

The Resurrection



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Preface

We feel that this theme, the resurrection, is one that should be of vital concern to all human creatures. We hear considerable talk about a “fuller” life. Just now our national leaders are agitating such an idea in the nation through their official capacity, and those who are catching the spirit of such an impulse harbor in their bosoms a hearty response in its favor. This simply means the going after a greater filling up of earthly treasures and enjoyments, and on easier terms. But the resurrection, under present consideration, means infinitely more for the human family. It is the only opening bud of promise to a really “fuller life.” It holds on high a beautiful beacon light for those who hope in a future of happiness.

The Resurrection is the gateway to eternal treasures and fullness, to a legacy in the future world beyond the ability of men to estimate. We would very much like, if we are able, to portray to the reader’s mind some of its beauties and benefits, with the certainty of this great event, to the redeemed of all ages. Hopeless disappointment would be the lot of man without the blessed hope of the resurrection to new life. There is implanted in man a natural cherishing of and looking forward to, new life.

After a long spell of gloomy weather, and the clouds hang low, and it seems like they can never let loose, spreading darkness and unhealthiness over the land, when the sun breaks through a rift in the

clouds with its glorious rays, it brings new life to earth's creatures. Much more, when the glorious Son of God bursts through the clouds of sorrow and death overshadowing earth's last day of history, bursting the shackles of the tomb and blowing away earth's graveyards, calling the dead to life everlasting, to eternal life and light and satisfaction. These are resurrection blessings in store for God's trusting children.

—The Author

Chapter 1

The Resurrection is a most beautiful theme. It is a glorious doctrine. It is that to which the human family is looking forward. There is something in the human makeup that causes them not to want to remain dead but to want to possess life. God implanted this aspiration in the human breast. He has arranged, through the Resurrection in His infinite love to bring this renewed life within their reach. When man is awakened to the sense of his situation, without the hope of the resurrection he would be in a deplorable condition. If man could have no hope of being restored to life again after this life, death would be a dark channel house indeed. But like the rise of a beautiful, sunny summer's morning, the resurrection bursts asunder the dark, dismal shackles of death and disentombs mankind from the grave, the most uncongenial prison house to which he ever fell a victim, and ushers him according to the God-intended plan, into new life, into one unending existence. Resurrection literally means a raising from a dormant or death state to a new life, a restoring of the life principle that was formerly active but by some opposing cause has been suspended. It is the power of life that is in God's hands restored to a human being when life has become extinct. It is God's power and all together at his disposal. When we think of it in the light of future peace it is the most opulent prospect ever held up to the mind of man to offer him a "fuller life." To those who love God, the resurrection will be an inexpressible

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revelation. In the following beautiful language Jesus adorned the thought of the resurrection.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. The primary application of this is spiritual, though Jesus was talking to Martha on the subject of her brother’s resurrection. Believest thou this?” John 11:25, 26. Oh, what an inexhaustible storehouse of spiritual grandeur and heavenly glory will accompany that final resurrection in Jesus for the redeemed to which the above language points! “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” 1 Cor. 2:9.

A multitude of things in nature point to the resurrection. When a grain of wheat, or a grain of corn, is placed in the soil, it sends forth a new stalk and the old grain decays or dies. New life springs up—and multiplied life, at that. Whereas there was planted only one grain, now there is arising a multitude of grains as a result, pointing to the “fuller life” and increased glory of the resurrected life. When the first faint streaks of light appear in the distant eastern horizon; when the beautiful sun; the source of all nature’s light, draws nearer and nearer, pushing by this time it’s beautiful, broad, gray sheet of welcome light above the horizon bringing us to the realization of a new day that has dawned upon us it is but another beautiful index finger reminding us of the resurrection. A vast array of beautiful and useful perennial plants and flowers, with the return of the genial days of each succeeding spring time, arise from their torpidity, and, springing into life, declare in one unanimous voice the beautiful thought of the resurrection. All nature exults in the thought of the resurrection. The falling of the leaves to the bosom of mother earth,

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when the latter end of autumnal days have arrived, suggests death. When animating, welcome spring arrives with its ever recurring blessing, and the “sap rises” it is another tribute to the resurrection by millions of voices when all nature is reanimated and soon the entire forest is clothed in living green. But we might go on indefinitely and it would be the same beautiful testimony throughout the realms of nature. And when we are speaking of the beauty of the resurrection we are extoling the beauty and excellency of our God, for it is the Spirit of God and of Christ that crowns the thought of the resurrection with its unparalleled beauty and hopefulness. Indeed (as is given above, but which is beautiful enough to quote again), Jesus said, “*I am the resurrection and the life*” John 11:25. Praise God for this precious language from the sweet lips of Jesus and the beautiful thoughts that are folded up in it! The first working bee to tap the honey gland of the opening flower petals in the morning soon soars away with a bountiful supply of nectarous treasure. The next bee coming to the same flower, however, does not get much honey because the first bee well-nigh exhausted the supply. But it is not so with the nectar of Jesus’ sweet words. All the bees that come before us do not impoverish the supply of honey so long as the next one is able to draw it out. Oh, my dear reader, to be near our God, is to be near heaven! And this is what gives the resurrection to eternal life such a luminous aspect.

Away back in the long ago, since which time this old world has been grinding out iniquity verging on two thousand years, John told us: “Many deceivers are entered into the world.” 2 John 7. Many were the deceptions before then; and many, many the deceptions now. The Sadducees of the days of Christ and the Apostles belonged to this class. They scoffed at the idea of a resurrection. And with their wily deception they vainly and foolishly tried to refute the teaching of Jesus concerning the resurrection, thinking they would

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be able to overthrow his infinite and divine arguments (Luke 20:27-38). But there are many witnesses to the resurrection of Jesus, the proof of which we now take up.

First, we shall hear testimony concerning His resurrection from the Old Testament. Psalm 16:10, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption.” God would not permit the body of Jesus to remain in the tomb and decay (see corruption), hence the remarkable language of inspiration here given. In the first place, God did not *have* to permit Jesus to die. Had He not planned for him to die, it would have been impossible for all the devils of the pit to kill him. But He *voluntarily* laid down his life. He laid it down to pay a debt *we owed*. It was impossible for him to molder in the grave (in hell, as our text above expresses it). Jesus said, “I am the resurrection and the *life*,” and this being true, it was impossible for him to be “holden of the pains of death.” *Life* could not lie in the grave. It is ridiculous to think of Jesus who was God manifest in the flesh, lying in the grave and not having the power to come up again after God’s purpose had been accomplished in his death. Jesus was God manifested to the world in a human body for an infinite and God-like purpose. It was so manifested that he might make a sacrifice that would perfectly meet the demands of Infinity. This is one of God’s great and wonderful mysteries. Praise His precious name! A mystery of love and power; a case where, so to speak, *Life* laid itself down and rose again. For God is *life*. Jesus *was* and *is life*. This is one of His very greatest attributes. He *is life* and must possess dominion over all life. “In him was life; and the life was the light of men” (John 1:4). It is foolish and absurd to think that the grave, over which He has dominion himself and ordered it in the first place or there never would have been such a place as the grave, should now be able to turn and react upon and have dominion over Jesus the Almighty Son of God and be an iota in the way of his

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resurrection. “Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son” (Gen. 18:14). “*Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is NOTHING too hard for thee. Behold, I am the Lord, the God of all flesh: is there anything too hard for me?*” (Jer. 32:17). “For with God *nothing shall be impossible.*” (Lk. 1:37). “But Jesus beheld them, and said unto them, with men this is impossible; but with God *all things are possible*” (Matt. 19:26). “And Jesus looking upon them saith, With men it is impossible, *but not with God: for with God all things are possible*” (Mark 10:27). “And he said, The things which are impossible with men are possible with God.” (Luke 18:27). What an array of witnesses is found in the foregoing Scriptures to attest to the unlimited power of Christ and of God. And this is only a small part of what could be produced, if it were necessary. In the face of the copious evidence of God’s power to raise Christ up from the dead, how can any honest soul attempt to deny it? Dear reader, there is no denying the fact that God had power to raise up Christ from the grave. This is as certain as the fact that He has power to do anything else.

This being established as an absolute fact, the next logical enquiry that would arise in many minds is: Was it necessary that Jesus be raised from the dead? It was; not only that He might prove “a priest forever after the order of Melchisedec,” but that he might “become the first fruits of them that slept,” and that his resurrection might be an earnest of our resurrection.

Concerning the first purpose of His rising, as given above, we read: “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten

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thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec” (Heb. 5:5, 6).

