proposition is paradise lost. What does this mean? You have, of course, read of Milton's work "Paradise Lost." We know that paradise has been lost. We frequently talk about it, but what do we understand by the use of the term "paradise lost?" For an account of this we shall have to go back to the beginning of things as recorded in the book of Genesis.

Paradise in Eden.

In the account of man's creation we read: "And the Lord God planted a garden eastward in Eden" (Gen. ii: 8). Now the word "garden" has a similar meaning to the word paradise. It means pleasure and happiness. Here is a garden, then, that represents happiness; hence it designates a place and also represents a condition. While it is descriptive first of a place it also involves a happy condition. This garden God planted eastward in Eden; and here let me call your attention to the fact that the Septuagint rendering of this verse is that the Lord God planted a paradise eastward in Eden, using the word "paradise" instead of "garden." Paul in his letter to the Hebrews writes as follows: "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet, for in that he put all in subjection, he left nothing that is not put under him" (Heb. ii: 6-8). We find in the Psalms these words are applied to the same matter that Paul is here alluding to, where the Psalmist says: "O Lord, our God, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him, and the son of man, that thou

visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth" (Ps. 8). Here is a reference to the condition of things in the beginning when God created man, the heavens and the earth, planted a garden or a paradise eastward in Eden, where everything conducive to man's happiness was obtained and when everything was pronounced "very good." The apostle Paul referring to that time says: "Thou madest him a little lower than the angels, thou crownest him with glory and honor, and didst set him over the works of thy hands."

Now while this is true of the past in relation to the condition of our first parents, he says, "We see not yet all things put under him." Are we then left without hope, seeing that all things are not under him, seeing he has lost dominion over all things? Everything was harmonious, blissful, peaceful and happy—"very good," as expressed in the words of Moses. We find now, however, a state of unrest; we see not all things in subjection to man but everything out from under his control. Are we without hope? No, for we see "Jesus crowned with glory and honor." There is a hope then. When things were first planted in Eden everything was very good and placed under man: he transgressed the divine law; paradise was lost,

and consequently all things are not now in subjection to him. He is now an outcast from God. It is declared to him: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. iii: 17, 19). This is the condition which is characteristic of paradise lost—sorrow, sickness, pain, and death. "But we see Jesus," says the apostle, "crowned with glory and honor;" hence there is a hope of paradise being regained by another man, the second Adam. These two men being the two federal heads of the human family, the apostle referring to them says: "By one man sin entered into the world, and death by sin" (Rom. v: 12). By the first man we lost paradise; by the second we shall regain it.

What is this paradise that was lost? Some use this word paradise thinking it contains the idea of a disembodied existence somewhere away from the earth. They do not understand that paradise is the inheritance of the earth. It is expressed by some as "the saint's secure abode." But supposing that we were to admit that paradise was a word descriptive of a place like this, and that we were permitted at death to go to that place, that would not be paradise regained, for it is not supposed that the place we are to go to was ever lost. Heaven and paradise with our orthodox friends mean the same thing; and it is supposed that when we go to heaven it is regained. The paradise that we are talking about and the paradise of the Bi-

ble is a paradise to be regained, and consequently implies one that was lost. Where do we find paradise to begin with? "The Lord God planted a garden (paradise) eastward in Eden." There he placed our first parents and pronounced things very good. The loss of this was the loss of paradise. Man became an outcast under a sentence pronouncing sickness, pain, sorrow, and death upon him. Now, then, if the earth is brought back to a state of blessedness, and man is brought back to a state of happiness, then we shall have paradise regained. The very paradise that has been lost will be regained.

The word paradise only occurs six times in the scriptures. In two places it is translated "orchard," (*b*), in one place "forest," (*c*); and three times we have the word in its Anglicized form, paradise. In one place we read, "Verily I say unto thee today, shalt thou be with me in paradise" (Luke xxii: 43); in Corinthians we read, "He was caught up into paradise" (II. Cor. xii: 4); and in the Apocalypse we read: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii: 7).

The Thief on the Cross.

