place to Gehenna, or the lake of fire eternal, which is  
the "SECOND DEATH.” The sinner’s body and soul have  
then been re-knit, and the sentence of endless woe has  
been passed. Jesus has the keys of both Hades and  
Death, and *summons the departed* thence, at the Great  
Judgment of the dead (Rev. xx.) after which the old  
prisons, “Death and Hades,” *are broken up*.

19. “Write *therefore* the things which thou sawest, and the  
things which are, and the things which are about to take place  
after these things.”

We have, in this verse, a key to the true analysis of  
the book, and a lever to upturn from the foundations  
several erroneous schemes of interpretation.  
 The division of the book is *threefold*: answering  
to the three titles of the Father, and of the Son; and  
it relates to the Past, the Present, the Future.  
 1. “THE THINGS WHICH THOU SAWEST.” (Past.)  
 2. “THE THINGS WHICH ARE.” (Present.)  
 3. “THE THINGS WHICH ARE ABOUT TO TAKE PLACE  
AFTER THESE THINGS.” (Future.)  
 The first division contains the vision which has just  
been commented upon. To it the Saviour refers in the  
next verse, in a way that makes His meaning quite  
clear. “The things *which thou sawest*” (ἃ εἶδες) is  
Jesus’ description of the first section. And in the  
next verse, He says, “The mystery of the seven stars  
*which thou sawest* (οὓς εἶδες) upon my right hand, and  
the seven golden lamp-stands.”  
 “*The things that are*” *abide still*. Till the dispensation is changed, the churches are recognized. And it  
does not appear that the *new dispensation will begin*,  
till Israel has returned to his own land in unbelief, and  
*restored the temple with its sacrifices*. God has no  
memorial of Israel before Him, now that they are  
rooted up from their land. But when once the temple  
*and its sacrifices are restored*, Israel comes again under