Concerning the second purpose, we read, “And if Christ be not risen, then is our preaching vain, and your faith also is vain.” (1 Cor. 15:14). “Then they also which are fallen asleep in Christ are perished” (verse 18). “But now is Christ *risen from the dead, and become the first-fruits of them that slept.*” (verse 20.)

So to perpetuate His priesthood, he must rise from the dead (which he has done) and remain alive forever, as we read in Rom. 6:9, “Knowing that Christ being raised from the dead dieth no more; DEATH HATH NO MORE DOMINION OVER HIM.” Reader, the idea of his resurrection is a most wonderful and blessed reality, the one great opening bud of promise to the host of souls who look for full redemption in Christ.

O, good and precious thought
In mighty, godly power
God’s holy hands have wrought
In earth’s dark, friendless hour
A most blessed, noble thing
For all, yea, for me and you,
That no great powerful king
And no other one can do.
He burst with ease asunder
With great, Almighty hand
A precious, mundane wonder
In every known land
Death’s heartless, chilling grasp
On God’s own precious Son,
Cut in twain the demon’s clasp
And an eternal victory won.

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It never could be meet
Christ stay beneath the sod,
Crushed 'neath death's dismal feet
Curtail the power of God.
But, oh, propitious thought
The imps of death he slew
And glorious victory brought
When he came bursting through.
O, glory be to God!
For His triumph we give praise.
And when we're 'neath the sod,
He can us also raise.
O, praise the holy name
Of God's most precious Son!
On earth was ne'er such fame
As His worthy name hath won.
His resurrection glory
Transcends all things of earth.
Of man's, it tells the story
Of all of heavenly birth.

What a Father of mercies is God the Father! What a Father of love! who prepared a heaven of bliss for poor, fallen man and sent Jesus down here to die for man's sins to pay the penalty that was hanging over man; and then raised Him up again to guarantee the resurrection of the redeemed to eternal joys. Lord, help us to extol thy worthy name for thy inexpressible goodness to the human family.

Chapter 2

We have learned that an infinitude of voices in nature point to that wonderful event, the resurrection, and also heard it declared as a forthcoming fact by the prophetic voice of inspiration. And now we proceed to quote and consider quite a number of Scriptures in the New Testament, being Jesus' own words relative to his own personal resurrection. The resurrection of Jesus is one of the grandest and most beautiful themes that was ever talked of by tongue or pen. He tried to prepare the minds of His disciples to expect and receive the idea of His death and resurrection long before it came to pass. We read in Matt. 17:22, 23, "Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and *the third day he shall rise again.*" The fore-shadowing of his death was very touching to the disciples, but Jesus deemed it needful to begin to lead their minds by easy gradations as possible to where they might be prepared to receive it without such an abrupt shock and that he might endeavor to balance up somewhat by endeavoring to inculcate into their minds the idea of his being restored to them by his resurrection. As further proof, we read Jesus' words (Lk. 9:22), "The Son of man must suffer many things, and be rejected of the elders and chief priests, and scribes, and be slain, and be *raised the third day.*" Here, in a few words, Jesus gave them an epitome of the remainder of his life here on earth up to and including his resurrection, foretelling them just when it

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would be, Again we read (John 2:19). “Jesus answered and said unto them, Destroy this temple, and *in three days I will raise it up.*” Here the enemies of Jesus remonstrated at these words, misapplying their meaning (ver. 20), which was so natural for them who had a spirit foreign to his to do, as is also the case today. Verse 21 says, “But he spake of the temple of his body.” Praise God for this beautiful language and sufficient evidence. It is well authenticated that he referred to the resurrection of his own precious body. Verse 22, “When therefore he was risen from the dead, his disciples *remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.*” Here, again, we have the testimony of the apostle that the prophecy of Jesus in regard to his resurrection came true. Let us hear it again witnessed, touching his death and resurrection, in Matt. 20:18, 19, “Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock and to scourge, and to crucify him: and *the third day he shall rise again.*” Here again Matthew tells us (verse 17) that as they went up to Jerusalem, Jesus took him and the other eleven disciples a little to one side—out of the crowd—and told them also that he was going to be killed and resurrected on the third day. We know it would come true if Jesus said it, and here we have Matthew telling us about hearing him say it. Mark 9:31 also tells us, “For he taught his disciples, and said unto them. The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he *shall rise the third day.*” What an array of undeniable testimony has already been given from the mouth of the Son of God as he unbosomed it to his disciples—and more to come. Mark 10:33, 34. “Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death,

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and shall deliver him to the Gentiles: and they shall mock him and shall scourge him, and shall spit upon him and shall kill him: and the third day, he shall rise again.” Thank God that the world’s blessed Redeemer rose again the third day as he said he would, triumphant over the grave and the devil and his servants! Surely it is no trouble to acquiesce in the belief of this wonderful doctrine of the holy Son of God who “cannot lie,” who has “all power in heaven and on earth”, whose “mercy reacheth unto the clouds,” whose “compassions fail not,” who is “holy, harmless, undefiled,” and who is so great and wonderful as to have “neither father, mother, or descent; neither beginning of days or end of life.” From Luke 18:31 we give another record of Jesus’ word on this line, “Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the *third day he shall rise again.*” And strange as such stupidity of the human family might seem, in the face of such an array of Jesus’ testimony, the 34th verse says, “And they understood none of these things: and this saying was hid from them, neither knew they the things that were spoken.” In spite of the many times Jesus told them and the many efforts he had made to awaken their minds to his coming death and resurrection, the verse above cited says, “And they understood NONE of those things.” Many of his warm friends suffered much sorrow of heart at his death, feeling that all their hopes were blighted. This thought was well exemplified on the occasion when Jesus, after his resurrection, came in contact with some of the disciples who were sad over his death, and said unto them, “What manner of communications are these that ye have one to another, as ye walk and are sad?” And Cleophas, answering said,

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unto him, “Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass there in these days? . . . And he said unto him, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. . . And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not” (Luke 24:17-24). Jesus upbraided them for their indisposition to believe what the prophets had spoken concerning his death and resurrection, and said (verse 26), “Ought not Christ to have suffered these things, and to enter into his glory?” (arise from the grave to His resurrected glory with the Father). Then He preached them quite a sermon in which He identified Himself by all the Scriptures. Then their eyes were opened and His resurrected reality and glory were made manifest to them while He sat at the table and blessed the food and handed it about to them then vanished out of their sight. They returned to Jerusalem convinced of the reality of Christ’s resurrection, saying to the eleven apostles who were gathered together there, “*The Lord is risen indeed*, and hath appeared to Simon.” (verse 34). And while they were speaking one to another of His glory and His resurrection, Jesus suddenly appeared, as a man appears to us in a dream, and stood in the midst of them and said. “Peace be unto you” (verse 36). But as poor finite beings, their minds were not yet prepared to fully grasp the situation, and they were struck by a sense of heavenly awe

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at his resurrection glory. “They were terrified and affrighted and supposed they had seen a spirit.” (verse 37). Then Jesus said, “Why are ye troubled? and why do thoughts [doubts] arise in your hearts?” (verse 38). Then he said to them, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (verse 39). Then he showed them His hands and feet (the nail punctures in them) and the Word says they did not yet believe for joy and wondered (verse 41). Jesus enquired if they had any food. They gave him some fish and honey and he ate before them. He said to them, “These are the words which I spake unto you, while I was yet with you, *that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me*” (verse 44). He told them further that it was necessary that He should suffer and rise from the dead, “that repentance and remission of sins should be preached in his name among all nations.” (verse 47). Thus we have seen (and much more might be produced) the overwhelming proof of Christ’s resurrection and its purpose that a living, triumphant Christ might be preached among all nations. Surely in the face of the multiplied evidence of a resurrected Christ, incredulity in the doctrine of a resurrected, ever-living, triumphant Savior can be but sheer unbelief. God help us to come unto Jesus as unto a *living stone*, disallowed indeed of men, but chosen of God, and precious (1 Peter 2:5) and the one who *ever liveth* to make intercession for us (Heb. 7:25); of whom the Scripture tells us, “Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord” (Rom. 8:37-39). Reader, will you not come to this pure, *resurrected*, eternal Christ, if you have not?

Chapter 3

We have seen in the preceding chapters the multitude of voices in nature suggesting the resurrection. We have shown many prophecies of Jesus forecasting his own resurrection together with some testimony from him that it has occurred. We now proceed to give testimony from angels concerning His resurrection. We should also have mentioned Old Testament prophecy of the same, mentioned in the preceding chapters. In Matt. 28:2-7, we read, “And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: *for he is risen as he said*. Come, see the place where the Lord lay. And go quickly, and tell his disciples *that he is risen from the dead*; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” We read in Mk. 16:1-6. “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked,

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they saw that the stone *was* rolled away: for it was very great. And entering into the sepulchre, they saw a young man [an angel] sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: *he is risen; he is not here*: behold the place where they laid him.”

