the condemnation of the lost, and therefore the place of  
lost spirits in both cases occupies the conspicuous  
position.  
 The thousand years are over: this is the second resurrection. But it is not said, “Cursed and unholy is he  
who hath part therein; over these the Second Death  
hath power, and they shall dwell with the False Christ,  
and False Prophet, and Satan, and be tormented for  
ever and ever.”  
 From this again it follows, that there are some of  
the saved who stand before the judge. All those  
whose souls issue from the place of the righteous dead,  
of course, are saved. At death the souls of the saved  
and lost are separated, as we learn by our Lord’s  
parable of Dives and Lazarus.  
 Of those who came up it is again recorded that  
“they were judged each according to their works.”  
This is the great principle which the Holy Ghost would  
impress on us. Impartial justice presided. *By* their  
works, as good or evil fruit, was the character of the  
tree decided. *According* to their works, in number  
and heinousness, was the measure of damnation awarded.  
For every seed of sin sown, appears the answering  
thistle in the day of reaping. “The wages of sin is  
death.”  
 There is no word of reward now. It is, Life Eternal,  
or Eternal Death!—which?  
 The next announcement cannot be understood by  
those who suppose that the “Death” here named is a  
spiritual thing. But understand both to be spoken of  
places, and the sentiment is easily intelligible. These  
old prisons are no longer needed.  
 Why are they cast away? Because there is now no  
intermediate state. They were employed once in detaining the souls of the righteous and of the wicked,  
till the judgment reunited body and soul. But now