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The Resurrection Body
of the Christ
and
How He Shall Come
Again.

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O, sinner, yield! repent, obey,
Turn from thy sin without delay.
Behold One nailed upon the tree,
His heart is rent and torn for thee.
Come now and taste this mercy sweet,
And learn of God at Jesus' feet.
Your sins may all be washed away,
And for you rise a glorious Day.
O, do not say, "Go 'way, depart",
Turn, turn, yield up thy heart.
NOW is salvation's precious hour
For you to get the Spirit's power.
Await not yet another age,
In hopeless sorrow then to rage.
Death's velvet foot is treading nigh,
Or Jesus cometh from on high.
O dare not risk another day,
But seek for mercy while you may.

Did Christ Arise in a Material Body?

The answer to this question is most important at the present time, as many false prophets have come, who declare that Jesus arose in what they call a spirit-body, an invisible body, having neither flesh nor bones, but all spirit. And as proof of this, they teach that Christ, after he was risen, came through a closed door without making a hole in it. The instance to which they refer is found in John 20:19, and again another in verse 26. But in neither of these instances is it said that Jesus came through the door without opening it. The true teachers say, "We speak that we do KNOW, and bear witness of that we have SEEN." John 3:11. The Scripture simply says the door was shut, and that Jesus appeared in their midst. But could not Christ have opened the door and held their perception that they should not know it? Or, with the same power by which he made loaves and fishes, could he not have removed the physical elements of the door, come through, and then have restored the physical elements of the door, all without their knowing it? If an angel could open the door of a prison house and let Peter through, and then re-lock and re-bolt it after him, without the keepers and the watchmen knowing it (Acts 5:19,23; 12:4-11), surely the Christ

of God could do the same for his material and resurrected body. How ridiculous and sinful to suppose he created a material body for the occasion, only to deceive!

But as Jesus appeared in their midst, did he tell them he was now a spirit-being, having left his material body in the grave or somewhere to see corruption, or, perchance, to be embalmed as a relic? and was he invisible? Before answering this, let us go back with the disciples to the tomb. Behold the stone is rolled away. But this were not necessary to let a ghost out! A ghost that could go through a closed door, without making even an enlargement of the keyhole, could even come through a stone. But to let the body of the *true* Christ through, the stone was rolled away.

Now, with Peter and John, let us look into the tomb. Here indeed are "the linen cloths lying, and the napkin that was upon his head not lying with the linen cloths, but rolled up in a place by itself", John 20: 6-7, but we cannot find the material body, Luke 24:23-24. His body, his real body, had certainly come out of the tomb. But did he drag it out and throw it away, to deceive the disciples and make them think it had arisen? Let us see. Luke tells us that as the disciples were gathered together that evening, as Jesus appeared in their midst, "they were terrified and affrighted, and supposed that they beheld a spirit".

Now, if their supposition be true, then indeed Jesus was a spirit-being after his resurrection and had forsaken his material body. But, reader, are suppositions always well-founded and certain, especially during times of fear and excitement? How did Jesus reply to their-supposition? Did he say, Yes, my disciples, I am now a spirit-being, invisible, having forsaken my former body of flesh and bones? or how did he answer them? This is an all-important question, and now let us hear the real answer of Christ, and let it also be a rebuke to false prophets, "Why are ye troubled? and wherefore do IMAGINATIONS arise in your hearts? see my hands and my feet, that it is I MYSELF: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them: Have ye here anything to eat? And they gave him a piece of broiled fish. And he took it, and did eat before them." Lk. 24:37-43. Now, my reader, choose between the false prophets and the Christ.

Did Christ deceive them? If so, when did they find out this deception? Perhaps a doubting Thomas will help them out, for he was not with them at this time, and when the other disciples said to him, "We have SEEN the Lord", he replied, "Except

I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." John 20:24-25. Now, let us give Thomas a chance to expose the deception, if it be a deception. Surely if Jesus' body had not arisen, Thomas can expose the phantom by this test. Well, the Scripture tells us that after eight days Jesus again appeared to his disciples, and, we may remark, this time they were not affrighted; nor did they think they beheld a ghost, although the door was shut the same as in the previous instance. Compare John 20:19, which is the same as Luke 24:36-37, with John 20:26. Now Thomas is here. But Jesus does not shun investigation but saith to Thomas, "Reach hither thy finger, and SEE my hands; and reach thy hand, and put it into my side." The evidence was overwhelming. The marvellous truth stood demonstrated to the wondering eyes of even a doubting Thomas, and, awed as in the very presence of God, he exclaimed, "My Lord and my God!" Thus he acknowledged from the depth of his heart, in the presence of God, that he **KNEW FOR SURE** that Jesus' body had arisen from the dead. John 20:27-29.

