

THAT PARADISE

Mimosa, N. C., July 9, 1920.
The Fool-Killer,
Boomer, N. C.

Sir:

Please read 2nd. Corinthians 12:4 and explain it to me. Where was this paradise? I am not looking for an argument. I am open for Conviction.

J. W. MURDOCK.

That's what I call the sensible attitude to take on such questions. When a man approaches me in that attitude of mind there is some satisfaction in talk-ink with him.

All right, Mr. Murdock. We will now proceed. You ask for an explanation of the 4th verses only, but it is necessary to notice the reading of the three preceding verses in order to get the matter straight. So let me quote the whole four verses:

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth); such a one caught up to the third heaven. And I knew such a man, (whether in the body or out of the body I can not tell: God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.—2nd. Cor. 12:1-4.

Now what is it that Paul says he is coming to? Listen. "I will come to VISIONS and REVELATIONS of the Lord." The first idea we get, then, is that the thing he is going to tell us about is a VISION. What is a vision? Is it the real, literal thing that it appears to be, or is it just an appearance? We all know it is just an appearance of something that is not real at the time when seen. But this vision that Paul saw, while not real at the time he saw it, was a picture of something that is to be real in the future. The vision that Paul tells about here was what you might call an exact duplicate of what John the Revelator saw on Patmos. They both saw the same things—in vision. But in neither case were the things or conditions ACTUAL at the time they saw them. They are still in the future.

Seeing, then, that the thing was only a vision, let us see what the vision was and how it all happened. Some people take this passage as proof that there is an immortal soul in man which can get out of the body and go off and live and see things independent of the body. But it proves nothing of the sort. Note carefully that it does not say a word about any soul. It is talking about a MAN. And this man that was caught up into the third heaven HEARD certain things. A man HEARS with his EARS and SEES with his EYES. And the ears and eyes are parts of the body. If a man's soul should leave the body and go to heaven, it would certainly leave the ears and eyes

behind. How then could it hear or see?

It is generally agreed, of course, that Paul himself was the man he was talking about, and he says he couldn't tell whether he was in the body or out of the body. But the theologians of modern times have assumed to know more about it than Paul himself knew, and THEY say he was OUT of the body. For pity's sake, how do THEY know, if HE didn't? They simply don't. But it suits their wild-eyed theories to have him OUT of the body, and so they teach it that way.

Paul was not any more out of the body when he saw this vision than John of Patmos was out of the body when he saw the things that he tells about. In each case it was simply a MENTAL PROJECTION INTO THE FUTURE. Things far in the future were supernaturally passed in review before their mental eyes so that the APPEARANCE was very vivid. We people of today, without divine aid, cannot project our minds into the future that way, but any of us can project our minds into the past, and actually SEE things that happened a long time ago. For instance, the cabin that I lived in when I was a little boy has long been torn down and destroyed. But I can shut my eyes today and see that cabin just as plain as I ever saw it in my childhood days when I lived in it. What do you call that? Do you think my soul gets out of my body and goes back thirty years and sees that cabin in actual existence? Oh, no! It is only my MEMORY that enables me to do that.

And what is MEMORY, and where and how does it operate? We all know that the seat of the memory is in the BRAIN, and we know that the brain is a part of the physical body. Therefore a soul separate from the body would have no brain, and as a natural consequence it would have no memory. It could not remember its own name, nor what its postoffice address was on earth, nor anything else about itself. Its past existences, if it had one, would be an absolute blank. It could not even be conscious of its own existence, because consciousness is so closely associated with memory that you can't separate them. If you couldn't remember that you were living five minutes ago you couldn't be conscious that you are living this minute. Did you ever think about that?

The thing that enabled Paul to see this wonderful vision of the future was what we might call an INVERTED MEMORY, that is, a memory turned wrong end foremost and poked out into the future. That's the way all the old prophets got their dope, and they got it straight, too, regardless of what the "higher critics" may think about it.

But you want to know about that Paradise. Wait a minute. We will get to that presently. The next point is about being "caught up" to that third heaven. "Caught up" is not a

true translation of the original. The Emphatic Diaglott renders it, "suddenly conveyed away." Wakefield puts it "carried away." Wyclif says: "raptured into paradise." Rheims' version reads, "rapt into paradise."