We have heard the testimony of the angels concerning the resurrection of Jesus, according to Matthew’s and Mark’s way of putting it, and we shall now listen to what Luke has to tell us on the same line: “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, *why seek ye the living among the dead? He is not here, but is risen*: . . . Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the *third day rise again*.” As the angels reminded them, they remembered that Jesus had foretold them concerning his death and resurrection and they departed from the sepulchre and went and told these things. A number of women spread the wonderful news. There were at least five, and we have no way of knowing how many more, as Luke 24:20 tells us only that it was Mary Magdalene, and Joanna, and Mary the mother of James, and *other women* who told the apostles these things. But they, like so many people would today, did not believe he had risen and regarded their words as idle tales (verse 11). No wonder Jesus upbraided them on a certain occasion and said they were “slow of heart to believe what the prophets have spoken,” for so is the human family. They kept talking this among

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themselves and were *astonished* that some of their number had been informed by the angels that *he was alive*. Having noticed some of the beautiful things in Luke's gospel relative to the subject under consideration—for which beautiful treatise we praise the Lord—we proceed, now, to examine a goodly portion of the twentieth chapter of the beautiful gospel by the beloved apostle John. It is such good and enjoyable soul food that we feel it appropriate to quote largely here.

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie and the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he *must rise again from the dead*. Then the disciples went away again to their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back,

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and saw Jesus standing, and knew not that it was Jesus” (John 20:1-14). Jesus then revealed himself to her. While we have no way of knowing whether everything these angels said to Mary is recorded here or not—whether or not they gave any direct statement to her that he was risen as is recorded in these other cases—it is obvious they gave some kind of evidence to the effect, as they were the means of leading her to his own manifestation of his resurrected life; for she had scarcely answered the angels’ questions till she saw Jesus and he began a conversation with her himself. These angels doubtless had an inkling that Jesus would take up the conversation for himself with her and they would never usurp authority belonging to Jesus or interrupt his divine majesty while in conversation.

We read in Rev. 1:4, 5, “John to the seven churches [congregations] which are in Asia: Grace be unto you, and peace, from him *which is*, and *which was*, and *which is to come*; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.” Here John tells us first, that *He is*. If *He is* now, why does he tell us, in the same verse, *He is to come*? First, when he says, *He is*, he is speaking of His *resurrected* life that He now possesses at the right hand of God. This is the state in which Paul speaks of him (Acts 3:21), when he says, “Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” At the end of which time, then, *He is to come*, which will be His second coming, being the end of the world. This means He was to lead the way in the resurrection. This is another positive witness of Christ’s resurrection. John says (Rev. 1:1), “The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and

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he sent and signified it by his angel unto his servant John.” Since the angel directly represented Jesus in this wonderful panorama, we examine this verse here in the conclusion of this chapter as also the 18th verse. In the first verse John says, “The revelation of Jesus Christ.” This refers to the history of Jesus Christ after he was crucified. These things John saw, as recorded in the book of Revelation, he said must shortly come to pass. He sent and signified it by His angel unto His servant John. Therefore, if He *sent* the angel to show John the wonderful things recorded in the book of Revelation, he was a *resurrected Christ*—a living Christ—because before this he was a crucified Christ, a dead Christ. Yes, this is the resurrected, the living Christ, which, according to the Scriptures, is alive forevermore. This is the resurrected, living Christ who is reigning while the wonderful and final things spoken of in Revelation that were shortly to come to pass, are being fulfilled. He was *born* a king, *lived* a king until his crucifixion, which, through the power of the triune God, did not abrogate his kingly title; is now a reigning king; and will be until he hath put all things under his feet (1 Cor. 15:25). The 18th verse down to the second semicolon is a most beautiful and precious verse. For to know that such a friend—as Jesus has been to the human family—has triumphed over death and is alive forevermore, is a blessed thought for those who love him and “hope in his mercy.” This most beautiful testimony from a heavenly messenger—“I am he that liveth, and was dead; and, behold, I am alive forevermore”—in regard to such a Friend who *was* dead and *is* alive again and *forevermore*, is not only beautiful and precious, but conclusive.

What a cheerless place this earth would be,
Were it not, O Lord, my Lord, for thee.
But thou dost *live* on every shore
And art alive *forevermore*!

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O blessed thought, that this is true,
 Blest ray of hope for me and you;
If with his life our hearts we blend,
 Love and trust him to the end.
O blessed Christ, all heaven knows
 We're glad thou hast from death arose
To bring our bodies from the grave,
 E'en every soul that thou dost save.
Thy glorious victory o'er the tomb
 For our redemption hath made room
From our corruption thus to rise
 From moldering dust—as such it lies.

Chapter 4

After deducing quite an amount of evidence of Christ's personal resurrection from different sources in the previous chapter, we now proceed to produce quite an amount of testimony from the apostles. On the remarkable occasion of the healing of the impotent man at the beautiful gate of the temple when Peter and John went up therein at the hour of prayer, a mighty stir was raised among the people which gave rise to Peter's pointed testimony. He began by giving a brief history of Jesus and then said, "but ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, *whom God raised from the dead*; whereof we are witnesses." Peter forcefully reminded them that the healing of the impotent man came by Jesus, whom they had slain, and emphatically declared himself to be a witness of the fact that God had *raised him from the dead*. The ire of the rulers was raised against the apostles because of Peter's rebuke that they incurred for their opposition to the healing of the cripple in the name of Jesus so that they imprisoned the apostle for it. Whereupon Peter boldly told them: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is *become the head of the corner*. Neither is there salvation in any other: for there is none other name under heaven

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given among men, whereby we must be saved.” Acts 4:10-12. If Jesus were a dead, unresurrected Christ, how is it that he could become the *head of the corner*? How is it that there could be salvation in his name and no other? Why? Because he was a *resurrected living* Christ, and is alive forevermore. Again we read in Acts 10:38-42, “How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: *Him God raised up the third day and shewed him openly*; not to all the people, but to witnesses chosen before of God, *even to us, who did eat and drink with him after he arose from the dead*. And he commanded us to preach to the people, and to testify that it *is he* which was ordained of God to be the judge of quick and dead.” Here, again, the apostle affirms that God raised Jesus from the dead the third day and showed him openly. He says, not to all the people, but unto witnesses chosen before of God; that is, the apostles, who, Peter said, *did eat and drink with him after he arose from the dead*. And Peter said he commanded them to preach to the people and testify that he would be the judge of the human race; and He must be a *living Christ* to do it.

In Acts 17:2, 3, we read, “And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, Opening and alleging, that Christ must needs have suffered, and *risen again from the dead*; and that this Jesus, whom I preach unto you, is Christ.” Here Paul declares that it was necessary that Jesus die and rise again. And this is true. Indeed, it was the plan of God for the redemption of man. It must come to pass. It was necessary that He die to pay the penalty of man’s sins and it is absurd to think of Him remaining dead. “And the times of this

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ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof *he hath given assurance unto all men, in that he hath raised him from the dead.*” Paul says God has appointed a day for his judgment by the one he has ordained, which is Jesus. According to Webster’s definition of the word *ordain*, Jesus was invested with ministerial or sacerdotal (priestly) functions. This is the shade of meaning covering the grounds here under consideration. For “God ordained Jesus a priest *forever* after the order of Melchisedec” (Heb. 7:17, 21). In verse 16 we read that “He was not made after the law of a carnal commandment, but after the power of an endless life.” If God ordained him a priest forever after the order of Melchisedec, there is no power that could hinder it. He had to be a *living Christ* to fill the office, and being made after the power of an endless life (verse 16), He continues today as ever before in a living, unbroken priesthood. Not only was he *said* to be a priest forever, but in verse 21 it is recorded God confirmed it *with an oath and will not repent* (will not withdraw or change it); so Jesus *must* and *does* continue a resurrected, living, eternally-existing Christ and Priest.

Consulting still another witness, we read in Acts 26:22, 23, “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer [die] and that he should be the *first that should rise from the dead*, and should shew light unto the people, and to the Gentiles.” Paul here asserts that he is saying “none other things” than Moses and the prophets through divine inspiration authorized him to say, that Jesus would die and would be the first that should rise from the dead. Why? That he might be the light of the world.

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That not only his death might atone for the sins of the whole world, but that his resurrection from the dead might guarantee all men's resurrection in the last day. Paul declares Jesus should be first in this matter of resurrection that he might set the example, as well as in all other things.

