

“Precious in the sight of the Lord is the death of his saints.” Psalm 116:15

FUNERAL SERVICES OF IVA JEAN JUDD
APRIL 26, 1986

(In Memory of Iva Jean Judd, 4/26/25 to 4/23/86)

*Preached by Fred W. Phelps & Forrest “Stan” Judd
At the Westbrook New Testament Baptist Church, Indianapolis, Indiana*

Fred W. Phelps:

Let us sing . . . from Isaac Watts’ hymnal which we found in the basement at William Jewell College at Liberty, Missouri. [Read about this library which contains Spurgeon’s entire library collection in the basement of William Jewell College’s Curry Library by clicking on <http://www.spurgeon.org/fsl.htm>]. We talked the lady [librarian] into copying every page of it and then we made books out of it. So we will sing the first song, “Death May Dissolve My Body Now”. These are good words. Isaac Watts is called England’s greatest poet and hymn writer. [For a biography of Isaac Watts, click on <http://www.cgmusic.com/workshop/watts/> or many other places on the web]. It is a low-down, crying shame that the modern hymn books don’t have but a few of his songs. We don’t trust these modern song book publishers.

Congregation:

Death may dissolve my body now,
And bear my spirit home;
Why do my minutes move so slow,
Nor my salvation come?

With heav’nly weapons I have fought
The battles of the Lord;
Finish’d my course, and kept the faith,
And wait the sure reward.

God hath laid up in heav’n for me

A crown which cannot fade;
The righteous Judge at that great day
Shall place it on my head.

Nor hath the King of grace decreed
This prize for me alone;
But all that love and long to see
Th' appearance of his Son.

Jesus, the Lord, shall guard me safe
From ev'ry ill design;
And to his heav'nly kingdom keep
This feeble soul of mine.

God is my everlasting aid
And hell shall rage in vain;
To him be highest glory paid,
And endless praise-Amen.

Fred Phelps :

Now we will sing "Face to Face with Christ, My Savior" [Carrie E. Breck, 1855-1934]

Congregation:

Face to face with Christ, my Savior,
Face to face-what will it be?
When with rapture I behold Him,
Jesus Christ who died for me!

Face to Face I shall behold Him,
Far beyond the starry sky;
Face to face, in all his glory,
I shall see Him by and by! (Chorus)

Only faintly now I see him,
With a darkling veil between;
But a blessed day is coming,
When His glory shall be seen.

Chorus

What rejoicing in His presence,
When are banished grief and pain,
When the crooked ways are straightened
And the dark things shall be plain.

Chorus

Face to face-O blissful moment!
Face to face-to see and know;
Face to face with my Redeemer,
Jesus Christ who loves me so!

Chorus

Fred Phelps:

Now our church, the Westboro Baptist Church in Topeka [Kansas] came to be with you, Brother [Forrest “Stanley”] Judd, and with the Church here. We think it is a very great privilege to be here. The whole church came. I mean every man-jack of us. I told a federal judge that we were going to have to stop court early so that I could get on the airplane Friday. If he hadn’t stopped court early I would have been in contempt of court, Brother Judd, ‘cause I was going to be here. And everybody else that pertains to the Westboro Baptist Church was going to be here. This is church business. You see, Brother Judd called and said that Iva had died. He said that he would find out from the funeral home people what the arrangements would be. I said “Phooey on that stuff!” “We tell them what the arrangements are going to be. This is church business.” Iva belongs to the church. This isn’t funeral home business; and, this meeting starting today at 1:00, was set by the church.

It is our privilege to come and be a part of your meeting in this matter. This is a weighty matter. “Precious in the sight of the Lord is the death of his saints.” [Psalms 116:15]. It’s a great, great time – church time – time for the church to meet, and we’re thankful that you let us come to let us meet with you. We’re glad for all the visitors, but they don’t really have any part nor lot in this matter. We’re thankful that they came and we appreciate their courtesy and kindness, but this is church business.

So we’ll sing and we’ll preach and we’ll pray and when we get through, we’ll go to the cemetery and we might let the funeral parlor people help a little with that. But that’s ancillary and tangential to what we’re about. And then the meeting will continue to tomorrow. When does the meeting start—continue to tomorrow? What time?? 10:00 a.m. And everybody that appertains to this church and the Westboro Baptist Church is to be there, ‘cause whenever the church meets the members of the church have to be there. [Deuteronomy 12:11-12; Hebrews 10:25]. And then when we get through tomorrow morning, when will we continue the meeting to? 6:00 tomorrow afternoon. Will it be alright if we come to these meetings? Yes. Thank you. Great time! Nothing can keep us from it.

Now . . . we will sing [another Isaac Watts hymn] “Hear What the Voice from Heav’n Proclaims”:

Congregation:

Hear what the voice from heav'n proclaims,
For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping bed.

