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into the holy city to come they shall never enter.  
By comparing this description of the lost with that  
previously given in xxi. 8, it seems to be taught that  
the place of eternal punishment shall be on the new  
earth. The lost are to lie in the lake of fire and brim-  
stone, and that lake is outside the city. So the lake of  
Sodom was near Jerusalem: so Tophet is to be nearer  
still to millennial Jerusalem.  
Sorcerers are to be shut out. They prefer unclean  
spirits to the Holy Spirit: they are necromancers,  
defiled by the dead. How greatly is this sin on the  
increase in our day! And it is defended, too, as if  
Jesus had put the prohibition of Moses aside! It is  
asserted that the scene on the Mount of Transfiguration  
is a proof of Jesus’ rescinding the old law against this  
iniquity. Its advocates forget to prove that Elias and  
Moses were separate spirits.  
Fornicators are tnrust outside. They were typified  
of old by those who had issues.  
The murderer dares to deface the image of God,  
borne even by the fallen of mankind. For this high  
treason, the criminal is for ever banished from the  
sight of the Holy One.  
“ Tdolaters,”’ too, are put outside the city : they outrage  
the claims of God. While idolatry is regarded by man  
as a, trifling sin, it is by the Most High accounted the  
highest treason.  
Lastly, “liars”? are excluded. These form, in both  
enumerations of the lost, the last class. God is a God  
of truth. The false will learn His displeasure in the  
awfulness of their doom.  
How clearly does this passage prove that, as the  
result of God’s redeniption, not all are cleansed, not all  
are saved. The means of cleansing avail for many, but  
not for all. Not all are within the city. How mis-  
chievous is the doctrine of universalism !