For further testimony concerning the resurrection of Jesus we read Romans 1:1-4: "Paul . . . separated unto the gospel of God, . . . concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead.*" He was made of the seed of David (according to the fleshly side of his existence) that he might be capable of suffering death to pay the penalty of man's sins, yet as to the other side of his existence he "was declared to be the Son of God with power according to the Spirit of holiness, *by the resurrection from the dead.*" Again this witness shows his godly power by the fact of his resurrection. In Romans 4:24 Paul again testifies to the resurrection of Jesus, admitting (verse 25) that his resurrection assures (or justifies) ours in the sight of God, for if Jesus is the "resurrection and the life," to possess Jesus is to possess the resurrection. True, the wicked must also be resurrected as they must put on immortality. Romans 6:4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life." We are only concerned, just now, in regard to this verse, with the fact that Paul says Christ was raised up from the dead by the glory of the Father. This is our purpose, to prove by many Scriptural witnesses that Jesus was raised up from the dead; that he is alive; that he was resurrected and became the first fruits of them that slept. We further read in verse 9, "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion

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over him.” Paul’s way of putting it is, he *knows* Christ was raised from the dead. This being true, he affirms that he is not only resurrected, but is alive to stay; that death can never have any effect on him again. Oh, thank the Lord for the omnipotent God! that God omnipotent reigneth! (Rev. 19: 6). Yea, that he is life, and righteousness, and power! that he is the “resurrection and the life!” O, thank God that “death hath no more dominion over Jesus.” Nor could it ever have touched him once had it not been God’s own voluntary plan that he lay down his precious life as an offering for the sins of the whole world. It is absurd to think of such a thing as death ever touching the King Eternal, Immortal, Invisible, the triune God. God had to clothe Christ in a human (perishable) body that he might be susceptible of death when he died or he could not have died, for God and Christ and the Holy Ghost are LIFE. Romans 8:34, “Who is he that condemneth? It is Christ that died, yea *rather*, **THAT IS RISEN AGAIN**, *who is even at the right hand of God, who also maketh intercession for us.*” While Paul does not mean to underrate the enormity of the sacrifice God made in the death of his beloved Son on the cruel cross, he looks through and beyond his death and sees Jesus on the other side of the tomb, and rejoices with exultant joy in the resurrection glory of a risen and ever-living Christ. He sees not his death for the triumphant glory of his resurrection. He lays marked emphasis on the *fact of his* resurrection, ascribing to him the unparalleled honor of occupying a position at God’s right hand as an intercessor for the human family. All this must come from a resurrected, living, exalted Christ.

Further, we read, (Romans 10:9), “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” The subject of the resurrection involves a deep thought. As well as being of such godly grandeur and beauty, it is of vast and immeasurable

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importance to mankind. For Paul says here that if you will confess Jesus and “believe in thine heart that God hath raised him from the dead, thou shalt be saved.” We read also in 1 Cor. 15:17, 18, 21, 22, “And if Christ be not raised, *your faith is vain; ye are yet in your sins*. Then they also which are fallen asleep in Christ [those who were saved in Christ and have died] are perished; For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in *Christ shall all be made alive*.” Now is it not apparent that the resurrection of Christ is of vast importance when we think of the thousands of millions of human beings whose salvation, according to the foregoing Scriptures, and who have lived since Christ died are contingent upon it? In Rom. 14:9, we read, “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” It is no trouble to see Jesus as the Lord of the living, but Paul says here that he rose that he might be Lord both of the living and the dead. When he rose, his marvelous victory over death displays the fact that he has triumphant command over death. He is Lord over that state just the same as over the living state, and when he gets ready to speak, death will vanish like a flitting shadow and every human being in the graves will immediately be resurrected.

It is written in 1 Corinthians 15:3-8, “For I delivered unto you first of all that which *I also received*, how that Christ died for our sins according to the scriptures; And that *he was buried*, and that *he rose again the third day*, according to the scriptures. And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remained unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all *he was seen of me also*, as of one born out of due time.” Paul says here that he delivered unto the Corinthians, first of all, *that which he*

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received. In other words, he was thoroughly convinced that what he had heard of the history of the death and resurrection of Jesus was an authentic account, that it was a true and faithful witness of undeniable facts. There is no question about Paul's investigating the subject of the resurrection of Jesus very deeply, when it came to his notice. He held it under the searchlight of the Scriptures until the last vestige of incredulity was banished from his mind as to its authenticity. He received it. He accepted it as a settled fact. What he received was, in a nutshell, that Christ *died*, was *buried*, and *rose again from the dead*. Then he tells us that Cephas was a witness to his resurrection; then that the twelve apostles saw him after his resurrection; then at one time, James and all the apostles; and last of all Paul saw him as of "one born out of due time." We praise God for the abundance of strong testimony in regard to the resurrection of Jesus, we have been able to produce through Christ's holy apostles.

Chapter 5

In the preceding chapters we have been studying the resurrection of the holy Son of God by many authentic witnesses, a subject full of vital significance to the human family. In the present chapter we shall review a number of cases of individual resurrections, recorded in holy writ, all of which are established upon undeniable grounds. These individual resurrections are but rivulets flowing into the one great river of truth—the great forthcoming general resurrection—feeding the soul on this great cardinal doctrine of Bible truth, leading mankind on, and preparing his mind and heart for more readily accepting of the vital truth embraced in this fundamental doctrine so full of significance to all mankind. O, praise the precious name of our Lord!

The first case we cite is that in the seventeenth chapter of 1 Kings. After the remarkable experience of the prophet Elijah, wherein we are shown the ravens fed him (verse 6), the Lord commanded him to go to Zarephath where there was a very poor widow and her little son living. She was gathering wood when Elijah came to the gate of the city, to cook the last morsel of food for herself and child. Since there was a famine in the land, she expected when they ate it, it would be the last they would be able to get, then she and her son would starve. And though the Lord provided the way to feed her and her son (and Elijah too) by a wonderful miracle

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for a year, yet after this her little son did take sick and die. “And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul come into him again. And the Lord heard the voice of Elnahan and the soul of the child came into him again, and he revived. And Elijah took the child and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See thy son liveth!” Praise the matchless name of the Lord! So much for this wonderful incident in his infinite dominions. The great glory of our God is truly wonderful and adorable!

In Psa. 92:5, are these appropriate words, “*O Lord, how great are thy works! and thy thoughts are very deep.*” Also, in Psalm 40:5, we read the following beautifully expressive words, “*Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered.*”

The next case to which we would call the reader’s attention is recorded in the fourth chapter of 2 Kings, beginning with the 8th verse, “There was a day [marginal reading] that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread, and so it was, as often as he passed, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that

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this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunamite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived and bare a son at that season that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.”

She prepared to go after Elisha, the prophet, and over-took him at Mount Carmel. When he discerned that her son was dead he sent his servant Gehazi, on before with his staff. Gehazi laid this staff upon the child by Elisha’s orders, but returned back to meet Elisha, telling him that the child was not awakened. “And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and

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prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.” (2 Kings 4:32-35). The prophet told the mother to take up her son. “Then she went in and fell at his feet, and bowed herself to the ground, and *took up her son* and went out.” (verse 37). Well, thanks to our God for another witness to the resurrection of the dead! This is nothing for the Lord to do.

Just a simple command from his wonderful lips, and all matter must respond, and any and every opposing thing must fall in line and obey. No wonder Paul breaks forth (Acts 26:8) with these appropriate words, “Why should it be thought a thing incredible with you, that God should raise the dead?” Yet these things are most wonderful to us his creatures, most convincing and most wonderful to behold.

In 2 Kings 13:20, 21 is the record of another most wonderful case, which reads as follows: “And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.”

Dear reader, has it ever really occurred to your mind, how incomprehensibly great God is? Distance is nothing to him; matter is nothing to him; death means nothing to him: the grave means nothing to him: all things are transparent and as nothing to him. What to us is the most opaque substance presents no more barrier to

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his vision than as if it did not exist. He sees through the grave as clearly as we see through the clearest window glass. His power is not hampered in the least in the grave. His power is just as much alive and complete through the grave as anywhere. He was right there with Elisha's bones. As soon as the dead man touched Elisha's bones, life from God sprang into the dead man's body, and he stood on his feet. Praises to our wonderful God! His name is worthy to be praised forever!

Life and the presence of the triune God are the two agencies that combine to make heaven, and constitute it a place of eternal felicity. When life is eclipsed by death, it can only be for a time, to answer God's purpose, and then it must live again, hence the resurrection. Death is unreality. God is a reality and life is a reality. Life from God is inevitable. It flows out from God as spontaneously as the everlasting springs from the mountain side. The resurrection is a natural consequence or continuance of life that is in God.

