

**INTIMATIONS OF HOLY
SCRIPTURE AS
TO THE STATE OF
MAN AFTER DEATH**

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STATE OF MAN AFTER DEATH.

BY THE
REV. W. H. KARSLAKE, M.A.,
*Assistant Preacher at Lincoln's Inn, Vicar of Westcott, Dorking, and Late Fellow and
Tutor of Merton College, Oxford.*



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TO
H. B. LINDSAY, ESQ.,
AND
MRS. CHARLES MILNER,
TO WHOM
THEIR DESIGN AND EXECUTION ARE DUE,
THESE PAGES ARE
GRATEFULLY INSCRIBED.

P R E F A C E.

THE following Lectures contain the substance of addresses delivered before the Honourable Society of Lincoln's Inn; but they have been somewhat changed in form, to adapt them to more general use.

The main object of the Author has been to show what Scripture does, and what it does not, reveal to us as to the state of man after death. Before all other replies to negative teaching (it has been truly said), some clearing up of the positive teaching of Scripture is required.

The question, accordingly, here considered is not at all whether certain views as to the condition of men in a future state are to be regarded as true or false on other than Scriptural grounds, or whether certain difficulties felt with regard to them, and objections raised with reference to them (supposing they are distinctly taught in Scripture), are

valid or not. The question here is, What exactly is the teaching of Scripture on these points?

That man *does* exist in some condition after death, is, by the nature of the case, not argued here, but assumed.

Three Lectures are devoted to the question of what is intimated in Scripture as to man's state between death and the resurrection; and three to the consideration of its teaching as to man's condition after the resurrection and the judgment of the great day. Of the remaining Lectures, the first gives the general principles on which the inquiry is conducted, while the last sums up the conclusions arrived at in a general view.

The general *speculative* result to which the considerations here brought forward will be found to lead is, that Holy Scripture does not give us grounds in many cases for absolutely determining either those points which are emphatically denied by many, or those which are as positively affirmed. It maintains, indeed, a remarkable *reserve* with regard to speculative matters, especially with regard to the one treated of here; while it gives clear definite instruction on those points on which it is practically necessary for us to be rightly informed. And hence, those

who are led, on various grounds, to widely different conclusions on the speculative matters referred to, may yet quite agree to differ here; going together so far as Scripture guides them; and only diverging where Scripture either veils futurity altogether, or only throws so much light into the darkness, as may increase our awe and reverence, and show us how little is, perhaps can be, known by us now. At the same time, objections raised against Scripture, as supposed to teach such and such doctrines definitely, fall to the ground.

It might seem unnecessary to observe—did not experience prove the contrary—that it does not follow that where Scripture does not *declare* anything for our knowledge, it does not *suggest* anything to our hope; or that where any truth cannot be positively *proved* from Scripture, the truth may be considered to be denied; still less that some quite opposite view is implied instead.

The general *practical* result to which the inquiries here pursued will be found to lead is, a more vivid perception of the vast importance of our present swiftly passing life, as a preparation for the eternity, whatever it may be, which lies beyond. The discipline and probation to which we are subjected now, the

opportunities which are afforded now, if neglected here, can never be recalled; the blessings now offered, if forfeited, are lost, it would seem, for ever; whatever *other* opportunities may be given, and blessings held out in God's mercy, in the ages of ages of the unknown world beyond the grave.

Thus it is humbly hoped that these Lectures may be a help to some, either removing their difficulties, or brightening their hopes, or presenting to them a wider view of God's merciful dealings with mankind in Christ, and of the phenomena of the spiritual life, or giving them a deeper sense of the momentous issues which depend on their right use of this present life, or strengthening their living faith in Him who is revealed to us as the God "not of the dead, but of the living, for *all* live to Him."

WESTCOTT, *October, 1879.*