

THE RESURRECTION

By JOHN L. WINCE

(Deceased)



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THE resurrection of the dead is peculiar to the two inspired religions, the Hebrew and the Christian. Transmigration of souls from one body to another finally ending with the soul inhabiting the first, or human body, as taught by the ancient Egyptians, is not the resurrection of the Hebrew and Christian religions. The resurrection of the dead brought to view in God's revelation to men is the resurrection of personalities and not of mere tenements for souls to dwell in, as a matter of convenience, or as theologians say, to complete man's salvation. According to their own theory the soul suffers no inconvenience by separation from the body, but rather gets along much better by dropping the clog that encumbered and beclouded its activities and conceptions in its life of union with the body. Under various figures of speech they have sought to lower our estimation of the importance and use of the physical organization. They have called it a clog, a tenement, a weight, cumbrous clay, bonds and chains, and the lead that holds down the eagle from taking its lofty flight heavenward. From this standpoint it is impossible for a reasonable mind to see the need of putting the soul back into the resurrected body after years, even thousands of years in some cases, of freedom from the impediment, the hindering cause to lofty flights. If the soul's activities are quickened, its happiness augmented and its capabilities of mental and moral progression improved by the riddance of the worse than useless thing, where is the wisdom of the resurrection act on the part of Jehovah? How does it complete redemption? Where is the gain? This departure from the primitive and apostolic faith and hope is the result of a false view of the nature of man. The language of inspiration touching the resurrection of the dead

is just such as harmonizes with the notion of man's entire mortality and his absolute dependence upon a resurrection from the dead in order to a future life. The words employed to set before us the resurrection cannot by any exegetical skill be brought into harmony with the notion that man is inherently immortal. The Scriptures employ language touching the resurrection of the dead (righteous dead) that those who hold the popular notion of man's nature cannot consistently and reasonably employ. Inspired statements shut us up to the fact that the resurrection is the only hope of future life. (No resurrection, no life, is Paul's conclusion so clearly stated in the 15th chapter of 1 Cor. "If there be no resurrection of the dead, then is Christ not risen, then is our preaching vain, your faith is also vain, and we are false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.") The Corinthians and of course all other believers of all times would be under the dominion of sin, and consequently under the power of death. All this goes to show the hopeless condition of the believer in case of no resurrection. In the light of this language where is the ground for indulging the hope of reward when death closes the account of the fleeting day of the present life? Well might the great apostle to the Gentiles say, "Let us eat and drink for tomorrow we die." Make the most of the present, then lie down to an eternal sleep. Everything said in the Bible, bearing upon the question of man's nature, goes to enhance the importance of the resurrection, and Christ's resurrection is the crowning argument and proof of life after death—not in death as held by Channing and Gordon and countless other theologians.)

After Paul had summoned more than five hundred witnesses to attest the fact that Christ had been raised from the dead, he breaks forth in this triumphant language: "But now is Christ risen from the dead and become the first fruits of them that are asleep." No believer in the soul's immortality can grasp the full meaning of the apostle's words. He may pretend to do so, but being afflicted with divided vision he cannot

see the resurrection in its true light. He is too intently gazing at what, from his unscriptural standpoint is the nearer event, death itself, as the hour of reward. And such has been the entrancing view of death as the gate to a blissful heaven, that the resurrection is assigned to a trifling and secondary place in the faith and hope of countless millions of professed Christians; and in the last fifty years many, including the "destructive critics," and some who do not think it fair for us to call them by this name, have gone so far as to deny the resurrection of the body, as they are pleased to regard it, claiming that the only resurrection brought to view in the Bible is a resurrection that takes place at death, the raising of an immortal soul out of the natural and corruptible body, quoting in proof of this, "It is sown in corruption, it is raised in incorruption.—1 Cor. 15:43. This unsupported theory is being echoed and re-echoed from pulpit and press, and the professor's chair in theological schools. And why not so teach if the soul is "the man proper," and the corporeal man no man at all, just a house, nothing more.

I would say to this latter class of expounders, Go ahead, gentlemen, you are consistent at least, but what a miserable set of expounders you all are, going as you are in the face of the plain statements of God's Word, endeavoring to do what is impossible, prove your proposition in the absence of proof, and in opposition to proof of the most cogent kind.

How broadly this 15th chapter of 1 Corinthians contrasts with human creeds and confessions of faith. The resurrection, from the Apostle's standpoint, is the only hope of the Christian. This disproved, then an eternal sleep would be the doom of all. If the Apostle had held the common view of man's nature in how different a strain he would have written. He never once in his thirteen epistles used the language of Wesley, or its equivalent. Said Wesley, "I am an immortal spirit, strangely commingled with a little portion of earth." Bishop Butler, one of the greatest thinkers England has produced, wrote in a similar strain: "Our organized bodies are no part of ourselves." This language echoes the theory of Plato. Plato may well be excused on the ground that he had no inspired revelation in

hand, but Wesley and Butler had. How could these men, with the description of Adam's creation before their eyes, pen the words they did? The resurrection, from the traditional belief of these men touching man's nature, was of little consequence. It is passing strange that men, with superior talents, and attainments, and accustomed from habit and profession to be critical on some things, could fail to discover the difference between the language they employ in reference to man's nature, and the language the Scriptures employ on the same point. And so of the resurrection. On this latter doctrine, one man, Dr. Adam Clark, made the discovery of a difference between theologians and the inspired writers. He saw that in the New Testament especially the resurrection is emphasized and constantly insisted on as a ground of hope, while in the creeds of the churches, and in the teaching of the ministry, it was scarcely mentioned, or if mentioned, treated as a matter of very little value as compared with death, the gate to endless joy?"