They die in Jesus, and are bless'd;
How kind their slumbers are;
From suff'rings and from sin releas'd
And free from every snare.

Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life,
End in a large reward.

Fred Phelps

Now let us pray. Almighty God and our heavenly Father: We thank thee that the grace of God has appeared bringing salvation and teaching us, that denying ungodliness and worldly lust, we should live soberly and righteously and godly in this present time, looking for the blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ. [Titus 2:11-13]. Who in his own time he will show who is that blessed and only Potentate, King of kings, and Lord of lords. [1 Timothy 6:15]. We thank thee that thou has been pleased to leave us alive in the earth this far to engage ourselves in our own generation, maintaining and defending pure gospel truth. And, joining forces against the seed of the serpent in the battles of the Lord. [Numbers 21:14].

We thank thee for every remembrance of every day and every year that we were permitted to live contemporaneously with Iva Jean Judd in those battles. We thank thee for every thought, every memory that floods our minds of those days and years gone by that thou did permit us to join with Iva Jean Judd in the wars of the Lord. And, that thou hast been pleased to deliver her from this evil scene and transport her, accompanied by a band of angels, to thy presence. [Luke 16:22]. That her happiness, long sought—long pined for—long groaned for—is now commenced in full flower, and without residue or remainder of interest in it. [2 Corinthians 5:4]. She has been vested in the fullness and the plentitude of it, with joy, as it is written, now “unspeakable and full of glory”. [1 Peter 1:8]. We thank thee Lord God Almighty that thou, in thy sovereignty, did lay it all out in the covenant of grace. [E.g. 2 Samuel 23:9]. That she would be born, that she should live, that her days would be 60 years, 11 months, and 27 days; and that we were permitted to have a part in it.

We gather ourselves on this occasion to labor once more in the word and the doctrines and to seek in this matter to glorify our Lord Jesus Christ. [2 Timothy 5:17]. And that the slaying of Iva Jean Judd in her death may be more than she slew in her life. [Judges 16:30]. That thou will look upon us kindly, with tender mercy and pity. That we may stand in this place, afar off, and not so much as lift up our eyes to heaven, but smite upon our breasts and say “God be merciful to me, a sinner.” [Luke 18:13]. And go down to our houses from this

place justified. [Luke 18:14]. We ask all these things in Jesus name, and for his sake, Amen. [John 16:23, 26].

Let us now sing “O for an Overcoming Faith” [Isaac Watts]

Congregation:

O for an overcoming faith
To cheer my dying hours;
To triumph o’er the monster Death,
And all his frightful pow’rs!

Joyful with all the strength I have
My quiv’ring lips shall sing-
Where is thy boastful victory, Grave?
And where the monster’s sting?

If sin be pardon’d, I’m secure,
Death hath no sting beside;
The law gives sin it’s damning power;
But Christ, my ransom, died.

Now to the God of victory
Immortal thanks be paid.
Who makes us conqu’rors while we die,
Through Christ our living head.

Brother Judd?

Forrest “Stan” Judd:

Today is Iva Jean’s birthday. And I’m glad you all came to her birthday party. It is probably the happiest she ever had. Absent from the body, present with the Lord. [2 Corinthians 5:8]. Iva Jean is still the wife of my youth. The Lord has permitted me to have her for – it will be 44 years in July. And she loved me and she cared for me and gave me joy in this life. My Father gave her to me and I gave her back to him. And it’s just a few more days to sing God’s praise and I will once again be with the wife of my youth. Iva Jean was born again by the blood of Jesus Christ in the power of the Holy Spirit by God’s grace, and God’s mercy. [John 3:3; 1 Corinthians 10:16; Romans 15:13; Galatians 1:6; Romans 15:9]. He sent her as a help meet to me. [Genesis 2:18]. Not only to bare me children, daughters, sons; but to walk beside me in this life in the ministry of the Lord Jesus Christ. [1 Timothy 1:15]. Iva Jean and I got acquainted when I was 15 and she was 14. That too was according to God’s plan and eternal purpose. [Ephesians 3:11]. Iva Jean did me good. [Proverbs 31:12].

I would like to read something to you about my wife. I don’t know how many of you are sitting here with three or four wives. That’s your problem. I only had one in my life time. And the Scriptures say: “Who can find a virtuous woman?” Proverbs 31:10-31. In this day

and age, friends, you are going to have to look mighty hard for a virtuous woman. It doesn't seem like they exist anymore. If you can find one, the Lord said that her price is far above rubies. [Proverbs 31:10]. "The heart of her husband doth safely trust in her". [Proverbs 31:11]. I didn't have to worry about Iva Jean cheating. I did not have to worry about her loving me. I did not have to worry about her leaving me. Because my heart trusted in her. "So that he shall have no need of spoil." [Proverbs 31:11] I had need of nothing else. My wife supplied all my needs. She was sufficient. "She seeketh wool" – Oh! Don't let me forget this. "She will do him good and not evil all the days of her life." [Proverbs 31:12]. What a blessing.