It is supposed by some that when the Saviour said to the thief, "I say unto thee today, shalt thou be with me in paradise," that he meant heaven. Indeed this is admitted to be the strongest proof that our orthodox friends have that we shall go to heaven at death. But the scriptures say that "The dead know not anything" (Eccles. ix: 5);

“The dead praise not the Lord, neither any that go down into silence” (Psa. cxv: 17); “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Psa. cxlv: 3, 4). When we thus show that man when he is dead is dead and unconscious, we are at once pointed to the thief and asked what does this mean, Christ promised he would be in paradise? But when you examine it you will find that it does not teach what it is supposed to. Let us turn to it: “But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? * * * * And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee today, shalt thou be with me in paradise” (Luke xxiii: 40-43). Now what does the thief ask for? “Remember me when thou comest into thy kingdom.” What does the Saviour promise him? “Thou shalt be with me in paradise.” What may we conclude from the question and the answer? That what the thief called “the kingdom” the Saviour called “paradise.” For the thief to ask that he might be remembered when the Saviour comes into his kingdom was answered by the words: “Thou shalt be with me in paradise.” *Then to be in the kingdom when the Saviour shall come into that kingdom, is to be in paradise when the Saviour comes to regain or restore paradise. Hence to set up the kingdom of God is to restore paradise.* What do we have in the beginning of things, when all things were put under subjection to man? There you have a

kingdom: man the governor or ruler having dominion. That dominion was lost. Paul says, "Hence we see not yet all things put under him, but we see Jesus." Therefore a time shall come when Jesus will have dominion and become universal king. When this takes place all things will be Christ's and paradise will be regained.

But let us return to the text. The thief says, "Lord, remember me when thou comest into thy kingdom." You will observe he does not say: "Lord, remember me when thou goest into thy kingdom, or when thou *goest* into heaven." If our orthodox friends had been there they would have said, "Lord, remember me when thou *goest* into thy kingdom." But the thief had a coming in his mind, not a going. Was the request he made in harmony with the teachings of the Saviour? Evidently. How shall we see that it was? Let us turn to the nineteenth chapter of Luke: "He said therefore a certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. And when he was returned, having received the kingdom, he said (to the faithful), 'Thou hast been faithful in a very little, have thou authority over ten cities'" (Luke xix: 12-22). What does this mean? They were approaching the city of Jerusalem, and they thought that the kingdom of God would immediately appear, and that was why he gave this parable to show them that before this kingdom could be established Christ must go to heaven and return, and that he would leave them upon the earth

until his return, saying, "Occupy till I come." He taught them that they would remain here on earth, and that he would come back, and that he would then call them into his presence, and that he would judge them according to their works. He teaches that when he returns he will reward them, not when they go to heaven. He says: "Let not your heart be troubled. * * * I go to prepare a place for you" (John xiv: 1-2). Does he say, "I will take you there?" Thus it ought to read if they were to follow him. Instead of this he says: "Ye shall seek me and shall not find me, and where I am thither ye cannot come" (John vii: 34). This is in harmony with his words, "Occupy till I come." It is not that if I go I will receive you there, but if I go I will come again and receive you. Hence he must return to the earth to receive his faithful servants, for he has positively said, "Whither I go ye cannot come."

This truth was more fully impressed upon their minds when the Saviour took his departure. If you will turn to the first chapter of Acts you will read these words of the angels that were especially spoken to the disciples to console them when Christ went into heaven: "And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?" (Acts i: 10-11). As he went into heaven so shall he come, "in like manner." They were reminded that their duty was to occupy till he

came. They were reminded of the words, "If I go I will come again." They would not expect to go to him, especially when he said, "If I go I will come again." Now the request which the thief made was a scriptural one: "Lord, remember me when thou comest into thy kingdom." He understood what the Saviour had been teaching, that he would come and establish his kingdom upon the earth. Addressing Timothy Paul says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom*" (II. Tim. iv: 1).

It is when Christ comes, then, that he is to establish his kingdom upon the earth or that paradise is to be regained; the thief understood this and hence made this scriptural request. The answer will be in harmony with the request. What is his answer? Jesus said unto him, "Verily I say unto thee;" some stop there and say, "To-day shalt thou be with me in paradise." But if you read it that way you will get into a difficulty. You will get into the difficulty of making the Saviour contradict himself. Do you ask, how? Well, if the Saviour went into heaven then, he did not die; but the scriptures tell us that he died and that he was buried and the third day he rose from the dead (I Cor. xv: 4). He could not be dead and buried and in heaven at the same time. But you say his soul went to heaven. To say that his soul went implies that something that belonged to him went, but that he himself did not go into heaven. You say the soul means the man; his soul went to heaven but his body died. Then Christ did not

die, and therefore you deny his death. Christ died, and the same Christ that died rose again. How could he be dead and buried and be in heaven? But you will insist his soul did not die but went to heaven; but do you not remember it is said, "He poured out his soul unto death"? (Isa. liii: 12). Do you not remember that it is written, "His soul was not left in *hades*"? (Acts ii: 31). So that his soul must have gone to *hades* or the grave. It would have been absurd to speak of his soul not being left there if it never went there. But it is stated by the Psalmist: "For thou wilt not leave my soul in hell;" or the grave, *hades*, "neither wilt thou suffer thine holy one to see corruption" (Psa. xvi: 10).