The resurrection of the dead is closely connected with the second advent of our Lord, in fact depends upon this latter event. So if there is no future advent, there will be no rising from the dead, and consequently no future life. Such is the logical and Scriptural relation of the three great facts. The coming of the Lord, like the resurrection, occupies a very low place in modern theology, and both alike for the very same reason, a false view of what death does to man. Jesus styles himself "the resurrection and the life" (John 11:25), i. e., the cause and source of both. In this 11th chapter of John we find plainly stated by Martha the hope of the Hebrew people, of which she was a member. Outside of Bethany she meets Jesus. Forthwith there bursts from her lips the pent up emotions of her sad heart, "Lord, if thou hadst been here my brother had not died." That her brother was dead—really and truly dead, that was the cause of her grief. Did Jesus proceed to comfort her by telling her that the loved one was in heaven enjoying to the full all the happiness of which his nature was capable, that he was then basking in the light of God's love, and feasting on the beauties of the heavenly world? Such would

be the way our Platonic divines would soothe the hearts stricken with grief. Not a word of this fell from the lips of the great Teacher. Instead he points her on to the resurrection as the time when her brother would recover his life—"Thy brother shall rise again." In response to these words Martha said, "I know that he shall rise again in the resurrection at the last day." Verse 24. All that is said here about the death of Lazarus by Jesus, by the two sisters, by the disciples and by the Jewish neighbors who shared the grief of these bereaved ones, goes to emphasize the importance of the resurrection.

In a few words the view expressed here in reference to the rising again of the dead accords perfectly with what was said of this young man's death and with the whole drift of Scripture teaching on the nature of man. Can anyone, holding the doctrine of the immortality of the soul, account for the utter silence observed by all, touching anything that would in any way teach the popular doctrine of soul survivance and going to heaven at death? This death scene afforded a good and suitable opportunity for even something more than a mere hint that the dead was alive in some place of ecstatic bliss, in case the doctrine was held by Jesus, by these sisters and the disciples. Here was a fitting occasion for a plain expression of the popular hope, yet none of the parties who spoke dropped even a hint, or said anything that could be construed to favor the notion that Lazarus' soul had gone to glory four days before. After his resurrection he mingled with the people, going in and out; yet none plied him with questions as to what he saw and heard in Paradise during the brief interval of the four days. Resurrect a dead man today and the fact of such a reunion of soul and body (?)—as popularly understood—would lead the pious, holding the notion of the soul's immortality, to ask many questions about the other world; and such interview with a soul back from heaven or Paradise would be sought, for the purpose of proving that the soul exists apart from the body. Neither Lazarus nor any others, whose resurrections are mentioned in Bible history, volunteered to impart any information concerning the world

beyond, for the very good reason that they had not been there. They had been to the grave—no farther. "If I wait the grave is mine house," said the man of Uz. Job. 17:13 His "rest was to be in the dust" but he, like all the ancient worthies, indulged the hope of the better resurrection. "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou shalt have a desire to the work of thine hands."—Job 14:14, 15.

It is commonly held that the two classes, the righteous and the unrighteous, will be raised and judged at the same time. This is erroneous. The distinction, everywhere in God's Word so clearly defined, between the two classes in their present condition, is even more plainly defined in their resurrection. The notion of a simultaneous rising from the death state is thought to be supported by several passages of Scripture, as John 5:28; Dan. 12:2; Matt. 25:31-46, and some others relating to the judgment. Some of Christ's parables are also brought forward to prove a simultaneous resurrection of good and bad. Later revelations make it plain to our minds that only one class rise in the first resurrection, a peculiar company, fitted by character and training for joint rulership with the King of kings: There is order in the resurrection. Paul states the order thus: "Christ the first fruits, afterward they that are Christ's at his coming." The Diaglott rendering is, "Christ a first fruit, afterwards those who are Christ's at his appearing."—1 Cor. 15:23. The next verse adds, "Then (after) the end." The end referred to here is by some explained to be the end of the resurrection or last company or band in the order, as in the count of verse 23.

The late David N. Lord, a very scholarly man, took this view of the text, assigning as a reason for so understanding it that the Greek words employed here are military terms denoting bands in the order of marching. It is objected to this view that there can be but one class spoken of inasmuch as it is affirmed, of the subjects of the resurrection of this chapter, "It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised

a spiritual body," all of which could not, in truth, be affirmed of the wicked. I have this to say: There could be in the passage an allusion to the second stage of the resurrection by way of completing the statement of order, without making it logically conclusive that the above affirmations of the apostle would have to apply to both classes. Yet I am not particular about defending Mr. Lord's view of the text, I can confidently affirm that there will be a resurrection at the end of the thousand years' reign of Christ; thus completing the order—Christ a first fruit, afterwards they that are Christ's at his coming, and after, the resurrection of the remainder of the dead. This I affirm on the ground of a later and fuller revelation. Earlier Scriptures on the resurrection reveal the truth as far as they go, but do not reveal the whole truth. This is in accord with the fact of a progressive revelation. This principle is easy to discover, by a little attention on the part of the Bible reader. There is a disposition on the part of some students to form their opinions touching certain subjects, from earlier Scriptures, then when they come to later and fuller revelations, stubbornly refuse to be enlightened further on the subject, especially is this true if the fuller passage occurs but once, or is found in the books of Revelation, or but one writer states the point. This way of disposing of an unpalatable truth, or getting rid of an opposing view, is pernicious, and none but the over prejudiced will resort to it.

"They that are Christ's at his coming." This language implies that the resurrection that takes place at the epoch of the Lord's coming is of a select company or band, that there are no apostates from the faith included, for such would not be Christ's disciples. The fact of a choice company finds additional proof in what the Apostle affirms in setting before us the nature of the resurrected body. The reader will please turn and read 1 Cor. 15:42, and on to the end. The resurrection of the different orders or bands takes place in the order of time. Christ was raised as a first fruit nearly nineteen hundred years ago, and the raising of his disciples is still a future event; and beyond this last, a thousand years, the re-

mainder of the dead will be raised. There are other passages of the Scriptures which seem to convey the idea of an eclectic resurrection as examples, Luke 14:14. Thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. In Phil. 3:11, Paul, expressing the desire of his heart, says: "If by any means I might attain to the resurrection of the dead." He puts before himself as an object of attainment, and very difficult of attainment too, a resurrection not common to all mankind, but one peculiar, on which he had fixed his heart—the goal toward which he was pressing like athletes in the Grecian games. A resurrection which to his heart was as the pole to the magnet—on which God had pronounced a blessing. The R. V. renders the passage, "If by any means I might attain to the resurrection from the dead;" and the Diaglott, "from among the dead." This latter rendering implying plainly that some of the dead are left at the time when this occurs. Christ's answer to the question of the Sadducees accords with this. "They which shall be accounted worthy to obtain that world (age) and the resurrection from the dead neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels; and are children of God, being children of the resurrection. Luke 20:35, 36. This resurrection is of worthy ones, worthy to obtain that age, which clearly implies that some will not be accounted worthy to obtain it or to attain it. These will sleep on to the termination of that age whether long or short, the measure of time not given here. The Diaglott has, "That resurrection from the dead." So it is a special resurrection taking place at the beginning of that particular age; unworthy ones being excluded. This is in harmony with the later and last revelation touching this point; to which attention will be called further on. The character of the subjects of this resurrection is clearly stated, and time is connected with the event; and there is no possibility of ruling out either element.