"She seeketh wool and flax and worketh willingly with her hands." [Proverbs 31:13]. It wasn't no drudgery – no great effort in terms of working for me in the works of the Lord. To help me was no great effort. She loved it.

"She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." [Proverbs 31:15]. She always has. She was always up before I was, preparing things for me, preparing things for her children.

"She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms." [Proverbs 31:16-17].

Without a doubt Iva's strength came from the Lord. Psalms 131:1-2: I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

"She perceiveth that her merchandise is good: her candle goeth not out by night." [Proverbs 31:18]. Some of you mothers know what I am talking about. You have to rise early and stay up late. Iva Jean went about her business.

"She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land." [Proverbs 31:19-23]. I'm so glad that someone didn't point to her and say, "You know that so and so over there plays the harlot and careth not for her children. She is not walking in the way of the Lord. She isn't serving Him." She didn't say that about Iva. I was known in the gates. They said, "Do you know him? That is the husband of that virtuous woman." She took care of me. She loved the Lord. "She done him good all of her life. You know Iva. That saint of the Lord. Called according to his purpose." [Phillipians 4:21; Romans 8:28]. I am known in the gates by my virtuous wife.

"She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness." [Proverbs 31:24-26]. Very few women can open their mouth with wisdom. They are a bunch of dummies. God gave Iva Jean

the ability to open her mouth with wisdom and speak of those things which are of now and which are to come. To be able to comfort, to be able to strengthen and direct people out of righteousness. [1 Thessalonians 1:18; Luke 22:32; Titus 2:3-5; 2 Timothy 3:16]. Too many women just babble and say many words. They have no meaning at all, Fred. They are just silly women. [2 Timothy 3:6]. They have no thoughts of the Lord or the things of God, or the blessed Church of the Lord Jesus Christ. [Psalm 10:4; 1 Corinthians 2:10]. No so with Iva Jean. Not so with the wife of my youth. [Proverbs 5:18; Malachi 2:14]. She opened her mouth with wisdom and in her tongue was the law of kindness.

“She looketh well to the ways of her household, and eateth not the bread of idleness.” [Proverbs 31:27 -- Iva Jean looked well to us by eagerly tending to business, based upon three priorities: Serving the Lord her God, supporting the husband of her youth, and raising our children in the nurture and admonition of the Lord. All her heart and all the energy of her hand flowed blessedly from those priorities.] “Her children arise up, and call her blessed, her husband also, and he praiseth her.” Iva Jean preached to these children ‘til she was blue in the face. They are a bunch of dummies; they won’t listen. Her children rise up and call her blessed. She loved her children and I love her. I praise her. I want to tell you that daughters have done virtuously, but my wife excellest them all. [Proverbs 31:29]. You may be a president of a bank, or you may be some teacher out in the world. But, I want to tell you something that you could not come up to her. My wife excellest them all. “Many daughters have done virtuously, but thou excellest them all.” [Proverbs 31:29]. Iva Jean did. The Bible and God said so.

“Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.” [Proverbs 31:30]. You may have all those good looks and all that beauty you have, it won’t do you any good. It is all vain. All is vanity and vexation of spirit. [Ecclesiastes 1:14]. You can dress up all you want ladies. You can smell just as pretty as you want to smell. But the sweetest woman of all is talked about here in Proverbs 31. How do you stand up, ladies? Husband, how are you known? “Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.” Iva Jean feared the Lord. [Malachi 3:16]. She served her Redeemer. [Isaiah 60:16]. And, she is with him. Absent from the body; present with the Lord. [2 Corinthians 5:8].

I want to thank the Church from Topeka for coming. I want to thank you for the comfort that I have received from the Church here. I thank all the friends. But let me say unto you: The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. [Job 1:21].

Fred W. Phelps

We will sing . . . “Why Do We Mourn Departing Friends”. [Isaac Watts].

Congregation

Why do we mourn departing friends,
Or shake at death’s alarms?

Tis but the voice that Jesus sends

To call them to his arms.

Are we not tending upward too
As fast as time can move?
Nor would we wish the hours move slow
To keep us from our love.

Why should we tremble to convey
Their bodies to the tomb?
There the dear flesh of Jesus lay,
And left a long perfume.

The graves of all his saints be bless'd,
And soften'd every bed;
Where should the dying members rest,
But with their dying head?

Thence he arose, ascending high,
And show'd our feet the way;
Up to the Lord our flesh shall fly,
At the great rising day.

Then let the last loud trumpet sound,
And bid our kindred rise;
Awake ye nations, under ground;
Ye saints, ascend the skies.