Passing over to the wonderful field of the New Testament, we behold a remarkable case of individual resurrection recorded by both Matthew and Mark. In the fifth chapter, Mark tells us when he was talking to the woman that was healed (verse 34) a messenger appeared and told Jairus, who was seeking help from Jesus for his daughter, that she was now dead so that it was not worthwhile to trouble Jesus any farther about her (verse 35). As soon as Jesus heard the report, he said to Jairus, who was a ruler of a synagogue, "Be not afraid, only believe" (verse 36). And he took Peter, James, and John and went to the house of Jairus. They had been on the way there for a long time, and seem to have been hindered somewhat by intervening circumstances, and in the meantime, the child died. When they arrived at the house where the dead child was, they found folks weeping and making a great ado about it. Jesus asked

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them why they made such an ado about it, and told them that the maid was not dead but was asleep (verse 39). But they scorned him for the saying. He put them all out but the father and mother of the child and Peter, James, and John. Then he took the dead girl by the hand and said to her, *Talitha cumi*, which means in our language, “Damsel, I say unto thee, Arise” (verse 41). “And *straightway the damsel arose, and walked*; for she was of the age of twelve years.”

We feel that it is fair to give a little explanation of Jesus’ statement that the child was not dead but asleep. Jesus can *never* be charged with trying to *deceive*, so not in this case. But the very fact that he so stated it emphasized the fact that she was dead. Moreover, he unquestionably meant she was not dead to stay dead, for he was going to raise her up. Such is truly wonderful to us human beings. Even death must vanish before the command of Jesus as quickly as the shadow of a swiftly flying cloud passes by.

Another remarkable case is recorded in Luke 7:11 to the glory of our great God. On a certain day Jesus had been doing wonderful healing service, “And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said. Weep not. And he came and touched the bier and they that heard him stood still. And he said. Young man. I say unto thee. Arise. *And he that was dead sat up*, and began to speak. And he delivered him to his mother.” Thus, again, we are confronted with the undeniable testimony of the Word of God, as to individual resurrection.

Again in John 11 is exhibited another instance of the wonderful love and power and compassion of Jesus. There lived together, in

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the town of Bethany, two sisters. Mary and Martha, and a brother named Lazarus. Jesus loved them very much, and, evidently, was frequently at their home. The brother took sick and Mary and Martha sent word to Jesus that he was sick. Jesus told the messenger his sickness was not unto death (verse 4) but for the glory of God. He meant that the time for him to remain dead hadn't come, for though he was going to die, he was going to raise him up. He did not go to see him for two days after hearing of his sickness, knowing he was going to die, and just when and gave him time. After he died He told His disciples he was dead and He was going to raise him up. Mary and Martha both met Jesus on his way and told him if he had been there their brother would not have died (verses 21 and 32). Jesus came and enquired where they laid him. When he beheld the sorrowing bereaved ones, he wept. Jesus told them to take the stone away from the grave. Martha rather expostulated with the words, "Lord, by this time he stinketh: for he hath been dead four days." But Jesus reminded her that he had told her if she would believe she should see the glory of God. Then they took away the stone from the place where the dead was laid. Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John 11:41-44. Praise God for this wonderful occurrence! "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

Another beautiful example of individual resurrection is recorded in Acts 9:36-41. We cannot possibly do better than quote it verbatim as there given: "Now there was at Joppa a certain

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disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms deeds which she did. And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made, while she was with them. But Peter put them all forth, and kneeled down and prayed: and turning him to the body, said, Tabitha, arise.” And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. Wonderful, is it not? Yet it is as easy for the Lord to do, as it is for us to bat our eye.

Again, another remarkable case of resurrection of the body comes to us in the ministry of Paul, as recorded in Acts 20. On Sunday (first day of the week as in verse 7), the disciples assembled, evidently to observe the ordinances, and it seems that Paul preached practically all day and all that night. He was going away the next morning and was loath to leave them. They went up to the third story of a building for their proceedings, and Paul preached till midnight. There was a young man in the congregation, named Eutychus, who evidently was sitting in an open window, who went to sleep under Paul’s long discourse, and fell from the window and was *taken up dead* (verse 9); yes, Luke says *he was dead*. But Paul went down and prayed for him, and fell on him and embraced him (verse 10), and told them to be not troubled for he was alive. Yes, the Lord of power and righteousness and glory had, at the request of Paul, sent his life back into him; for Luke says he was dead and that

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“they brought the young man alive, and were not a little comforted.”
(verse 12)

In the conclusion of this chapter, we desire to bring to the notice of the reader also, the wonderful manifestations of the power of God that were attendant on the death and resurrection of Jesus as recorded in Matt. 27: 52, 53, when “many bodies of the saints which slept, arose . . . and went into the holy city and appeared unto many.”

Chapter 6

In this chapter we are considering the great resurrection day of all mankind, or the general resurrection, wherein the entire human family will be raised from the dust of the earth. Beginning with Job 19, we hear him break forth in verses 23-27, with strong feeling, in the following language: “O that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” According to the writer’s views, seldom has more beautiful language been spoken by human tongue than the significant and prophetic words uttered by Job in the 23-27 verses, inclusive. Those who can read this beautiful language of Job and many other portions of his writings, calling him a fictitious character, and not behold the inspiration of the Almighty and true wisdom, are either very deficient in integrity or very ignorant of God’s laws. Job emphatically declares (verse 26) that after his body is killed by death, yet in his flesh he shall see God, that he shall see him for himself and not another though his reins be consumed within him. This is strong, undeniable testimony of the coming resurrection of the human body.

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In the prophecy of Daniel is another beautiful forecast (Chapter 12:2) of the general resurrection. The prophet says, “Many of them that sleep in the dust of the earth shall awake.” The prophet shows in the first verse that there will be many of the Lord’s people dead at the time when “Michael stands up” and every one of them will be delivered (resurrected).

Again, we read more beautiful testimony concerning the resurrection in John 11: 23, 24. Jesus said to Martha concerning the individual resurrection of her dead brother, “Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.” And the reader will also do well to read Jesus’ answer to Martha in the next two verses, which is precious manna for every hungry soul to eat.

In Acts 26, Paul marvels that any one should call him in question for holding up the hope of a resurrection, asking his disputers, why “should it be thought a thing incredible that . . . God should raise the dead?” This is a convincing statement and we don’t wonder at Paul saying it. Paul was holding up this hope of the resurrection as a part of the promise made of God unto the fathers. He declares in 1 Cor. 15:13, “But if there be no resurrection of the dead, then is Christ not risen.” Since it was plainly manifest to hundreds of people that Christ rose from the dead, and has been established as an undeniable fact before the world, it is an unanswerable argument touching the resurrection of Christ. Besides, it is the universal testimony of the Scriptures. It was the plan of God that it be so. It could not be otherwise. On it hinged the possibility of the ultimate unfolding of God’s great plans for all men. For this risen Christ must in the end of this world’s future, be the judge of every soul that has lived and died from the first man to the last one that will live and die. Were it not so, it could have been

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truly said that God did not have power to carry out his plans. But who could conceive and support such a foolish thought? Christ is life. In him is life, and that life is the light of man. He would have to be a living Christ to be a judge, and he has to be the judge of all the earth (Acts 10:42). Since, therefore, Christ is a living, reigning, eternal King and future Judge, it follows, of necessity, that there must be a resurrection, for there are countless multitudes of people dead. Jesus cannot judge dead people. They must be alive. In order to be alive, they will have to be resurrected; hence there must be a resurrection. God's people would have to be resurrected that they might be each a conscious entity and enjoy heaven. The evil would have to be resurrected to be conscious of judgment and to suffer in outer darkness. The idea of the resurrection is grounded on eternal verities and cannot be shaken.

In 1 Cor. 15:42-44 is more testimony of the resurrection, speaking also of its character. See also verses 52-54. We are not only shown that the body is to be resurrected but it is to be raised to a state of incorruption, that it is to be raised into glory and power, that it goes down a natural body but is resurrected a spiritual body.

Rev. 11:18 is another witness to the fact of the general resurrection, for it says the time of the dead is come, that they *should be judged* and that the prophets should be rewarded, and the saints in general, and those that fear his name, small and great. Judgment for dead men must pre-suppose a resurrection. For how could a dead man be judged? Could anyone judge a dead tree, or a stone? If so, then a dead man might be judged; if not, he *must be resurrected*. If there be no resurrection the whole fabric of God's grace falls to the ground. The law could not take away sin (Rom. 8:10). Jesus was only here among men about 33 years till he was put to death. He tasted death for every man (Heb. 2:9) that is, to redeem them from

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sin and pilot them through to heaven. This being true, he must be a resurrected Christ and must be able to bring forth a resurrected people. The idea of the resurrection, in regard to the prospects it holds out to mankind, is one whose importance can hardly be overdrawn. It can hardly be too highly colored. It holds before him and is designed to bring to him the difference between *death* and *life*. *Life* opens up immense possibilities to man; *death* puts a sudden and complete stop to them—supposing no resurrection.