Attention is now called to Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of

herbs, and the earth shall cast out the dead." These sleepers that awake, these dwellers in dust that arise and sing, which can only be affirmed of the just. The wicked will not sing when they come forth. Paul represents the risen saints as saying, "O death, where is thy sting? O grave, where is thy victory?" being gladly conscious of deliverance from the sting of the one and the captivity of the other. Who would not wish to be one of this ecstatic company? Well might the Apostle say, "If by any means I may attain unto the resurrection from the dead."

We shall be like him; oh beautiful thought!

Well may the soul unto rapture be wrought;

After the sorrow, the woe and the tears,

We shall be like him when Jesus appears.

Dan. 12:2 falls into harmony with the passages already quoted. I give Tregelles translation. "And many from the sleepers of the dust of the earth shall awake, these (that awake) shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame and everlasting contempt." Here we have again the idea of the first resurrection with its eclectic and distinctive character. If the idea of a prior, and special resurrection roused the vehement desire, and nerved an apostle for extraordinary efforts in order to attain it, why not a Hebrew prophet of the old dispensation be inspired to reflect the same thought under language, though more obscure yet susceptible of an explanation in harmony with the later revelations? Such explanation is reasonable in the light of subsequent unfoldings of the Divine mind to human understanding.

THE LATER AND LAST REVELATION ON THE SUBJECT OF THE RESURRECTION.—REV. XX.

The idea of an eclectic resurrection based upon worthiness of character, and to take place at the coming of our Lord has been already shown by the Scriptures cited; also its priority in point of time implied, but how far asunder the two stages

of the resurrection, is a point left to be settled by this 20th chapter of Revelation. In the vision of this chapter the first act is that of the angel binding and imprisoning Satan. After this scene John sees thrones, and the risen saints invested with authority to judge or rule. "They sat upon them." "They" refers back to chapter 19 for its collective plural antecedent. Chapter 20 is a continuation of the vision, and the two should have remained together in one chapter. Uninspired hands made the division arbitrarily. There are many examples of this kind in the Bible. If the reader will take the pains to read the verses 7, 8 and 9 of the preceding chapter he will learn that the marriage of the Bride and Bridegroom, the Church and her living Head, had already taken place. After seeing the saints enthroned the martyrs are singled out as worthy of special mention. The Revelator says, "And I saw the souls (persons) of them that were (R. V., had been) beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." John does not say he saw these martyrs rise. He sees them after they are risen; nor that he saw the bride, including the martyrs, rise. He sees her after she is risen; sees her enthroned. The marriage had been celebrated previously and at the beginning of that notable period, the thousand years. At this point comes in this solemn assertion. But the rest of the dead lived not again until the thousand years should be finished. These slumber on while those that have part in the first resurrection reign jointly with their Lord, enjoying all the beatitudes which belong to their exalted position in the kingdom of God. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." This affirmation touching the subjects of the first resurrection completely refutes the claim set up by some that two classes, good and bad, rise at the same time. Let us enumerate the points supported or proven. 1. This resurrection is first in point of time. 2. Its subjects are blessed and holy. 3. These subjects rise at the first end of the pe-

riod named here. 4. The rest of the dead, the unworthy ones dead at the time when the worthy ones rise, do not live until this period is finished. 5. The measure of time between the two resurrections is definitely stated to be a thousand years. In the face of these proofs it is not possible to prove that the two classes, good and bad, rise at the same time. So this contention constituting part of the ground on which some good people, honest no doubt, refuse to us fellowship, must fall to the ground. John 5:28, 29; Matt. 25:31 and to the end; the parables of the fish net, of the faithful and unfaithful servants, and others will be appealed to in vain.

My early impressions were that all mankind would rise at the same time; in fact this was the view held by the church of which I was a member back in the early fifties. It was so preached by the ministers of that denomination (Baptist), and its hymnology voiced the same doctrine. I heard many sermons in which reference was made to the last judgment (the ministers believed that one judgment took place at death) at "the end of the world," "at the end of time," when all the human race would appear in the vast concourse in the presence of the judge, and the case of each individual be finally and forever decided. For the purpose of this judgment it was held that soul and body would be united. Frequent allusions were made to Revelation 20th chapter from verse 11 and to the end. I think the ministers taught that the first resurrection was conversion, a view held by the late Professor Stuart of Andover, a view common among Post-millenarians. Of course this class of expositors are forced to take this view of the first resurrection in order to make it appear that all mankind will be summoned before the bar of God at the end of the thousand years. The second coming of the Lord is also, by this theory, placed at that far future point so as to make room for a temporal millennium to be brought in by human agencies and appliances; thus postponing our blessed Lord's return indefinitely. By this theory the doctrine of Christ's advent is shorn of its power, and his injunction to "Watch for in such an hour as ye think not the Son of Man cometh," is rendered meaningless.