Fred Phelps

This isn't any time for the Church of the Lord Jesus Christ to hesitate in talking about the matter of the blood of the everlasting covenant and the sure mercies of David, and the resurrection of the human body from the dead. [E.g.: Hebrews 13:20; Isaiah 55:3; Hebrews 6:2; 1 Peter 1:3].

The Church of the Lord Jesus Christ does not deal in cunningly devised fables. [2 Peter 1:16]. Brother Judd, the Dutchess of Windsor died the day after Iva died. [American, twice-divorced Wallis Warfield Simpson, who married heir apparent to the English throne, Edward VIII; who was forced to resign due to the scandal and thereupon they were pronounced the Duke and Dutchess of Windsor.] And, the mother of the former Attorney General of Kansas died the day before Iva died. [Vern Miller was Attorney General from 1971 to 1975 and barely lost race for Governor of Kansas in 1975.] The former attorney general called me on the phone that night and told me that he wanted me to come to the funeral, but he didn't want me to preach the funeral. That funeral was in Wichita. So they adjourned the federal court trial twice this week on account of me going to funerals. Brother Judd, I got to tell you this. Some heretic was doing the talking at Mrs. Miller's funeral. I have been in trial for 2 or 3 days with some lying Boeing [Aircraft Company] executive. There was just something about him by the way

he talked that you just knew he was lying. He was a glib-tongued liar. So, when we got done at the funeral in Wichita I asked Dot [Dorothy Olive Phelps] and Lizz [Elizabeth Marie Phelps] what they thought of that. And Dot, who had been at the trial helping me, said that that preacher sounded exactly like that lying Boeing executive. That preacher had the same fork-tongued way about him.

They don't know what they are talking about, or understand what they say; nor what they confidently affirm. [1 Timothy 1:7]. You could listen to those guys preach for the next million years and you would never hear one word of honest-to-God gospel truth. Not one word. And while he was talking I was looking through the hymn book, and they had seven or eight hundred hymns; but they had only eight hymns that Isaac Watts wrote. Those 8 hymns of his were those customary ones that you almost have to have, like "Alas and Did My Savior Bleed" and stuff like that. But all the rest of them, for the most part were 24-karat drivel. They even sing lies.

We have Iva Jean lying here and we want some truth! The Church of the Lord Jesus Christ wants to know some honest-to-God truth! Where is she?!? Don't talk to me about any "beautiful isle of somewhere" or "she has passed on to her reward" or even "she is with the Lord". Don't talk to me that way! This is too important to me. Where is she Brother Judd? Where is Iva Jean? What is going to happen to that body lying in that coffin? If you're any friend of mine, tell me the truth. I think I know the truth. I think that God has revealed the truth.

Does she have a body now? Is she a disembodied soul now? No platitudes, mister! Tell me the truth. Does she have a body now or not? Talk about being in the presence of the Lord. Her body is here. What has she got now? What has she got now?!? Unless you are 24 kinds of a fool, you have got to want to know. And what will happen to this body, and when will it happen? You get some mealy-mouthed, wimpy, lying son-of-Belial to tell me you don't know. [I Samuel 25:17]. Then what are you doing calling yourself a gospel preacher, brother?

I'll tell you a little bit about it, Brother Judd, if I may be permitted. I'll talk to you a little bit out of II Corinthians, Chapter 5. Do you want me to just stand around and look sad with you? Cry with you? Do you want me to just muddle through with you? That is what I did with Vern Miller, the former Attorney General of the State of Kansas. What else am I going to do? He didn't ask me to preach the funeral. Brother Judd asked me to preach this one. II Corinthians, Chapter 5 says, "For we know". There are some things, beloved, that you know. This is one of them. "We know." Who is the "we"? The elect of God know. None of the rest of you knows. You are just in one grand, glorious cradle-to-the-grave fog. So you hire teachers with itching ears to tell you lies [II Timothy 4:3], and all that is spelled out in Isaiah 28:15, where it says: "We have made a covenant with death, and with hell are we at agreement". The prophet says "that your covenant with death will be disannulled and your refuge of lies will be swept away." [Isaiah 28:17-18]. "For we know"; we know, we have got a certain knowledge of this matter, which is supernaturally imparted to us by the Captain of our salvation. [Hebrews 2:10]. It is part of our heritage. [Isaiah 54:17]. "[God] spared not his own Son, but delivered him up for us all". [Romans 8:32]. All us elect. "[H]ow shall he not

with him also freely give us all things?” [Romans 8:32]. That means giving us some knowledge about important matters. If this isn’t important then there isn’t an important matter.