In Psa. 6:5 it is written, “For in *death* there is no *remembrance* of thee: in the grave who shall give thee thanks?” And 30:9, “What profit is there in my blood, when I go down to the pit? *Shall the dust praise thee?* Shall it declare thy truth?” Psa. 115:17, “*The dead praise not the Lord*, neither any that go down into silence.” Isa. 38:18, “For the *grave cannot praise thee*, *death cannot celebrate thee*: they that go down into the pit cannot hope for thy truth.” These four incontrovertible witnesses testify conjointly to the same thing; namely, that death means a cessation of conscious activity. Death would be a most uncongenial and horrible state were it not for the hope of the resurrection, the hope of life again. *Life* is that which human beings are looking forward to. Every hope is centered in it.

That the infidel can exult in the idea that there is no God and no resurrection of the dead, establishes the fact that he has a gross misconception of life and is deplorably ignorant of the glorious character of God. Oh, the delusive hope that would deny the Infinite Deliverer and think it relief to be submerged in unredeemable death, is a dark and dismal hope from which the redeemed soul draws back with a shudder! He knows it is propaganda from the infernal regions. Yea, he is *glad it is not true*; for it would be far from enjoyable to him to expect to remain dead. He wants *life*. *Life* is designed to be the vessel and God the contents that fills that vessel.

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Life filled with God is heaven wherever one is, according to its fullness. Glory to his matchless name! When one has tasted of the sweet presence of God, he ever craves life and his eternal blissful presence. Oh, my friend, it is God's sweet presence that makes heaven. It is the living soul, alone, resurrected to that immortal body, that *eternal* life, that can populate heaven. Man was not created to die. He was created to live. He was only *appointed* to die (Heb. 9:27) and this appointment expires at the resurrection. After that he will be alive for all eternity. Man will be alive forever, then, whether it be where their worm dieth not and the fire is not quenched (Mark 9:44; Luke 20:36-38) or whether it be in the midst of the unending blissful presence of God. God is not the God of the *dead*, but of the *living* (Matt. 22:32).

Romans 14:9 might seem at variance with the Scripture just quoted above, but in reality, they do not at all conflict when rightly understood. The dead are as though they were not dead to him. A comprehensive exegesis of Rom. 14:9, is that he has dominion over all earth's dead, that at whatever moment he calls for them they will instantly burst through the tomb that holds their inanimate dust and will be alive through the most glorious power of his Lordship, forevermore. Bless his precious name!

Life—life with God, continuous life—is the one great thought uppermost in the great immeasurable mind of Infinity. *Life* is the only condition in which mankind can glorify God. And in the mind of God. It is the normal state of man. And God cannot carry out his ultimate plans without the permanent impartation of life to his human creatures. Hence the resurrection is a *necessity*. How could it be imagined that God does not have complete control and dominion over the dead? They are lying there inanimate in his hands, and are in that state altogether at his say-so. When he gets ready to end that

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state, he will speak the word. This is the sense in which he is the God of the dead, as in Romans 14:9. But this (the state of death) is not the condition wherein God gets glory out of man, but it is that living, active state in which man can render voluntary praise to his great Creator, by getting acquainted with his matchless character and *living* in a close, loving fellowship with him wherein he can reflect God's great infinite qualities and righteousness in a world of sin and darkness. God wants a living creature that can respond to him and that he can caress and upon which he can bestow his active love. The enjoyableness of God's presence cannot be realized by inanimate things. Life must somehow enter into them; hence the necessity of the resurrection. God wants to live with his *living* saints; for we read in Isa. 62:4, 5, "Thou shalt no more be termed forsaken; neither shall thy land anymore be termed desolate: but thou shalt be called Hephzibah (meaning, my delight is in her) and thy land Beulah: (meaning married) for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, *so shall thy God rejoice over thee*," God cannot rejoice over the dead. He only has pleasure in the children that are living. God be praised for the resurrection.

Chapter 7

In the previous chapter we have adduced overwhelming scriptural proof of the general resurrection. In the present chapter we shall, by the Lord's help, prove by the Scriptures the resurrection of the wicked to their unenviable reward.

The first witness we shall examine is Job 21:29, 30, which reads as follows, "Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is *reserved* to the day of destruction? they shall be brought forth [all that are dead shall be resurrected] to the day of wrath." Job here very impressively asks the question, Do ye not *know* their signs? that they are reserved (the wicked dead kept in the grave till the judgment day) to that future day of the resurrection and judgment? He further says they *shall be brought forth to the day of wrath*. Brought from where? Do we not know the wicked have not all continued to live since the days of Cain? Do we not know a countless number of wicked are already dead? These, and those who will yet descend into the necropolis before that day, Job says, "shall be brought forth to the day of wrath." This is to say, they must be resurrected, that they may be conscious of the judgment.

Ecclesiastes 3:17, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Here again is the necessity of the resurrection

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brought to view by the self-evident fact that only the resurrected, or living, can be eligible for judgment. Daniel tells us (12:1) of the time when Michael shall stand up in behalf of his people (Christ shall come and introduce his kingdom of grace) saying (verse 2), “And many of them that sleep in the dust of the earth shall awake . . . some to shame and everlasting contempt.” This is another incontrovertible witness to the resurrection of the wicked, from the indisputable pen of inspiration. We must here, as everywhere else, rightly divide the word of truth. We are told in verse one that it is the Lord’s people under consideration, but verse two goes on to say, “And many of them that sleep in the dust of the earth shall awake . . . and some to shame and everlasting contempt.” We know it is inconsistent and cannot be God’s people should be resurrected to such a fate and that, when at the same time, the verse above says, “They shall be delivered, every one that shall be found written in the book” (Lamb’s book of Life). In the first line of verse two, instead of using the words “of them.” were we to use the word *people*, making it read thus, “And many *people* (millions of them) that sleep in the dust of the earth shall awake, . . . and some to shame and everlasting contempt.” it would thus give us an understanding of the true import of the prophet’s words. Here the voice of inspiration emphatically declares *they shall awake*. In other words, they *shall be resurrected*. It must be. It cannot be any other way.

In Acts 24:14, 15 we read the following from the inspired pen of the apostle Paul: “But this I confess unto thee, that after the way which *they call* heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; And have hope toward God, which they themselves also allow, that there shall be *a resurrection of the dead, both of the just and unjust*.” Paul here takes it for granted his appeal can but silence their oppositions since he supports the idea they support in that they

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believe the law and the prophets which upholds the resurrection as he is teaching it.

Acts 10:37-42, “That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly: not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.” While this latter primarily points to the idea of the “dead in sin,” yet millions that died are dead in sin (literally died in sin) and he must be their judge. And in order to do so, they must be resurrected: In other words, they were and are spiritually dead since they passed away unsaved, and in order for him to deal with them at the judgment they will have to be raised from the dead.

Again, it is written in John 5:25-29, “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. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the 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.” This is a powerful and convincing

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statement. ALL that are in the graves! Untold millions, dating back to the days of Cain, everyone who has died in his sins shall be raised up out of the dust. Those who have been moldering for thousands of years must spring into life at the command of the wonderful Savior, into a complete reorganized body, not merely as they were when they left this earth, but as they were when they were full of life before they got sick to die. Oh, the wonderful mystery and power and glory of God!

Then will the wicked be ushered off into everlasting misery! Rev. 20:12, “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works.” The foregoing language is undoubtedly depicting a final judgment scene, which to be consistent must comprehend a resurrection. Both these verses tell us that the resurrected dead were judged according to their works. Besides the many specific passages teaching the same thing, we know the general teaching of the scriptures forbids those who have lived and died in sin receiving the reward of the righteous. Hence, there will be a resurrection of those who have lived and died in sin to the reward of the unrighteous at the same time the saved dead are resurrected to eternal peace (2 Cor. 5:10).

Returning to verse twelve, we see that regardless of how great men were esteemed to be, they would stand before God on the resurrection day, at the judgment seat of Christ, on the same footing with the ill-esteemed and obscure. *Everyone* must be resurrected, and the towering mountains of human greatness must dissolve and

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fade away before the devouring fire of the great judgment day. Thus will the great be leveled down with the small. Having been resurrected that they (the wicked) might enter a state of living death forever. We are shown in verse 13 that the graves delivered up their dead. And, as we have noticed before, Daniel tells us, “ALL that are in the graves shall come forth,” etc. Graves will go out of style the day of the resurrection. There will be no one that can die any more. The undertaker’s graft will come to an end. The wicked will be resurrected to be buried in a *living* death forever (Mark 9:43-48; Psalm 9:17; Matt. 25:41, 46).