A child reading Revelation 20 would come to no other conclusion than that two literal resurrections are brought to view, and these separated by a thousand years. From whence then, it may be asked, the impression that good and bad are raised at the same time? John 5:28, 29 are quoted as proof. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Shall hour in this text be taken in its most limited and literal sense of sixty minutes? Those who believe that the just and unjust will rise at the same time insist that it must be so understood. Hour (hora—Greek) in the Scriptures does not always mean one twenty-fourth part of a day. Like many other terms of time measure it is employed to denote either short or long periods—indefinite time. Its primary meaning, according to Webster, is time or season. In 1 John 2:18 hora is translated time, "It is the last time," which is co-extensive with this dispensation. So in this sense we can truthfully say, "The time is coming when all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation," or judgment. Rom. 13:11 gives us another example of this use of the word "hora." There is no need of inferring a simultaneous resurrection of good and bad from the language employed by our Savior, and thus destroy the harmony of Bible teaching on the subject of the resurrection. Events seen in prophetic perspective, like objects seen nearly in line, appear, or rather are brought near together. Who for instance in reading Isaiah's words concerning the Messiah—to proclaim the acceptable year of the Lord, and the day of vengeance of our God (Isa. 61:2) would have thought that in this brief sentence two great and distinctive eras were brought together and spoken in one breath the day of grace and the day of judgment. But Jesus read the words—"to proclaim the acceptable year of the Lord," and closed the book, and sat down. Then said, "This day is this Scripture fulfilled in your ears." The day of

vengeance of our God he read not; thus signifying that this was to be fulfilled at a future day—that day still future to us. The passage in John 5:28, 29 must not be put in conflict with Revelation 20, which cannot by any exegetical skill be made to agree with the notion that the righteous and unrighteous rise together. It is supposed that the parable of the ten servants who were entrusted with their master's funds and told to occupy until his return, furnishes conclusive proof of a simultaneous judgment of the faithful and unfaithful; and consequently a simultaneous resurrection. It is true that in the parable the servants all appear in the presence of the Master at the same instant, which is quite natural, but who can prove that this finds its counterpart in the faithful and unfaithful appearing before the great Judge in the "same hour." In many of the parables of our Lord a point or two find a counterpart and the rest is parabolic drapery. And must a parable be explained and be made to carry a meaning in contradiction to plain passages? The 20th chapter of Revelation must be reckoned with. There is the thousand years between the two resurrections. This is a measure of time.

Having shown in my other papers on this subject that but one class, the righteous, or worthy ones will be raised at the coming of the Lord; and that the rest of the dead will be raised a thousand years thereafter, it follows, as a logical conclusion, that those who will be raised in the first resurrection will have been previously thought worthy of eternal life. The fact of their resurrection at the epoch of the Lord's coming, as a peculiar class, shows that the Great Judge had settled the question of their worthiness of eternal life before raising them. Their record was full when mortal life ended. They had been faithful unto death, so the question of life will not be pending when they come into the presence of the Judge at the moment of their meeting him in the air. Let us now look at a passage which has a direct bearing on this point. But before I quote the passage I will quote the charge publicly made against the Church of God. Here are the words, "It is taught in 'the Church of God' that believers shall not come into judgment at

the appearing of Christ." We plead guilty to the charge, and are glad to believe in common with our Lord this comforting truth. "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life."—John 5:24. It is a well known fact that the word translated condemnation, (krisis) in King James' version means judgment, and is so translated in 5:22. The Diaglott by Wilson so renders it in the verse quoted and so in every occurrence of the word in the chapter. Christ teaches here that touching the matter of eternal life the believer comes not into judgment, and makes the point doubly strong by the statement—"is passed from death unto life," eternal life. Eternal life is assured when the person hears Christ's word, and believes on the Father who sent him; and is assured at the end of a faithful life when the believer lies down in death to await the trumpet's call and the voice of the Son of God. "The Lord knoweth them that are his." They are entitled to life and immortality. They sought for the one by patient continuance in well doing; the other will be rendered without their going into judgment at the appearing of Christ. Paul, addressing his Roman brethren in the flesh or mortal condition says, "But if the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. 8:11.

The rendering is through the medium of the Holy Spirit, it quickens into life. Christ was "put to death in the flesh—in his mortal condition but quickened by the Spirit."—1 Peter 3:18. Eternal life was his from the moment of quickening, and he being a sample, a firstfruit of them that sleep, the after fruit or harvest will be like him from the moment of quickening by the spirit. The rendering of life will be to make alive the dead, and this will be in the day when God shall judge the secrets of men according to Paul's gospel. Rom. 2:5-16. In that day, (These words are printed in capitals in an article before me, from one who holds that good and bad are raised together) go into judgment together, both alike mortal, the good to receive

eternal life and the bad their doom of death. "Same," is also used to qualify day. But capitalizing and qualifying for emphasis will not in this passage in Rom. 2, and similar passages, limit the day to twenty-four hours, inasmuch as Inspiration places a thousand years between the two resurrections. There are short days, and long days in Jehovah's calendar of time. The judgment day is a long one. "One day is with the Lord as a thousand years, and a thousand years as one day." The later revelation cannot be reduced to the measure of one's impressions illogically inferred from passages which look strongly in the direction of time to follow the first resurrection before the wicked are raised; which fact appears plainly in the last revelation on the subject under discussion; settling the point conclusively and beyond the possibility of successful contradiction. And yet those who hold that the righteous and the unrighteous alike go before the judgment seat simultaneously say the only passage known to them which has any semblance or show of support for the view (our view) they combat is Rev. 20:4. Surely in this chapter there is more than the semblance of support to the Church of God's view of the resurrection and judgment; for here it is plainly taught that there are two resurrections with a thousand years between them, consequently two judgments equally apart in point of time. This chapter is so plainly against the view of a simultaneous resurrection and judgment that its advocates feel the force of its proof on our side; so have little or nothing to advance by way of explanation. The chapter remains an irrefutable argument for the view I am defending, and against the view I am combating. The author of the argument in the September number of the Advocate, referring to the 4th verse of this chapter, says, "From this it is inferred that only the faithful are the subjects of Christ's dealings at the commencement of the Millennium." I would ask Is not the inference logically drawn? The words are "The rest of the dead lived not again until the thousand years were finished." Undoubtedly this language will bear the weight of the inference in the light of the fact that it is said of those who have part in the first resurrection that they are "blessed and holy" (v. 6); that they shall be priests of God and of Christ,

and shall reign with him; that the second death has no power on or over them; that in the preceding chapter they are called the Lamb's wife; all of which affirmation support the inference that the faithful alone are the subjects of the Lord's dealings as set forth here. The inference is as strong as it could be made. I ask, Is there any ground for inferring that the unfaithful (apostates), are raised and judged at the commencement of the Millennium? Surely not. It is charged that the church of God wholly neglects one essential feature of the gospel, the judgment as set forth, for example, in Heb. 6:1, 2; Rom. 2:5, 16; Acts 10:42. We will not plead guilty to this charge. I know I have preached the judgment and so have others; but we have not preached the other view of it, for the very good reason, we think it is not Scriptural.