Where is Iva Jean now and what kind of body does she have now and what is going to happen to this body? If I can’t answer those questions with a certainty, than I got no business calling myself a Bible preacher. It has been my blessed privilege to call myself a Bible preacher since I was 17 years old, and I’m going on 57. There has not a year gone by since I was 17 that I have not preached this blessed book at least two times every week, some expository Bible sermon at least an hour long. You know, when we get to the end of these jury trials the judge asks me how long I want for my closing argument. I don’t know how to talk less than an hour.

II Corinthians 5:1: “For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” Stop right there. This is an oracle. Unto the Church of the Lord Jesus Christ is committed the oracles of God. [Romans 3:2]. The chiefest of all the blessings below to the elect of God, as they make their way through this world, is “that unto them [are] committed the oracles of God.” [Romans 3:2]. Oracles means “the utterances”. The utterances of the Almighty God. Stop right there. What is “our earthly house”? Why is that figure, or that metaphor, used: “house”, and then glides into another metaphor or figure “tabernacle”? “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” It doesn’t say that we have a house and a tabernacle.

I think that there are 3 reasons the metaphor “house” is used, and 3 reasons the metaphor “tabernacle” is used. Number 1, the body that we are traveling in now is fitly framed and joined together such as a well built house. [Ephesians 2:21 and 4:16]. Number 2, because there is a clear, sharp distinction between the person that lives in the house and the house. There is a clear, sharp distinction between the soul and the house. Number 3, the person that lives in the house is infinitely more important than the house. You will agree with that won’t you? You are more important than the house you live in. The soul is infinitely more important than the house it lives in. I perceive that the “tabernacle” metaphor was used first as an allusion to the patriarchs and the prophets dwelling in tents, because of the transitory and frail nature of a tent. A tent is easily unpinned and collapses, which word is used here as “dissolved”. It is unpinned and collapsed very easily. A storm can come up and blow the tent away. It is a very fragile and tenuous connection, that connection between the soul and the body. God Almighty unpins it, and it collapses and the soul is gone. [Revelation 1:18]. Can you imagine that the same word in the same verse can mean something different? “For we know that if our earthly house of this tabernacle were dissolved”: that means, in a word, you die. Death is a dissolution of the tabernacle. If God Almighty unpins it, it collapses. It is dissolved and the soul is gone. This verse says that we have a certain knowledge that when that happens there is another house waiting for us. We have a house; we have a building of God, a house. I am telling you that Iva Jean has a house, and there is no time lag either, Brother Judd. That is reflected in another verse, verse 4, “that mortality might be swallowed up of life”: swallowed up of life is another figure of speech used there to talk about the completeness of it.

You understand beloved, that it is not the same as the resurrection of this body, which will take place at a time certain and fixed in the future. This body lying here before us will be raised out of the ground, and not another. [Job 19:27]. I Corinthians 15 says “God giveth it a body as it pleaseth him.” [v. 38]. He is not going to create another body. He is going to raise this one in power and glory. It is sown in dishonour; it is raised in honor. It is sown in weakness; it is raised in strength. It is sown in ignominy and shame; it is raised in glory. It is sown a natural body; it is raised a spiritual body. [I Corinthians 15:43-44].

But this body in II Corinthians 5 is not a spiritual body; that expression is not used there. The spiritual body is when this body of Iva Jean’s, that we are going to put in the ground today, comes out of the ground, simultaneous with Abraham shaking off the dust of Machpelah’s cave. [Genesis 25:9; 49:30; and 50:13]. Where the Jews have built a synagogue, and the Mohammedans have built a mosque, and you can visit it today in Hebron about 30 miles south of Jerusalem. Abraham and his beloved wife, Sarah [Genesis 23:2-19]; and Isaac, his beloved son, and his wife Rebekah [Genesis 49:30-31]; and Jacob and his wife, Leah [Genesis 49:30-31 and 50:13]. They didn’t put Rachel in there. That’s the breaks. They put Leah there. They are there, and their bodies are there, and they have been there about three thousand, five hundred years. I say to you that they are going to come out of that grave, and they are going to shake off the dust of old Machpelah’s cave, and they are going to rise in power and glory, and with splendid glory simultaneous with Iva Jean Judd. That is the gospel and that is the sure mercies of David [Isaiah 55:3 and Acts 13:34] provided for in the everlasting covenant [Hebrews 13:10], and constitutes the resurrection from the dead [Luke 20:35, Acts 4:2, Romans 1:4]. And brother if you don’t have that doctrine, you don’t have anything. I want my body! Don’t talk to me about the salvation of some spirit floating around somewhere in eternity. I want my body back, glorified and powerful, and I am going to have it.