In Revelation 22:12, among the very last words of warning in the Bible to man, we read the following: “And, behold, I come quickly; and my *reward is with me*, to give every man according as his work shall be.” We notice it says his reward is with him. This means it is for the purpose of delivering it over to those to whom it belongs, immediately. This will end the earthly history of man. The dead will have to be called forth from their moldering dust into life to become conscious of judgment, and then they assume their eternal reward. This will be the day outstanding beyond any day of all earth’s history. The many great achievements which have flattered men with a shining equipage will be blown into utter nothing. Supposedly great men who will be so wrapped up in their swollen reputation, too conceited and haughty to notice an average, honest, poor man, will be victims of a resurrection bringing grimace of the most unprecedented disappointment that can be pictured by the human imagination. The rich man who reveled in his wealth and luxury for this little short life, while the poor, honest toiler struggled for an existence, sometimes went hungry, and many starved, will be awakened by the earth-rending voice of Gabriel’s trumpet on resurrection morning to the most mortifying pauperism that a human being could be heir to. Lord, save by thy precious blood! The

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many Scriptures herein produced prove that there will most certainly be a resurrection of the unsaved dead to the reward of the unrighteous. O soul, surrender to God!

Chapter 8

In the last chapter we dealt with the unpalatable subject of the resurrection of the wicked. In the consideration of the subject of this chapter, we are not compelled to look upon scenes of hopelessness constantly depicted by the prospective and eternal wails of the lost, but we can solace ourselves with looking upon the luminous prospects of those who have “come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14), for the resurrection of the just will be the crowning event of all time, in the existence of the human family. At that time the mortal will put on immortality and enter into the reality of eternal life with God, that is, the redeemed.

The first proof we adduce of the resurrection of the just is found in Luke 14:13-14, and is Christ’s own words as Luke records them as follows: “But thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” Here we are informed by the unimpeachable authority of Christ, that there is a recompense awaiting the quickened dead. How can it be given them? How can a recompense be given to a multitude of corporeally dead men? They do not know anything. They cannot perceive anything. They cannot feel anything. They will have to be raised to life—resurrected—to be able to be partakers of the recompense. Yes, that is what this recompense is

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awaiting them for. It is stored away for that unexplainable day when the great God raises all the dead of earth, taking away their mortality, clothing them with immortality and eternal life.

Here we have the assertion by the divine Master, they *shall* be recompensed. This word “shall,” falling from his infallible and almighty lips of itself makes the idea of the resurrection definitely certain. Bless His precious name. On the occasion of Peter’s having said (Luke 18:28-30), “Lo, we have left all, and followed thee. Jesus said, verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, Who shall not receive manifold more in this present time, *and in the world to come life everlasting.*” See also Matthew 19:27-29 and Mark 10:27-30 for parallel Scriptures. The Scripture quoted above is strong incidental proof of the coming resurrection of the just. He declares they shall receive life everlasting in the world to come, and this could not be true were they not to be resurrected.

Eccl. 3:17, “I said in mine heart, God shall judge the *righteous* and the wicked.” Here again is the same fact evidenced; that is, in order to judge the righteous dead, they must be raised up.

Daniel 12:2, “And many of them that sleep in the dust of the earth shall awake, some to *everlasting life*, and some to shame and everlasting contempt.” Verse one of this same chapter says, “*And at that time thy people shall be delivered, every one that shall be found written in the book.*” In dealing with verse two, which says, “Many of them that sleep in the dust of the earth shall awake,” (as if to say, “not all”), we must qualify it by verse one, which says, “Thy people, every one that shall be found written in the book.” Therefore we can only render verse two to read that *every one* of the Lord’s own (which will be many that will sleep in the dust) will be resurrected on that great and notable day of the resurrection. The mind of the

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Spirit in verse two is that there will be a vast number of the Lord's people sleeping in the dust at the end of the world; therefore there will be many to call forth on that day. There will be not one left. It is utterly inconsistent with God's character and purpose to do otherwise.

To give the reader a better view of the opulence and faithfulness of God in this matter, we wish to draw a beautiful word picture of the situation by quoting, verbatim, from Rev. 7:9-17, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and *whence came they?* And I said unto him, Sir, thou knowest. And he said unto me. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." The foregoing Scriptures portray something of the heavenly grandeur that awaits the resurrection of that numberless host of redeemed souls of all ages. The presence of

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God is the most consoling, satisfying thing that can come to the soul of man. The presence of God is the equivalent of that water which Jesus told the Samaritan woman at the well he would give her, which, when he did, it would be in her a “well of water springing up into everlasting life.” Praises be to God, it is so! It is a complete happiness. There is nothing on earth that can approach near to it. God perfectly satisfies and happifies the soul of man. God in his complete unfolded presence and fullness will make the bliss of heaven for the resurrected righteous. Paul, speaking in Acts 24:14, 15, says, “*But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*” Paul takes advantage of their own credulity in regard to the doctrine of the resurrection to confirm his own claim in the same, by a masterly appeal.

Again in Acts 10:37-42 we read, “That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: *Him God raised up* the third day, and shewed him openly; not to all the people but unto witnesses chosen before of God, even to us, *who did eat and drink with him after he rose from the dead.* And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of *quick and dead.*” Here we have another unanswerable expression of the voice of inspiration. Here the apostle tells us they (the apostles)

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were with Jesus after he rose from the dead and that he commanded them thenceforth to go out and preach that it was Jesus whom God ordained to be Judge of quick and dead. In other words, that God chose Jesus Christ to sit and judge in the great judgment day and on the day of the resurrection, to call all the dead to life and deliver over to the righteous their blessings of eternal felicity. How many things, things without number, point us to the resurrection of mankind. How many things—how many of the Divine words of God—point us to the resurrection of the true children of God to the inestimable blessings of God's sweet presence through numberless ages! God's sweet presence is heaven to the degree it is manifested. And what will it be in the "heaven of heavens" when God is unfolded there in his purity and all his blessed attributes in all the fullness an immortalized existence can contain! O blessed be the name of our glorious God! His matchless name is worthy of all praise through a never ending eternity! This is the felicity which awaits the resurrection of the redeemed. And the dead must be brought back to life to realize it (Hosea 2:20).

In John 5:25-29, is the following beautiful language: "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. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the 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." In speaking of the dead hearing the voice of the Son of God, Jesus tells them not to *marvel*, or wonder, at this, for the "time is coming when all that are in the graves shall hear his voice, and shall come forth."

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My friend, this is wonderful! This is positive. This is the resurrection which some foolishly deny. And here again we see (verse 29) the dead in Christ will be resurrected to eternal life, every one of them. It would be an utter impossibility, under the Almighty, the All-Wise, the omnipresent hand of God for one soul to fail of being called. It would be unthinkable. As sure as God has commanded the light to shine and it shines, that sure he has commanded the resurrection to be and it shall be. It is his plan and his will and there is no power that can raise a finger to prevent it.

Going on, we read again in Rev. 20:12, 13, “And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” Invariably do we see this, in every case considered that at a set future time the dead *must* be *raised* to life again to meet conscious judgment and the reward according to their works. We notice in the above scripture John says. “I saw the dead *small* and *great* stand before God.” This portrays a resurrection scene. It shows the condescending love God possesses in the execution of his plans in their marvelous simplicity. It speaks loudly of his greatness, of his great heart of compassion (3:22) and impartiality. None of his children will be too small, poor, downtrodden, persecuted, to come under his faithful and impartial hand and hear the clarion call of God’s astounding voice to arise from the dust and enter into life, on the occasion of that great resurrection morning. O how noble, how blessed is the Lord’s great fatherly kindness and condescension! None can get too far away. The sea must “give up” its dead. The deepest water in the middle of the Pacific Ocean will be no puzzle to

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the Lord on that day. The thousands who have gone down in the deep waters from time immemorial God will easily identify. It was said that De Soto was buried in a log which the crew of the vessel on which he was sailing dug out for that purpose and sunk in the Mississippi, that the crew's enemies might not find out he was dead, as they feared De Soto; but the Lord will find him and call his elements all together as easily as he will find the fully preserved mummy of Pharaoh, on the resurrection morning.

Another witness to the resurrection is found in Rev. 22:12 as follows: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Here, again, as always, it is according to their works.