I CORINTHIANS XV:35.

THIS chapter embodying the Apostle's argument on the subject of the resurrection is, perhaps, oftener appealed to than any other portion of Scripture of the same length; especially on funeral occasions it is read, and quoted and commented on. This practice is all right. Some who use it do not believe what in reality the Apostle sets forth, a literal resurrection of the dead. Some appeal to the language here in support of what Paul would, if living, brand a perversion of the gospel. There were those in the church at Corinth who denied the resurrection. "How say same among you that there is no resurrection of the dead?" Verse 12. The raising of believers is inseparably joined to the resurrection of Christ. His is proof and pledge of theirs. Paul and others preached the fact of Christ's resurrection, and the Corinthians believed it and had staked their all upon it. At the date of this epistle some of the members of the Corinthian church were denying the possibility of the resurrection; no doubt they based their denial of the doctrine on philosophic grounds, which fact appears in the language the Apostle uses to state the objection which would be urged against the literality of the resurrection. But some man will say, "How are the dead raised up, and with what body do they come?"

How—it is very foolish to deny a fact of revelation because we do not know how the thing can be brought about. Man's knowledge is not the measure of divine knowledge. While these heretical Corinthians thought the future resurrection of the dead an impossibility they probably argued hypothetically, that if they should be raised what advantage would the resurrected body have over the one that succumbed to the power of death? What would be the difference in its enduring quality from the one that was laid in the tomb? In a few brief years it would be death's victim. Like their prototypes the Sadducees, these Corinthians greatly erred, not knowing the Scriptures nor the power of God. Paul proceeds to answer their objection, in part by illustrations drawn from nature, and cognizable by their own senses, and in part by his apostolic statements as inspired revelations from God, and equal in authority with Old Testament declarations, some of which he quotes.

Thou fool, that which thou sowest is not quickened except it die. Here is an appeal to the objector's own experience. The grain or seed sown dies. Its previous organization is dissolved. This does not prevent quickening. Thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and to each seed its own body. The body springing from the bare grain is very different from that sown; a beautiful plant with stem, blades and head, with grains encased in chaff. Identical in kind according to a fixed and unvarying law. If God can do this, and bring about this marvelous result which you behold, is it impossible for him to raise the dead and restore their identity, giving to each dear saint his own body and yet very different from that which died by disease, by old age, by the fangs of wild beasts in the Roman amphitheater, or by flames at the stake at the hands of pitiless and cruel religious tyrants and their minions? Look up to the heavens and see the sun, moon and stars differing in glory from one another; and these as celestial bodies differing in glory from the varied terrestrial bodies. See all this display of divine wisdom and power, and then will you say that it is impossible for God to raise the dead and endow each resurrected form with superhuman ener-

gy that will insure eternity of being, like the great Head of the church? The question put into the mouth of the objector relates to the dead—and so the answer affirms the resurrection of the dead. On the convincing power of his figures the Apostle asserts, "So is the resurrection of the dead." Then using the same term he had used in reference to the grain says, "It is sown in corruption; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." The sowing precedes the raising. The thing sown is the body as truly as the grain in the figure is the thing sown by the farmer. The raising is of the dead (body) as truly as is the new body from the dissolved grain. The Apostle has not told us of a germ in the grain and from this fact proves the possibility of the resurrection. Sufficient for illustration was the fact that a new body succeeded the grain sown, and differing from it. The analogies of nature go but a little ways toward illustrating so marvelous a fact as the resurrection of the dead.

The sowing in the figure is an agricultural process and well understood by farmers. In Paul's day as in the early part of the writer's life sowing of small grain was done by broadcasting or from the hand. The object of sowing was to get the grain into the ground where it would dissolve (die) in order to the body or crop as the result. Sowing in Paul's figure has just this breadth of meaning. It is true that we sometimes use the word in a limited sense as did the Savior in the parable of the sower. I say, I will sow the wheat, and you harrow it in. When the process is completed a neighbor comes along and asks, Have you sown your wheat? I answer, Yes; meaning that my wheat is in the ground ready to germinate and develop into the new body or crop to be harvested at the proper season. Even when we use the word in its restricted sense the covering of the seed is contemplated. Paul's bare grain in the figure was covered with earth otherwise there would not be the "body that shall be." It would remain the bare grain and that would not serve the purpose of illustration and proof of the resurrection. The sowing of the body as contemplated here means the putting of the body in the condition from which it will need a

resurrection in order to life and consciousness; for the question is, How are the dead raised up and with what body do they come? The condition is the negation of life. The position of the sown body is that of prostration or lying flat, the common posture of the dead as opposed to the erect posture of the living. They are down and must be raised up—dead and must be quickened. But we are told by our friends who hold the view of mortal resurrection of both classes, righteous and unrighteous, that "there was in the Apostle's mind something else than depositing a corpse in the grave," and at this point our attention is called to a novel way—I may say an anomalous way of sowing seed, "to cast it out"—of the earth of course, for the writer quotes as proof Isa. 26:19, which reads: "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We are told that this idea was in the Apostle's mind when he said, "It (the body) is sown." It is not rash to say, This idea of sowing out of the earth was not in the Apostle's mind when he said, "It is sown." The opposite of this was in his mind when using the figure of the sown grain which was sown in the ground (process completed) and not cast out of it. The idea of the sown grain the Apostle carries forward and applies to the body as it is deposited in the earth from whence it is to be raised in the new and glorified form, reflecting the image of the heavenly. This novel way of sowing to which I advert, destroys the analogy between the figure and that which it represents.