But what about now? The now is what I am preaching to you about out of II Corinthians 5. Iva Jean has a body right now! She has a house; a building of God not made with hands, eternal in the heavens. This body of hers before us now in the coffin is going to come out of the grave, out of the earth. That body she has now is in existence now. We have it. That is what that verse says “we have it.” [II Corinthians 5:1]. We have a fee simple, title deed to it, presently held in trust by our Surety, our Mediator, Jesus Christ the righteous. [Hebrews 7:22; 1 Timothy 2:5, Hebrews 8:6, 9:15, and 12:24; 1 Jon 2:1]. Now, the Jews, the old Jews, say that that house into which the righteous go the split second of their death is referred to in Isaiah 56:5 and Proverbs 24:3. That is what the old Jews say – the old rabbis. This isn’t any new doctrine. This is the doctrine of God Almighty that has been preached in every age where men knew the truth and preached the truth to the heirs of grace. [1 Peter 3:7].

Now what does it say in Isaiah 56:5? . . . I’m telling you that this verse starting at verse 4, with God Almighty talking to his elect (this is an old testament oracle), he refers to them as eunuchs. Sometimes he refers to them as the widows and the orphans [E. g. Psalm 68:5], sometimes he refers to them as the prisoners [E. g. Psalm 69:33], sometimes he refers to them as the sheep [E. g. Isaiah 53:6], sometimes he refers to them as the Church [E. g. Acts 20:8]. He is talking to his elect in Isaiah 56:4 and 5 and he refers to them as his eunuchs. That is altogether appropriate. He sometimes calls his elect virgins, because of their spiritual fidelity to God Almighty and his word. [Matthew 25:1]. Eunuchs are virgins, they have not defiled

themselves with women. [Revelation 14:4]. Eunuchs have bid adieu to the pleasures of this life [Luke 8:14] and to progeny. He can't have children, he can't have any sex; you know, a eunuch is a castrated male. That expression is used in the scriptures, and Jesus says "some men are eunuchs for the kingdom of God's sake." [Matthew 19:12]. They have their eyes fixed on other things and they therefore are sometimes called eunuchs.

"For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose *the things* that please me, and take hold of my covenant". All the elect of God have taken hold of the covenant. They are not offended by the preaching of the covenant of grace, that is an election, a holy seed; there has been provision made in an ancient covenant, whereby God would do good to those of Adam's doomed race that he chose to have mercy on. [Psalm 119:65; Luke 7:23; Ezra 9:7; Romans 9:15, 16, 18, and 23]. "Even unto them will I give in mine house and within mine house and within mine walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Now I say, the old rabbis, the old Jews said that this passage is referring to the house into which the righteous go; that body into which their souls enter immediately upon the dissolution of this earthly body.

They also say that Proverbs 24:3 pertains to that house. ["Through wisdom is an house builded; and by understanding it is established"]. Iva Jean is not a disembodied soul Brother Judd. I am here to tell you that she has a body, and I can tell you some things of a certainty about it. One of them is that her body she has now is visible, identifiable; and I say that from scriptures of truth, including Luke, Chapter 16, where the Lord Jesus Christ said that two people died, and one went to hell and one went to heaven. And the rich man died "and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom". [Luke 16:23]. I say that Abraham was visible. What is vision anyway? We are so smart, we think. What is vision? Isn't it that which creates an image upon your human retinas caused by the reflection of the light that we are familiar with bouncing off of a substance? Isn't that all it is? And aren't there some substances even now that this sunlight simply won't bounce off, so we don't see them? [See <http://dictionary.reference.com/search?q=vision>]. They don't make an image on your retinas. And one of those substances is what they mark money with to catch criminals. You can't see it with this eye because natural light doesn't bounce off of that substance and create an image. But if you put another kind of light, like an infrared light on it, then you can see that the money is marked.

I am telling you that the rich man died, and in hell he lift up his eyes, while his body was in the grave on earth, and seeth Abraham afar off, and Abraham's body had been in the cave of Machpehla for 1500 years at that time. But he saw it! The word of Jesus Christ for it, Brother Judd. He saw Abraham and he saw Lazarus in his bosom. And he recognized Lazarus because he had been seeing him living contemporaneously with him in the earth. He "was laid at his gate, full of sores". [Luke 16:20]. Lazarus standing in that story for all the elect of God and their lot in life vis-à-vis the rich man. Lazarus, meaning faith in God, I think. [An abbreviation of Eleazor, meaning whom God helps]. And he saw Lazarus and he recognized him. I say Iva Jean's body is recognizable, identifiable, and visible, in those lights with that substance and those retinas. And what do you know about light and substance and retinas anyway, except by your poor, beggarly, human experience? And you're going to set that off over against the veracity of God and the power of God, are you? Not me brother! I say Iva

Jean's visible and if we had but the light, the proper light, to bounce off the proper substance of her new body, this intermediate body before this one's raised, and the right-proper retinas, we could see it. And, I know what she would look like Brother Judd. You said you met her when she was 14? And when she got about 18, slim and beautiful, right? Multiply that about 1000 and that's what she looks like now, in the presence of Jesus Christ. That's what she looks like. No question.