Now, let us go on a little farther. Peter says something about this very thing on the day of Pentecost, and he but spoke for all the disciples. Had they found out the de-

ception by this time? Surely they had every opportunity to have done so, for we read that Jesus had been with them for forty days after his resurrection. Acts 1:3. Here, then, is the testimony of Peter, speaking under the inspiration and mighty power of the Holy Spirit, on the day of Pentecost:

“Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by powers and wonders and signs, which God did by him in the midst of you, even as ye yourselves know: him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of men without the Law did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith concerning him: I beheld the Lord always before my face; for he is on my right hand, that I should not be moved: therefore my heart was glad, and my tongue rejoiced: moreover my FLESH also shall dwell in hope: because thou wilt not LEAVE my soul in Hades, neither wilt thou give thy Holy One to see CORRUPTION. Thou madest known unto me the ways of life; thou shalt make me full of gladness in thy presence. [Ps. 16.] Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and know-

ing that God had sworn with an oath to him, that of the fruit of his loins, he would set one upon his throne; he foreseeing spake of the resurrection of the Christ, that neither was he left in Hades, **NOR DID HIS FLESH SEE CORRUPTION. THIS JESUS** did God raise up, whereof we all are witnesses." Acts 2:22-32.

Now, reader, what shall we say to these things? Here is the testimony of the apostles and prophets and the Holy Spirit, that Jesus arose in a real body of flesh. Nothing but a lying spirit and a false prophet would, or could, teach otherwise.

It is vain that these false teachers try to make 2 Cor. 5:16 lend support to their doctrine. That passage, with the next verse, reads: "Wherefore we henceforth know no man according to flesh: even though we have known Christ according to flesh, yet now we know no longer [according to flesh]. Wherefore if any one is in Christ, it is a new creation: the old things are passed away; behold they are become new." Now, if this passage teaches that Christ has no flesh, it equally teaches that no one else has flesh. The passage evidently means that it is not because a man is of a certain fleshly descent that he may have the favors of God, even though the Saviour of men was himself of Jewish descent,—we must all be begotten from the Holy Spirit, as Christ was. But when begotten again,

we do not lose our body of flesh and bones, but, quite to the contrary, our flesh dwells in hope, even as our Saviour's did, for the Scripture saith we shall have bodies like his glorified body, Phil. 3:21, which, as we have seen, was composed of flesh and bones.

It is true that flesh and blood cannot inherit the kingdom of God, 1 Cor. 15:50, for the flesh when sustained by the blood is mortal and the kingdom of God is eternal; but we must notice that in the context of this passage, just below it, the Scripture saith that "this corruptible must be clothed in incorruption, and this mortal must be clothed in immortality". 1 Cor. 15:53. How shall this be? The answer is found in Rom. 8:11, "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you." Hence, while flesh sustained by blood cannot inherit the kingdom, flesh sustained by the Spirit of God shall most certainly inherit the kingdom. And this flesh-and-bone body will be a spiritual body, that is, a body quickened and sustained by the Spirit of God. These so-called spirit-bodies that some talk about are only the dreamings and imaginations of carnal minds, leavened with the spirit of spiritualism. Christ arose in his real, material

body of flesh and bones, and he is thus alive in the power of an endless life. Demons deny it, but the Word and the Spirit declare it.

Will Christ Come Again in a Material Body, Openly and Visibly?

Most certainly, if Christ arose in a body of flesh and bones, which could be seen and handled, and ascended to heaven in this body, he will come again, not in another body, but in the same body, openly and visibly. So what we have just said on this subject ought to be a sufficient affirmative answer to this question, and it is; but, that we may help some who may have further difficulties, we will add other proofs.

Please turn with me to 2 John 7, R. V., "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." Those who have ears to hear do not require any comments on this plain and important language. It not only teaches that Christ is coming in person, in his own body, a body of FLESH; but it also declares that they are deceivers who teach otherwise, and that they are teaching the doctrine of the deceiver and the antichrist. If the reader will read on to the 10th verse, he will see that we are forbidden to receive

such, or to give them greeting.

Jesus was not invisible when he was going up into heaven, and the Scripture saith, "This same Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1:11. In harmony with this, Rev. 1:7 testifies, "Behold, he cometh with clouds; and every eye shall see him, and they who pierced him." Rev. 6:16 is another testimony, declaring that when Jesus comes the sinners of this world shall seek to hide from the "FACE of him that sitteth upon the throne". Now, let those who wish to teach the coming or *presence* of an immaterial ghost follow their invisible phantom and keep on harvesting *their* elect, but let them know that the elect of God according to the truth cannot follow them. They are welcome to their own.