We are told that the sowing takes place "in the resurrection," and verse 42 is referred to as proof, which reads, "So also is the resurrection of the dead." The Apostle then states the sowing which precedes the raising just as it does in the figure; so the analogy is preserved. No one would call the process of growth and development into the new body or plant, sowing. The sowing precedes the new body, so in that which it figures. The Apostle by the term resurrection (anastasis) and by the word raised (egeiro) its equivalent, covered the whole ground from death to the incorruptible, spiritual, glorious and immortal nature. He says nothing about stages in the process. Divine energy is exerted, an action takes place and

the result is the harvest or after fruits in the similitude of the firstfruit, our risen and glorified Lord. "It is sown in corruption; it is raised in incorruption; it is sown in weakness; it is raised in power; it is sown in dishonor; it is raised in glory; it is sown a natural body; it is raised a spiritual body." How different from that state of decrepitude, so to speak, entailed by Adam on all his posterity. How radical the change that has passed upon the subjects of the first resurrection. How youthful, and vigorous, and beautiful they appear. How angelic in nature, how noble in bearing, how intellectual in mental endowment. And what illimitable life is before them, what a range of enjoyment is theirs; what beatitudes crown their being; what lofty aspirations must thrill their hearts; what pure and holy associates to mingle with; what forms of beauty to gaze upon, and what lovely scenes open before their enraptured eyes. Who can afford to be shut out from all this? Can you, my brother, my sister? Ah, can you, my sinner friend?

I CORINTHIANS XV:45.

THE Apostle stated in v. 22, the broad contrast between being in Adam and being in Christ. "In Adam all die even so in Christ shall all be made alive." It was by man that death came and by man also the resurrection of the dead. The one act of disobedience introduced sin, and death followed. What a dreadful history was foretold by that act of rebellion against the great Sovereign of the universe. What is written on the pages of history overpowers our minds by its tremendous aggregate of evil; but how much that was enacted by the race, and unrecorded we can never know:—which added to what has been written would swell the aggregate to astounding proportions. Jehovah has witnessed it all. The great ocean of moral evil still rolls on, engulfing every generation of the race as it comes on the scene. Death ends the sinful career of each individual of each generation, but sin survives and thrives as before; like a contagious disease it is catching. The lesson has been taught; the example set, and the new individual generation are willing to learn the lesson, and pattern after the example; and are

disposed to invent or discover new ways of sinning, unknown to the fathers. Adam knew from divine warning the consequence of transgression; knew what would befall himself and guilty Eve. But did he stop to consider what would be entailed upon his posterity, a heritage of evil for thousands of years, accompanied by physical calamities and suffering of every sort terminating in the silence of death? Did he have any idea of the untold misery and wretchedness into which his disobedience would plunge the numerous family springing from him? He surely did not or the serpent would have been shown the way out of Paradise. The Apostle keeps up the contrast: At v. 45 the two Adams are put on opposite planes. So also it is written, "The first man Adam became a living soul; the last Adam became a life-giving spirit. The first is of the earth earthy; the second the Lord from heaven." These descriptions were given to show a broad difference between the two Adams. The one brought sin and death into the world "with all our woes;" the other pardon, and peace, and life. By one man sin entered into the world, and death by sin, Rom. 5:12. The two are different in character and also in nature; the one a sinner, the other without sin, holy, harmless and undefiled. As to nature, Adam was on the plane of animal life with this to his advantage in case he had not sinned—access to the tree of life for the purpose of perpetuating a life that would naturally terminate like that of the animals about him, without such a provision; as it did terminate at nine hundred and thirty years. How much his life was shortened by excessive toil and change of environment we do not know. He was not created deathless in nature. It is not likely that any sentient and moral being was endowed with such a nature to start with, but rather this was to be won by a course of action in harmony with the Divine will. We learn but little from the revelation God has given us, about angels. The allusions are incidental. That they were put on trial, and some of them fell we learn from two passages, namely, Job 4:18 and 2 Peter 2:4. I quote the latter, "For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." Adam could not transmit to his posterity a na-

ture different from his own. Being debarred access to the tree of life he died, and death has been the sad heritage of his children whether righteous or unrighteous. Christ by his mediation has not given us a reprieve from death as to the life derived from Adam. We still bear the image of the natural man. Says the Apostle, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—v. 49. To bear the image of the earthy is to be entirely mortal, as really as are the animals which are called living souls or creatures by the writer of Genesis, before these same terms were applied to man. Both alike are animated by the same principle, the breath of life. Touching the matter of life and death man has no pre-eminence over the beasts. Inspiration ranks them on a level here. Says Solomon: "That which befall-eth the sons of men befalleth beasts: even one thing befalleth them; as the one dieth so dieth the other; yea they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity. All go unto one place." Eccl. 3:19, 20. It may be humiliating to those who hold to the doctrine of inherent immortality to be put on a level with beasts, to be like them in so many points; yet they are obliged to face these statements or deny the inspiration of Solomon. Let us enumerate: (1) One thing befalls man and beasts; as one dies so dies the other; (2) They all have one breath; (3) All go unto one place; (4) Are of dust; (5) All turn to dust again. The immortality of the human soul is not in this count, for the very good reason that Solomon did not believe the doctrine; nor did any other inspired writer. If the Wise Man had believed the popular notion concerning the soul, he certainly would not have used the language he did. Neither Wesley nor Watson believed man died like the beasts of the field or forest; therefore they used language utterly at variance with that used by Solomon. They could not speak of man as did Solomon—impossible from their standpoint. Nor could Solomon affirm of man what Wesley and Watson affirmed of him. It is appropriate at this point to again quote their words. The former said, "I am now an immortal spirit, strangely commingled with a little portion of earth. In a short time I am to quit this tenement of clay, and

remove into another state." And the latter, "Our organized bodies are no part of ourselves." To refute what is here asserted it is only necessary to say that the Bible nowhere employs such language. These men fairly represented the common view of the nature of man, but how contradictory of God's Word.