And she's satisfied, because the scriptures of God say "I shall be satisfied, when I awake, with thy likeness" [Psalm 17:15] – satisfied. She's never been satisfied before. God's word for it, there's no such thing as genuine satisfaction in these bodies, because this text says "in this we groan", where I left off in II Corinthians 5. In this body we groan, this is a groaning body. And you're 25 kinds of a fool if you try to argue that point brother. This is a groaning body. But that's not precisely what the verse means. That verse is a proof text. It says "for in this we groan". Which means to say: we groan in this body and also we groan in this matter. That is groaning for that happiness in that body. It's a proof text – a proof verse. What it means is that if you're not groaning for that body, you're not God's elect. If you're content with this body, you are of the earth, earthy, sensual, devilish and all your wisdom is from below, and not from above. [James 3:15]. And you have never tasted of the heavenly gift or the powers of the world to come. [Hebrews 6:4-5]. In short you're without hope and you're without God in the world. [Ephesians 2:12]. You're not the elect, you're amongst the reprobates. [II Corinthians 13:5-7]. If you're not groaning, being burdened, see – for we that are in this tabernacle, verse 4, slides back into that figure. It was never called a tabernacle, that body from heaven. Because it is not transitory you see, and it is not frail and easy to be dissolved. It is eternal in the heavens and that is the reason that that word is used in counterpoise you see. "Eternal in the heavens" standing vis-à-vis the frailty of the "tabernacle".

"For we that are in *this* tabernacle do groan being burdened; not that we would be unclothed, but clothed upon." [II Corinthians 5:4]. Brother Judd, if I was going to be some spook wandering around as a disembodied wizard – I don't want that. I would never groan for that. The sheep's heart does not groan for that. If you are not groaning for that, if you are not groaning over this and for that—that is one of the evidences that "your calling and election is sure", like it says in II Peter 1, "give diligence to make your calling and election sure". [v. 5]. That means to struggle mightily, beloved, to get a hold of some undoubted proof that you are God's elect. And that is one of the proofs. That is why it says, "Therefore we are always confident." [II Corinthians 5:6]. This is a matter with which the elect of God have great confidence.

That is why it is hard, I understand—I have been doing a lot of crying, but it is hard for me to keep it up long, Brother Judd. I mostly cried about you and me and Marge and us older ones, and these little younger ones. God knows what they are going to do sometimes when we are gone, in this evil Godless generation, adulterous and sinful generation in the extreme. [Mark 8:38]. But that is what we are crying about. We are not crying for Iva Jean! Because it is undoubted matter of fact that she has now entered into a state everywhere described in the scriptures of exquisite, brilliant happiness. And the language with which the scriptures describe that state, hold it out as being nothing less than the highest joy and happiness of which her nature is capable. The idea is that if she was any happier she would just explode. The

highest level or degree of happiness to which her nature is capable, she now has. What more can you ask for than that? If you think that she will be happier when she gets her new body, you are mistaken. I used to kind of think that: that it wouldn't all be over until I got my new body. These scriptures don't allow--they don't permit that. They are very rigid; in fact, the strongest language possible is used. Do you see that language that is used there? And we have great confidence about this [II Corinthians 5:6 & 8]—"we are confident". We are not speculating. Let the heretic speculate. They have a network of lies. [Isaiah 28:15].

It says in verse 5: "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit." The earnest is when you have a deal with somebody but you don't know them real well and you don't have a real lot of confidence in them. So, you want them to give you some earnest money, to assure you that you have a deal. And even then it is my experience, that even when you get the earnest money you don't have a deal. But here is God Almighty "willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec." [Hebrews 6:17-20]. Do you know what is within the veil? The Godhead is within the veil. [Hebrews 9:3]. The Godhead, that is where the anchor is brother. Our anchor is there. "Which hope we have as an anchor of the soul, both steadfast and sure." I say that we are very confident about this matter. We are confident.

"Therefore *we are* always confident, knowing that, while we are at home in the body, we are absent from the Lord." [II Corinthians 5:6]. Iva Jean has been absent from the Lord all these years while she was at home in this body, but now she is absent from this body and present with the Lord. She is in the immediate presence of Jesus Christ. That is joy unspeakable and full of glory. See I Peter 1:8: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory". That is not juxtaposed correctly. There is no such thing as joy unspeakable and full of glory until the instant of the dissolution of this body. So when you hear a lot of whooping and hollering, wild, Armenian, Pentecostals talking about experiencing joy unspeakable and full of glory, they are full of it. There is no such thing as joy unspeakable and full of glory until that split second of time when you are absent from the body and present with the Lord. Until that time you are in a kind of depression. Ivan Jean has been in a depression. All the elect of God are in a kind of mental depression, because they are absent from the Lord. Didn't Jesus say, "Lo, I am with you always, even unto the end of this age" [Matthew 28:20] and "God is a very present help in time of need"? [Psalm 46:1; Hebrews 4:16]. That is different. In that sense he is present all the time.