It is true, the Scripture saith that Christ is "coming as a thief [a robber]"; but if this means that Christ will come in an *invisible* manner, then no eye shall see him, whereas the Scripture saith, "Every eye shall see him", Rev. 1:7, even to sinners and the tribes of the earth, Rev. 6:16, Matt. 25:30, for "then shall all the tribes of the earth mourn, and **THEY SHALL SEE** the Son of Man coming on the clouds of heaven with power and great glory", see him, not in the secret chambers of a medium, nor shall they by some man's doctrine

declare him to be abroad somewhere in the wilderness of this world in an invisible spirit-body, but they shall see him "ON THE CLOUDS OF HEAVEN", with every EYE, not *as* a power and glory, but "WITH power and great glory".

We are warned against those who teach a secret and invisible coming of the Lord. Hear the great Teacher and Prophet on this subject: "Then if any man shall say unto you, Lo, here is the Christ, or Here; believe not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth; Behold, he is in the inner chambers; believe not. For as the lightning cometh forth from the east, and is seen even unto the west: SO shall be the coming of the Son of Man." Matt. 24:23-27. [The word lightning in this passage is a correct rendering of the Original, and it does not mean sunrising as our opponents falsely translate it.] Nothing can be so visible, so glaringly visible, as *lightning*, especially when it "cometh forth from the east, and is seen even unto the west". "Even so shall the coming of the Son of Man be." "For the Lord HIMSELF' shall descend from heaven, with a SHOUT, with

the VOICE of the archangel, and with the TRUMP of God." 1 Thess. 4:16. Beware then of the false prophets who teach a false christ and declare his coming to be secret and his presence *invisible*.

Let us now consider how Jesus shall come as a thief, a robber. The Scripture does not say that he shall be as a thief *after* he has come, but only that he shall *come* as a thief, a robber. A robber indeed comes *unawares*, and so shall Jesus come to this wicked world and to false prophets, for "when they are saying, Peace and safety, then SUDDEN destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape". 1 Thess. 5:3. But concerning Christians, the Scripture says, "But ye, brethren, are not in darkness, that that Day shall overtake you as a thief [a robber]: for ye are all sons of light, and sons of the day; we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:4-6 Jesus is not therefore to come to the elect unawares, unlooked for, that is, robber-like, for they are watching and waiting. Those who believe he has come already have ceased to watch and wait for his coming, and are therefore no longer to be classed among the virgins. They have given heed to doctrines of demons, and have left the true Adventist hope. They

are surely unfaithful and foolish, and their teaching is only some of the darkness of antichrist that precedes the rising of the Son of Righteousness. They may say, "Christ has come", and "the resurrection has passed already", but the true watchers hear the Son of Man saying, "BELIEVE IT NOT". They may say, "Christ is a spirit, without flesh", and has come in this "spirit-body", but we hear the resurrected Jesus say, "A spirit hath not flesh and bones as ye see me having", and the angels said this same Jesus shall come again. They may reject the inheritance of the earth for themselves, but we rejoice in being heirs according to the promise. Matt. 5:5. They may teach that Christ left his body in the grave to see corruption, and even forsook his soul and became a spirit-being, but we prefer the Scripture that says his soul was not left in Hades, nor did his body see corruption. They may say that he has come and is here as a thief, but the Scripture saith he is COMING as a thief, a robber, and, we are sad to say, coming as a robber even to them, that is, unawares, unlooked for; for, having believed that he is already here, they have ceased to watch and wait for his coming. May these words be blessed of God to awaken some of them who are not yet fully joined to their idols and delusions.

Behold, He comes, the shining One!
Like lightning from afar:
His glorious body clearly seen,
The bright and morning Star.

No ghost, nor spirit-phantom He,
In hidden manner come;
But as the robber, unawares,
Springs quickly on the dumb.

For as the snare so quickly springs,
And seizes thoughtless game;
So Christ most suddenly appears
To those who sleep in shame.

And as the snare when once 'tis sprung,
Or robber seizes men,
So Christ most visible shall be
To even carnal ken.

The blessed One who came in flesh,
And rose immortal, too,
In flesh most surely shall descend
Before our wondering view.

We'll wait and watch and hope till then,
And follow Scripture true;
Nor ghostly spirits shall we heed,
But onward e'er pursue.

And when THE SON OF MAN shall come
To raise his own to life,
Our mortal bodies, quickened new,
Shall rest beyond the strife.