The Apostle, by saying, "We shall bear the image of the heavenly," doubles the proof of man's entire mortality. The heavenly image or nature is not borne at the same time that the earthy is borne. First the earthy or natural; afterward that which is spiritual, is the divine order. See v. 46. The spiritual is yet an object of hope and promise, to be realized at the coming of the Lord, the great head of the church, the captain of our salvation made perfect through suffering. He has had since his resurrection a nature that is deathless. Says the Apostle, "Knowing that Christ being raised from the dead dieth no more; death has no more dominion over him." Rom. 6:9. He said himself. "I am he that liveth and was dead; and behold I am alive for evermore; Amen; and have the keys of the grave and of death." Rev. 1:18. What a joyous acclaim of victory for himself, and for those for whom he holds the keys that will unlock the gate of death. Such as he is now in his quality of being, they will be when raised from the dead. Says John, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear; we shall be like him," 1 John 3:2.

"We shall be like him; O beautiful thought;
Well may the soul unto rapture be wrought;
After the sorrow, the woe and the tears,
We shall be like him when Jesus appears."

To be like him is to be deathless. But dear reader know this that in order to be like him in his physical nature you must be like him in character, be a child of God by adoption into his family. This must be now.

THE ABSOLUTE NEED OF A PHYSICAL CHANGE.

"Now this I say, brethren, that flesh and blood cannot in-

herit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15:50.

The kingdom of God is to be an eternal kingdom. Says Daniel, "It shall stand forever," (Dan. 2:44), "an everlasting dominion that shall not pass away—shall not be destroyed." 7:14. See also 2 Peter 1:11. So those who shall inherit this kingdom must live forever to enjoy its blessedness. Paul's statement that flesh and blood cannot inherit the kingdom, is misunderstood by many Bible readers. These, knowing that Christ had flesh and bones after his resurrection and guessing that he had no blood (?) say flesh can inherit the kingdom, but blood cannot. This view does not remove the difficulty. It is in fact a contradiction of what the Apostle states, for he as plainly says: "flesh cannot," as he does that "blood cannot inherit the kingdom." What he predicates of the one he predicates of the other. Both alike are barred out of the kingdom—and this by strict adherence to the grammatical rule governing the use of the copulative conjunction "and". Flesh and blood in the passage, are not used in their primary sense, but in their sense of mortal nature, or human nature as derived from Adam—the very condition the Apostle has been discoursing about under other words and phrases as "living soul," "natural," "earthly," "corruption," "weakness" and "dishonor." The four verses from 51 to 54 inclusive furnish an additional illustration of his meaning. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The Apostle reveals some things in this passage not made known to the Corinthian church before. "We shall not all sleep." Sleep is used here by figure of speech because of resemblance which the condition of natural sleep bears to death. The similarity may be only in a single point. This would be sufficient to warrant the use of the figure. Taking off the figure we have—we shall not all die. A remnant of the church will be alive when the Lord comes. The writer has all along indulged the wish—not to say hope—to be one of that number, and so be exempted from the pains of dying. Some who now

sleep the sleep of death I heard say with a good deal of assurance that they hoped to see the Lord come before they died. The advent was postponed too long, so death forestalled their hope. It matters but little, for the issue is the same. Death may claim its victims as captives for a time but the release is certain. Then the liberated captives will shout, O death, where is thy sting? O grave, where is thy victory? The dead shall be raised incorruptible. The action expressed by the word raised begins with the dead as its object. There is no hint of an immortal soul and its reunion with the body. It is the raising of personalities in incorruption, which implies a change in harmony with what the Apostle says in verse 51, "We shall all be changed," referring to the dead, and to the living remnant; and this change wrought by the quickening spirit is said to take place "in a moment, in the twinkling of an eye." We are not informed of stages in the process. The resurrection does not include the ascension to meet the Lord in the air. This is another act or event following the resurrection. This distinction is shown in 1 Thes. 4:16, 17. It is affirmed here that "the dead in Christ rise first, i. e., before any action takes place touching the living. After the raising of the dead, they and the living are caught up together to meet the Lord in the air. So raising the dead is the one thing and being "caught up" another thing or sequence. The logical conclusion is that the raising of the dead incorruptible is a completed act preceding the ascension to meet the descending Lord; and just so of the putting on of immortality or the deathless nature; and as a further conclusion, the rendering of eternal life precedes the meeting in the air. How well this accords with the Lord's words in John 5:24. He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life. The question of life is a foregone decision at the epoch of the resurrection. The very fact that none but the approved have part in the first resurrection shows this.

A marvelous change awaits the believer. I never think of this change without a mental effort to grasp its full import, to fathom its depth of meaning, but the finite mind of man is not

adequate to the task. The realization of it will demonstrate how much it means. Youthful health and vigor and buoyant spirits of the springtime of life furnish but a faint conception of the reality. There will be a vivid sense of relief from all that was painful, a feeling akin to that of laying down a weight or burden, after we have borne it until tired and exhausted; especially will this be so in the case of the sick, the aged and infirm; and this difference coming on so quickly, in a moment, in the twinkling of an eye, must by reason of contrast with the mortal condition cause an ecstasy of joy surpassing anything of the kind in past human experience. That headache that racked the poor tired brain of the invalid mother as she taxed her little remaining strength to perform her household duties, has been cast out like the demon of old, never more to return. That distressing cough of the emaciated consumptive laboring hard for the vital air that sustains life, has ceased with the first touch of the quickening spirit. Old age, bowed with the weight of years, and tottering on feeble limbs at the brink of the grave, has been exchanged for eternal youth and vigor. That martyr at stake, with the flames curling about him, and consuming the red current of life in his veins, has bounded up beyond all harm, to meet his descending Lord in the air. What joy! what transport of praise will well up from every unburdened heart!

John 5:28, 29, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation or judgment."