But in this exquisite sense, that I am talking about that is described with such language as "he has begotten us again, unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance which is undefiled and which fadeth not away, which is reserved in heaven for you" [I Peter 1:3], that is what Iva Jean has entered into and which she has been put in full possession of; because her trustee has just turned over the title deed to her. He held it in

trust for her. Her great Surety [Hebrews 7:22]; the Mediator of the covenant [Hebrews 9:15 and 12:22]. The Surety of the Covenant, he signed his name to it and promised to pay for her sins. And then when she didn't have anything to pay, the Surety stepped up like a gentlemen and paid it in full. He has been holding that thing in trust for her. Therefore it says "we have it", because it is being held in trust for us. Iva Jean has now been put in full possession and full enjoyment of it.

Well, I was going to tell you about Cleopatra and I was going to get over into I Corinthians 15. When it says: "He that hath wrought us for this self same thing", what self same thing? The self same thing is the death of the righteous. That is why it says "Precious in the sight of the Lord is the death of his saints." [Psalm 116:15]. The hour of death is better than the hour of birth. [Ecclesiastes 7:1]. And there are many more verses that say the same thing. The reason is that is what he wrought us for. The word wrought is the same as is used in Hebrews 11, where it says: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets. Time would fail me to tell you about all of them but all of these through faith, subdued kingdoms, wrought righteousness". [Hebrews 11:32-33]. It is the same word "wrought". And it is the idea of an artist or a craftsman working with precious metal to fashion it into some priceless work of art. Wrought-iron comes close except this has to be more skilled and with a more precious type metal.

God Almighty wrought us. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Ephesians 2:10]. He wrought us. He wrought us in the covenant of grace. [E.g. 2 Samuel 23:5; Psalm 111:9; Romans 11:27; Hebrews 13:20]. I am telling you Brother Judd that every day and every hour and every second of Iva Jean's 60 years, 11 months, and 27 days was wrought in the covenant of grace in eternity past. He wrought her in time. That is, each of her sorrows, the vicissitudes of life, and the things that she was called upon to endure, were all laid out in the covenant of grace and God Almighty brought them to pass. Iva Jean was looking at them and her heart was breaking and she was getting high blood pressure; and her heart was breaking about worrying about these God-forsaken kids of hers and other things. But that was one of the worst things she had to endure. And she was wondering, "what am I going to do with Romans 8:28 in light of these things?" That is God working—he hath wrought us. Now she has superlative intelligence on those matters. It is exquisite happiness. She sees that every last single thing that she struggled with to make Romans 8:28 fit her—"Lord God, how can this be working together for my good?" she now sees perfectly. She knows all about the covenant of grace; that blessed thing that we have been looking at in these pages and talking about and preaching about. She knows all about the lives of all of the elect from the beginning to the end. It is glorious to have total knowledge of everything. That is happiness. But to have total knowledge of everything, events past into eternity to come; Iva Jean has now been put in possession of that kind of knowledge. And she used to worry about our vicissitudes. And I am still a little bit mad at the Lord for some of the things he has done to me, because I can't figure out how it is for my good. Iva Jean knows all about that now. "He that hath wrought us for this self same thing is God, who also hath given us the earnest of the Spirit." That is the Holy Ghost bearing witness with our spirits. [Romans 8:16]. These things that I am telling you are true. These things Brother Judd, that I have told you from II Corinthians 5, are true. I will tell

you a lot more later, so we had better get on with this meeting now as a concession to the brevity of life. You have to end the meeting sometime as a concession to the brevity of life.

Now we will sing . . . Iva's favorite song, "Day by Day" [Linda Sandell Berg, 1832-1903].

Congregation:

Day by day and with each passing moment,
Strength I find to meet my trials here;
Trusting in my Father's wise bestowment,
I've no cause for worry or for fear.
He whose heart is kind beyond all measure
Gives unto each what he deems best—
Lovingly, it's part of pain and pleasure,
Mingling toil with peace and rest.

Ev'ry day the Lord Himself is near me
With a special mercy for each hour;
All my cares he fain would bear, and cheer me,
He whose name is Counselor and Pow'r.
The protection of His child and treasure
Is a charge that on Himself he laid;
"As thy days, thy strength shall be in measure,"
This the pledge to me He made.

Help me then in ev'ry tribulation
So to trust Thy promises, O Lord,
That I lose not faith's sweet consolation
Promised me within Thy holy word.
Help me, Lord, when toil and trouble meeting,
E'er to take, as from a father's hand,
One by one, the days, the moments fleeting,
Till I reach the promised land.