If Christ went to paradise or heaven that day, then we are met with another difficulty: When he met Mary after his resurrection, he said to her: "Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father and your Father; to my God and your God" (John xx: 17). He here declares that he had not ascended to heaven three days afterwards. If you say he went to heaven with the thief then you make him falsify himself. There is no necessity for this. Read what he says to the thief, and you will see that his promise is not, "This day thou shalt be with me in paradise." These marks of punctuation are not found in the original, and hence different translations give different punctuation. (*d*). So then let us read it in this way: "Jesus said unto him, Verily I say unto thee today, Thou shalt be with me in paradise." Ah! but you say "thou

shalt;” it says “shalt thou.” Yes, it is true it says “shalt thou,” but in the original it is the reverse; the “thou” is before the “shalt,” and consequently it says: “Verily I say unto thee to-day,” this day I tell thee, “thou shalt be with me in paradise.” When? At the time referred to by the thief in his request, namely, “*When thou comest into thy kingdom.*”

Now what is this kingdom of God, what has it to do with the earth? We find the apostle says of Christ: “Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts iii: 21). When Christ appears the second time, what is it for? To restore all things. When? Peter tells us it is “when the times of refreshing shall come from the presence of the Lord.” Christ was in heaven when these words were uttered. The words of the Saviour, “If I go away I will come again,” are perfectly in harmony with them. Paul says: “Unto them that look for him shall appear the second time without sin unto salvation” (Heb. ix: 28). When Christ appears the second time it is to restore all things. Notice what Peter says: “Whom the heavens must receive until the times of restitution.” There is to be a restoration, then. What is our subject? Paradise regained or restored. “The restitution of all things.” What has been lost? Man has lost dominion; he has lost his position in paradise; he has lost the way to the tree of life; driven an exile and an outcast from paradise under a sentence that condemned him to return to the dust; he has lost life, health—every-

thing. Consequently when Christ comes he comes to remove the evils for which Adam the first is responsible and will regain paradise. We read: "But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv: 21). Everything was pronounced very good in the beginning, but the earth became cursed as represented by the words: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, until thou return unto the ground" (Gen. iii: 18, 19); "By one man sin entered into the world." "For we know that the whole creation groaneth, and travaileth in pain together until now. * * * Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body" (Rom. viii: 22, 23). This body has become sin-stricken, hence Paul says: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii: 24). Here we have man in the condition resulting from the losing of paradise. But notwithstanding the fact that the curse has blighted this fair earth; notwithstanding the fact that man has brought sickness, travail, and sorrow in all their hideous forms to the uttermost parts of the earth; notwithstanding all these things my purpose, says Jehovah, has not been frustrated. "As truly as I live all the earth will be filled with the glory of the Lord;" "My word shall not return unto me void" (Isa. lv: 2). Paradise will be regained and everything be very good to the uttermost parts of the earth.

But how can this be accomplished? As we have already intimated, by the second Adam, the

Christ. We find David speaking of these glorious things, saying: "Give the king thy judgment, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness and thy poor with judgment. And the mountains shall bring peace to the people and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down"—here is his return; "*he shall come down* like rain upon the mown grass; as showers that water the earth. In his days"—the days of restoration spoken of by the mouth of all the holy prophets—"in his days shall the righteous flourish, and abundance of peace so long as the moon endureth. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth*" (Psa. lxxii: 1-8). That is what man lost in the beginning when he lost paradise, his dominion. He lost the habitation which God had given him when he planted the garden of Eden. The apostle Paul says: "We see not yet all things put under him," when he shall "have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust" (verse 9). "His name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed" (verse 17). When this time comes the Psalmist says: "Blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen and Amen" (verse 19). Here is the

time contemplated in the restoration of all things, or paradise regained. Christ having come down, bringing blessedness, and peace, and happiness to mankind, his dominion will then be to the uttermost parts of the earth, and consequently the dominion will be his. The prophet Daniel says, speaking of the time when the saints possess the kingdom: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii: 27). What does the text in Numbers say? "As truly as I live, all the earth shall be filled with the glory of the Lord." What is it here in the seventy-second Psalm? "Let the whole earth be filled with his glory." So "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi: 9). God in making this promise to his Son says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. ii: 8).

Paradise in the Third Heaven.