There are some Bible students who think this passage does not teach a literal resurrection of the dead, but a metaphorical resurrection, or in other words a spiritual change brought about by the belief of the gospel. Others regard the passage as teaching a resurrection of the physically dead, but hold that the language of verse 25, though similar, teaches a spiritual resurrection. The late A. J. Gordon, of the Baptist church, held this view. The writer's views in reference to both texts is, that they teach a literal resurrection of the dead. Verse 25 reads;

"Verily, verily, I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." Jesus uttered these words near the beginning of his ministry, and before he had raised any dead persons to life. "The hour is coming" or so near that he could say, "and now is," when he would exert his miraculous power in the restoration of the dead to life. Let us notice the natural advance from the least to the greatest. The man at the pool of Bethesda with an infirmity of thirty-eight years standing had been cured on the Sabbath, which fact was, in the opinion of the Jews, a sufficient ground for accusation, and the infliction of death as the penalty prescribed by the law. Jesus answered them, "My Father worketh hitherto (on the Sabbath) and I work." This claim of relationship, calling God his Father, was ground for another charge, that of equality with the Father. This, of course, was false, but on the strength of it they sought the more to kill him, because he not only had broken the Sabbath, but made himself equal with God. This time his answer to them, in part was, "The Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel." Verse 20. Curing a sick man of a chronic infirmity on the Sabbath only provoked their anger instead of exciting their wonder, and rekindling their national hope of deliverance by their long looked for Messiah. He now announces to them his power to raise the dead as an actual fact which they might witness in a very short time. The power to raise the dead, as in the case of curing the sick, he ascribes to the Father as its primary source. "As the Father raiseth the dead, and quickeneth them; even so the Son quickeneth whom he will." To understand this verse as referring to the physically dead and the resurrection of such, is no straining of language to suit a theory. To so understand the passage brings it into harmony with verses 28 and 29 where physical death and resurrection are affirmed. I will now quote the verse that affirms the performance of a kind of miracle or work greater than curing the sick man at the pool of Bethesda. "Verily, verily, I say unto you, The hour (time) is coming and now is, when the dead shall hear the

voice of the Son of God, and they that hear shall live." Verse 25. This language was fulfilled in the raising of a number of dead persons by Jesus during his brief ministry and others later by his apostles. These were only raised to mortal life, and were comparatively few in number. Jesus says, "Marvel not at this." An event of infinitely greater magnitude he now announces to them; greater than curing the sick man and that of raising a few dead persons. He introduces this announcement by stating that he had derived from the Father, the primary source of all things, life and the authority to execute judgment. "Marvel not at this; for the hour (time) is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." "In the graves" is used as a circumlocution for all the dead.

Two classes are brought to view in the passage as subjects of the resurrection. Both come forth, the doers of good unto the resurrection of life, and the doers of evil unto the resurrection of judgment. Here as in verse 24 the believer does not come into judgment in order to have the question settled as to his worthiness of eternal life. To argue from the text the simultaneous resurrection of the two classes is to go in the face of some very plain statements of Scripture, and thus bring about discord instead of harmony. Those who hold that the righteous come forth mortal cannot reconcile this supposed fact with the teaching of this text itself, which by fair inference shows that they do not come into judgment—and this in harmony with verse 24. Those holding this view say in plain terms that the righteous will come into judgment for life, after they come forth, while the Church of God holds that they come forth incorruptible, immortal and spiritual, bearing the image of the heavenly; that their resurrection is a special one, and prior in time by a thousand years to that of the class coming forth to judgment. "Come forth." Jesus at the tomb of Lazarus cried with a loud voice, "Come forth. And he that was dead came forth." John 11:42, 43. Here "Come forth" is equivalent to rising from the dead. A writer in the Christa-

delphian Advocate for January says that merely to "come forth" is not the resurrection. These same words as used by Jesus at the tomb of Lazarus were quoted by the writer to whom I have referred for the purpose of showing their meaning as used in John 5:28. Now, as addressed to the dead Lazarus they meant rising from the dead, and inspiration calls this resurrection; but the writer in the Advocate says it is not. I wonder why it is not in the one case as well as the other. The words we are dealing with are "come forth" and not "merely come forth." We take them as they stand. The Scriptural equivalent of these words is, "is raised," "be raised." 1 Cor. 15:42-44. And Jesus says "are raised," "shall rise," in his talk with the Sadducees. Jesus and Paul both use the noun, resurrection, as the suitable name for the event. Therefore there is no ground for saying that come forth, rise and raised, in the passages referred to do not mean the resurrection. These expressions do mean, most emphatically, the resurrection of the dead. The writer in the Advocate and all those fellowshipping him ought to be able after years of study to tell us what the resurrection is if it is not as they say, the rising or coming forth from the dead. What is it? I would like to know. Where does it begin and end? And what is the resurrection of evil doers if coming forth is not that? These questions demand an answer in harmony with all the Scriptures relating to the resurrection. "Come forth unto the resurrection of life." Two writers holding the view of mortal emergence from the grave give as an explanation of the words I have above quoted "come forth unto the resurrection state or condition of life" (eternal life). According to this paraphrase of the words the righteous do not simply come forth to or unto the resurrection of life but unto the state which succeeds the resurrection itself. Inasmuch as I have proven that coming forth and rising from the dead are Scripturally denominated resurrection of the dead; or from the dead in the case of the righteous, I am willing to accept the explanation as to "state or condition" being meant. They come forth unto or into this state. This view of the matter makes resurrection and life adjective modifiers of "state." It is resurrection state because resurrection precedes it and intro-

duces it. It is the life state because the subjects of this resurrection are raised incorruptible. Raised in incorruption is the language of Paul. They come forth unto or into the long life of eternity—blessed state! May both reader and writer attain to it.

Is there any text where resurrection carries the idea of state or condition? The Sadducees in their question, and Jesus in his answer thereto, each use it, once in this sense. The former, In the resurrection whose wife shall she be? for the seven had her to wife. The latter in reply said, "In the resurrection they neither marry nor are given in marriage." Luke 20:33; Matt. 22:30. Here it means state or condition in which it would be possible to marry or not marry. The state into which the resurrection brings the worthy ones. Jesus says, Neither can they die any more. This deathless state is theirs by virtue of that special resurrection.

1. There is no text that affirms the mortal resurrection of the righteous. This view finds no support by inference fairly drawn.

2. There is no proof that any but the righteous will be raised in the first resurrection—only those that are worthy; those that are blessed and holy; those that are Christ's at his coming; those that constitute his wife and are worthy to reign with him over the nations. These come not into judgment for life. This is a foregone decision when their resurrection takes place.