You see all the best authorities agree that the "caught up" idea is wrong. Paul was not "caught up", but "caught away," or words to that effect. And he was not caught away into a distant place, but rather into a distant TIME. The "third heaven" does not mean a series of heavens built up vertically one above the other like the floors in a sky-scraper. It means third in point of TIME, just as you would say the first day, the second day, or the third day.

The first heaven and the first earth, constituting "The World That Was," passed away at the Flood. The second heaven and the second earth, constituting "The World That Now Is," reaches from the Flood to the end of the Gospel Dispensation. The third heaven and the third earth will start when Christ begins his Millennial Reign on earth, and they will reach on through the Endless Ages. That will be what we speak of as "The World to Come," and that was what Paul saw in his vision. You can't find a syllable of Scripture to indicate that there ever was or ever will be a Paradise anywhere else except right here on this earth. Here is where paradise was first established; here is where it was swapped off for an apple and lost; and here is where it will be re-established in the future.

The word "paradeisos" is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian. In Gesenius and Robinson's Hebrew Lexicon it is defined thus: "A paradise, an orchard, an arboretum, particularly of pomegranates, a park, a fruit-garden; a name common to several Oriental languages and especially current among the Persians." Josephus calls the gardens of Solomon paradises and Berosus (quoted by Josephus) says that the lofty gardens erected by Nebuchadnezzar were called the "Suspended Paradise."

So you see the word "paradise" means something like a beautiful park or garden filled with fruits and flowers. The Garden of Eden was just that kind of a place—it was a paradise and in due course of time that paradise is going to be restored and enlarged to cover the whole earth. That was the paradise that Paul saw in his vision. With his "inverted memory" he saw this earth with the curse of sin removed—saw it renewed and beautified, and prepared as the final home of the redeemed.

When we learn something about the TIME features of the Bible, and how to calculate in terms of ages and dispensations, a lot of things that had puzzled us are made plain and easy.

SPIRITIST LITERATURE

I get many book catalogues and announcements of new books as they come from the press. I am not able to buy all of them—and no human being could possibly read half of them—but by studying these lists I can keep pretty close track of the trend of present-day literature.

Well, one thing I notice is that there is now being turned loose on the world a regular flood of new books on Spiritualism—nearly all advocating or defending it. The big publishers seem to be mostly on the devil's side, and if a book exposing Spiritualism were offered for publication it would almost certainly be rejected. I could write a scorching on that subject myself, but what would be the use? No publisher would touch it.

Five or six new books of Spiritist propaganda appear each month, and because the people have been brought up on the Immortal Soul lie, they are falling into this new trap by the millions. There seems to be no way to stop it. Men of reputation like Oliver Lodge and Conan Doyle have lent the prestige of their names to it, and the world is going raving bekussed over "talking with the dead."

In spite of the fact that it is against all reason, all science and all Scripture, they will still cling to it like a puppy to a root and refuse to listen when I offer to tell them the truth about it. Nobody can answer my questions nor explain how the dead can be alive, but they insist on believing it—because the devil says it is so.

CORRESPONDENCE.

Lee Gill, 1304 Fourth Street., Wichita Falls, Tex.—I got The Fool-Killer yesterday and when I had read it I felt so good I just turned out and nabbed a few subs. Though I have not been guilty of it before I am in it now. So send the Fool-Killer to these seventeen names for which I enclose \$4.25. Hurry it along to these names, and please do not miss any of them. I will send my renewal soon.

T. M. Littleton, Salem, S. C.—I am sending you a club of five, and please send the paper to the enclosed names. I am paying for them myself, because I want them to hear the truth. I can say to you that I have been fighting this blasphemous doctrine of Eternal Torment for ten years, and I am getting some of their eyes open on the matter. I tell them that the Bible doesn't teach anything of the sort, and I proved it by the pure Word of God. So I'll stand by you in the truth.

J. C. Simpson, Wellsville, Ohio.—I am sending in a small club to the greatest little paper on earth. I have been a constant reader for a long time, and the only fault is we don't get it often enough. Keep her booming.

W. R. Calloway, Haworth, Okla.—I like your little paper. It hits along the line that I have been thinking on for some time, and I am glad to know that such thoughts are being put in print so they will reach the people. I enclose herewith a club of five.