But the word paradise is used in II. Corinthians in a way that is puzzling to many: "I knew such a man (whether in the body, or out of the body (*e*), I cannot tell; God knoweth;) how that

he was caught up into paradise, and heard unspeakable words which it is not lawful for man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities" (II. Cor. xii: 3-5). Now with the popular idea in the mind these two verses seem to make heaven and paradise one and the same thing. But there is a third heaven spoken of. He says he was caught away into the third heaven and this third heaven, whatever it is and wherever it is, is the apostle's paradise. Let us see if we can find out where this third heaven is and then we shall see where paradise is. I will refer you to the apostle Peter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. And this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II. Pet. iii: 3-7). Here you will notice he is talking about the coming of Christ again. So far as we have gone we have the heavens which were "then" and the heavens which are "now." "The heavens shall pass away with a great noise. * * * Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II. Pet. iii: 10, 13). The

difference between the present heavens and earth and those we are looking forward to is this: In the new heavens and earth will dwell righteousness, but in those that will pass away righteousness does not dwell. The order of things which existed before the flood perished. The heavens and the earth which constituted the world which then was, perished. What heavens and earth perished by the flood? The heavens that declare the glory of God and the firmament that showeth his handy-work? No; these did not perish. "If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne" (Jer. xxxiii: 20, 21). These are perpetual; these shall not be moved. Why should he speak of the heavens that declare the glory of God as unrighteous? They could not therefore be in contrast to those that are to pass away. What then does the apostle allude to? He alludes to the religious, political and social system. They cared not for God. After that we come down to the heavens and the earth "which are now." The political system of the days of the apostles, the Romish system, the Jewish system, these were unrighteous. The apostle says the Jewish heavens had waxed old and were ready to vanish away (Heb. viii: 13). These things are spoken of as the heavens and the earth, just as the prophet says: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken" (Isa. i: 2). Of course this is not the physical earth. for it cannot hear. "The earth shall ree' to and

fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again” (Isa. xxiv: 2). This refers to the people of the earth. So we see the heavens and earth are used to represent the political order of things. “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. xxiv: 23). Why should they be ashamed? But it is not the beautiful orbs above; it is the political and ecclesiastical systems of mankind. The sun of righteousness, which is Christ, will rise with healing in his beams. In the new heavens and earth there will be righteousness, peace, and prosperity. There will be “Glory to God in the highest, and on earth peace, good will among men” (Luke ii: 14).

Now Paul was caught up or away into that third heaven. He was not shown the things in that first heaven of which Peter spoke. That was a matter of history. He was not shown the heavens of his own time, but he was taken away into the heaven wherein dwelleth righteousness. John says: “I was in spirit on the Lord’s day” (Rev. i: 10). What does he mean? He was taken forward to see the things that should be hereafter. Hence he saw the resurrection of the dead: “I saw the dead, small and great, stand before God” (Rev. xx: 12). “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. xx: 6). He saw the new heavens and the

new earth (Rev. xxi: 1). Hence Paul was caught away in the spirit, a trance some would call it, to see the time when God's glory would cover the earth. In these new heavens and earth wherein will dwell righteousness, Christ will be the sun, shining in all his glory; the ecclesia the bride, the moon, to reflect the light of the sun; the individual saints are the stars that shall shine in that glorious firmament of the new heaven as stars of righteousness (Dan. xii: 3). Here you have the new heavens and the new earth to which Paul was caught away, which he calls paradise.

Thus when the kingdom of God is established we have paradise regained; regained by Christ as the second Adam. It is the paradise that was lost; it is the earth, and that state referred to by the prophet Isaiah, when he invites us to come and partake in these glorious words: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55: 1-3). Make with you the covenant that was made with David; and the covenant that was made with David was that he should have an inheritance in that glorious kingdom of God which was to be established. He says: "He that ruleth over men must be just, ruling in

the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as tender grass springing out of the earth by clear shining after rain. Although my house be not so with God yet he hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation and all my desire" (II. Sam. xxiii: 3-5). In the contemplation, therefore, of this kingdom of God, David saw his salvation in the establishment of that kingdom. He saw paradise and Christ his promised son having the uttermost parts of the earth, as indicated in the promise: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Psa. ii: 8).

Tree of Life in the Midst of Paradise.

In the Anglicized form, paradise occurs the third and last time in Rev. ii: 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This text is invaluable in locating paradise. It declares that the tree of life is "in the midst of the paradise of God." If, then, we can scripturally locate the tree of life, we locate at the same time paradise. That table is in "the midst" of this room; all around it is the room. Then if the tree of life is in "the midst of paradise," all around the tree will be paradise.

The tree of life was once on earth, as we learned in the proem of this sermon. With the curse lifted it will reappear, as appears from Rev. xxii: 2-3: "On either side of the river, was there the tree of

life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

And there shall be no more curse."

Without mists or doubts the tree of life is here located on earth. It is on the "side of the river," and we never read of a "river" in heaven; its leaves are for "the healing of the nations," and we never read of "nations" in heaven—and if there were they surely would not need "healing"! And finally, the tree of life, the healing leaves, the flowing river, and paradise—all are to be where "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." How majestic in its range is this prophecy! From the beginning of earth's misery, it looks onward to the accomplishment of earth's restitution. One end of this rainbow-prophecy and promise dips down on paradise lost; the other dips into paradise regained (Rev. xxi: 5).

(a) Originally paradise was a Persian word. It was transferred from that tongue to the Hebrew; and from the Hebrew to the Greek; and from the Greek to the English. In his Analytical Concordance Young defines the word as meaning "park, garden, *ground*." This high authority locates paradise on terrestrial "ground," not in celestial realms.

(b) *Pardes* is translated "orchards" in Eccl. ii: 5: "I made me gardens and orchards (*pardes*), and I planted trees in them of all kind of fruits." The word occurs again in Cant. iv: 13, where it is rendered "orchard:" "Thy plants are an *orchard* of pomegranates, with pleasant fruits." From these passages it appears that a paradise was a tract of land planted with all kinds of fruit trees, enclosed like the garden of Eden, and irrigated to make the trees productive. When the waste places of the earth are comforted and made "like Eden," and the deserts are made "like the garden of the Lord," joy and gladness, thanksgiving and the voice of melody, will spontaneously burst from the lips of redeemed thousands in the restored paradise on earth; there will be "glory to God in the highest, and on earth peace, and good will among men" (Isa. li: 3; Luke ii: 14).

(c) Paradise in its Perso-Hebraic form, *pardais*, occurs in Nehe. ii: 8, where Asaph is called "the keeper of the king's forest" (*pardes*, paradise). From this paradise the king authorized Nehemiah to take "timber to make beams for the gates of the palace," etc. This paradise belonged to the king of Persia, and was located in Palestine. It was not up in the skies!

(d) The original Greek manuscripts of the New Testament were written without punctuation points and without any space between the letters of the words. As it will be both interesting and instructive to the reader to have a literal translation of Luke xxiii: 42, 43, 44, we give the verses as found in "The Triglott Evangelist's Interlinear Translation," printed in the manner in which the Greek manuscripts were written:

ANDHESAIDTOJESUSREMEMBERMELOORDWHEN
THOUSHALTCOMEINTHYDOMINIONANDSAIDTO
HIMJESUSVERILYISAYTOTHEETODAYWITHME
THOUSHALTBEINPARADISENOWITWASABOUTTHE
THIRDHOUR, etc.

(e) Paul's vision of paradise here is so intimately related with his being "in the body or out of the body," that the reader cannot appreciate our exposition of the vision unless he has a correct conception of this expression. For Paul to be "in the body" is, with popular theologians, for his immortal soul to be fastened to this "mortal coil;" and to be "out of the body" is for the soul to be freed from the body by death, when the soul, if righteous, will wing its flight in great rapidity to the throne of God in heaven. As Paul here is speaking of himself (verse 7), this interpretation makes him say about fourteen years ago he did not know whether he was in the body or out of it (verse 2). From this standpoint, he does not know whether he died fourteen years ago or not; is not certain whether he went to heaven or not!! Reader, if the difference is so small between having the immortal soul caged up in the body and flitting round free from it; between its being locked up in this bodily prison and basking in celestial bliss; between its being here on earth "in the body," and in heaven "out of the body," that Paul could die and not notice the change, could go to heaven and not be certain of it, either heaven is a very poor place, or Paul's intelligence after he got "out of the body" was at a very low ebb!

The truth frees us from such absurdities. "Whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause" (II Cor. v: 13). "Beside ourselves" is literally outside of ourselves, and stands opposed to being "sober." Now the Corinthians had called in question Paul's apostleship (I Cor. ix: 1-7); they had charged him with being "beside himself," "a fool" (II Cor. xi: 1, 26; xii: 6), "out of his body." To vindicate himself he "comes to visions and revelations" (verse 1), speaks of himself in the third person, and tells how God, "who knoweth," granted him visions of paradise in the third heaven;

and he modestly withholds his own opinion in the matter and says in substance: "Now whether this man is 'beside himself,' 'a fool,' or 'out of the body,' I cannot tell: *God knoweth*. And it is not likely that God, *who knows*, would thus honor me with such extraordinary visions and revelations as he has, if I were 'beside myself,' 'a fool,' or 'out of my body,' as you say I am." Thus Paul as a master of polemics vindicates himself and silences the reproach of his enemies.

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