In this chapter, as the reader understands, we are considering the resurrection of the righteous to their heavenly reward. Prov. 11:18 tells us that ". . . to him that soweth righteousness shall be a *sure reward*." True, there are two kinds of rewards, but with God there can be no evil reward for righteousness. Therefore the resurrection of God's children will be to a good reward. This is the purpose of their resurrection, that they might live and dwell with, and praise him forever in heaven (See Psa. 19: 11; Matt. 5:12; Luke 6:23; Mark 9:41; Luke 6:35).

In Matt. 25:31-34 is another wonderful testimony of the exceeding great reward to which the righteous will be resurrected when Jesus comes. It reads as follows: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the*

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kingdom prepared for you from the foundation of the world.” Can we not see this was premeditated in the mind of God, and arranged for ahead? Yea, “from the foundation of the world,” this resurrection glory of God and this eternal blessing for his servants? When Jesus “comes in his glory” and before him will be “gathered all nations,” this will be the resurrection day. For how could “all nations” be gathered before him for judgment except there be a mighty calling forth of the dead? Says one, “Well, this probably means all the nations living when he comes.” But such a thing is dishonoring to God. It is unthinkable. Would God take some of his children home to him in heaven and leave multitudes of them in the dust forever? Preposterous! This is utterly contrary to his very character and inconsistent with his plans. “Every eye shall see him, and they also which pierced him . . .” (Rev. 1:7). There will not be one that has died that will not be brought forth from the moldering dust. Yea the dust of ages.

O wonderful God! It will be no more trouble for the Lord to assemble the dust of Moses into a completely organized body, which, according to the chronology of the Bible has been sleeping in the dust of the earth verging on 3,400 years, than it will be to speak the word. When God made this earth, we are told he made it all out of nothing.” *He spake and it was done; he commanded and it stood fast.* (Psa. 33:1). O the greatness of the wonderful and only God! How many mortal men magnify and appreciate him as they ought?

Again the beautiful language of Paul—“Why should it be thought a thing incredible with you, that God should raise the dead?” (Acts 26:8)—comes to mind with a highly instructive bearing. Why it is that any one should feel that there are some things that God could not do is more than I can understand. It can but be as easy for him to do the most impossible looking things as it is for us

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to accomplish the most easy and enjoyable things we encounter. It is through the power of his resurrection that he can carry out the plan of peopling heaven with the ones he has prepared for that purpose. He wants to live with them (Rev. 3:4) and not only has he power to raise them from the dust, but nothing can hinder him from so doing.

For the express purpose of helping to establish the doctrine of the resurrection of the just, we here call on and examine the last witness for this phase of the subject, which we find recorded in John 5:28, 29, as follows, “Marvel not at this: [See verses 25, 26, 27] for the hour is coming, in the 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.” This last witness, in harmony with the voice of all the preceding ones, emphatically declares that the dead shall hear the voice of the Lord and live. They *shall* hear it and they *shall* live. When the Lord says it in fulfillment of his plans, who can change it when his set time comes? I dare say the righteous whose resurrection we have under consideration now, will not want to change it; for it will be a cessation of all trials, sicknesses, disappointment, sorrows and sufferings. All this will be exchanged for the presence of God which makes heaven and upon which they will feed and live, forever. It is no wonder Paul broke forth in the language of 1 Cor. 2:9, which reads as follows: “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.”

Surely for one who has made the voyage of this corruptible pilgrimage on earth and is ready to disembark for the sunny shores of eternal deliverance, appears the infinite blessedness of God’s plan of the resurrection, when that wonderful day arrives. Isa. 64:4, “For since the beginning of the world men have not heard, nor

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perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for them that waiteth for him.” This will be the fruits of the resurrection to those who serve God here in this little short life of many sorrows, suffering for his sake. There God’s own presence will fill the righteous with such heavenly felicity that it will take an immortalized being, or body, to live under it. Having there that immortal existence, the soul will pour forth spontaneous praises to its great infinite Benefactor for all eternity for the happiness God’s Spirit imparts to the soul.

Dear reader, to make peace with God and be resurrected to live with him in his everlasting abode, is to be rich beyond all mortal comprehension. May God help you and all for whom Christ died, to awake and come to him, who have not, before too late and help us all to be true to him.

Chapter 9

There was a class of people in the days of Christ's nativity who taught that there would be no resurrection. They made light of it. They held that it was hardly possible. They tried to reason such an idea out of existence. They held Jesus in light esteem for teaching such a doctrine. They brought him to time about teaching it. They made sure, on a certain occasion, they were going to corner him with an unanswerable argument. They told him (Matt. 22) that among them was a woman who had married a man and he died. The same woman took a brother of her first husband, and he died also. She continued to marry his brothers and they all died until she married all seven of them and they all died. Now the question they put to him, which they thought he could not harmonize with his resurrection, is: "Whose wife shall she be after the resurrection, for they all had her?" But Jesus soon showed them that they "err, not knowing the power of God." He showed them that people will not marry in the resurrected life but there live like the angels. They had an utter misconception of the God-planned and God-intended manner of existence for the future world. They must have expected heaven and the future world to be populated by some kind of beings other than human beings; yet we would be at a loss, rather, to know what kind to expect, for they also taught (Acts 23:8), that there was neither angel nor spirit. They were persistent in upholding their nefarious deceptions. Since they permitted no resurrection to man,

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nor allowed any spirit or angelic life, they must have expected God to fix us some kind of mechanized beings to stay there with him or to occupy eternity very much alone, as a self-centered, arbitrary despot.

Such teaching is ridiculous and shamefully dishonoring to God. God is most surely a God of love that exceeds anything human beings have yet been able to comprehend. He wants beings with which to dwell, beings he can bless with his love and presence. That of itself will be a blessing no man can explain by words, for his peaceful presence is heaven. He wants to dwell with living prepared beings; beings who have volunteered and chosen to love him. It is inconsistent with the character of God to think of him ever forsaking a being who chooses the Lord's way and remains true to him. Though physical death intervenes by a period of 5,000 years, to thus affect that being, yet God can and will gather his dust at the appointed time and bring him under his love and presence—which is itself, heaven. God cannot be separated by any intervening obstacle from the object of his love (Rom. 8:37-39). He will blow death away with the breath of his mouth, from the human family, on that great day of man's history—the resurrection day—never to be known again (Rev. 21: 4-6).

God wants objects for his love to dwell upon. He wants millions and billions of them. He wants so many of them that no man could number them (Rev. 7:9). He has love to cover them all. He has already prepared millions of these objects—saved people—and stored them away (in the graves) and will call for them on the resurrection day, and they will spring forth from their habitation in the graves into Jehovah's arms of eternal life and love. They will then be as though they had never been dead. Yea, they will be far better, they will have entered eternal life in God's blissful presence.

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They are the redeemed. God wants living beings in whose hearts has conceived that love which is of God, that has an affinity for, and fellowship with his own holy character. God's one great thought in relation to created intelligences is *life*. Death is an abnormal condition. There is nothing in evidence in this world, that God intended death, originally, to be a factor in the building of his kingdom. Indeed, it is of the opposite tendency. The current of God's great river of existence running down through time and through eternity is the flowing current of *Infinite Life*. Death is foreign to God's nature—physical death to man—a sort of byproduct coming into man's course because he deviated from God's plan for him, in a comparatively short time after he was created. And it is *appointed* for him till the resurrection. Surely, however, the great predominant quality with God is love. It is the very nature of love to bless the object of its devotion. When God's human creatures seek to do his will, they become objects of his love and devotion as surely as the sun shines without a cloud.

What glory would God get out of dead, unresponsive beings? How would they reciprocate his love and devotion by praise and thanksgiving to his great name while they were dead? God does not enjoy or get any glory out of dead, uncommunicative beings. He cannot lavish his fellowship upon them and get any returns from them while they are in this state. There is but one alternative, that he raise them from the dead at his appointed time. It is absurd to think of God not raising his children from the dead. It is foolish. God wants *living* beings and he can get them as easy as to *speak the word*. It is shamefully limiting his power to disbelieve the resurrection. It is highly deceptive propaganda, a web spun by Satan. God is *life*, and he can only fellowship life. He has no fellowship or agreement, whatever with death. Death is disruptive in its nature to his kingdom. On the day of resurrection he is going to

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banish it (Revelation 21:4). When God banishes death from the universe, how is it that beings which God created to be living beings will not live? How is it when God says the Spirit of Life, “Take eternal possession,” that there is going to be anything that can hinder it? What will then become of their skillfully concocted theories of no resurrection when the earth-rending blast of Gabriel’s trumpet shakes her to the core and every grave on earth belches forth its moldering contents, and every soul stands clothed in an immortal body—immortal life? O, how flimsy will the arguments of the upholders of such stuff appear then.

No spirit, when the Holy Spirit of our God is then rending asunder their own soul and spirit and the joints and marrow of their bones (Heb. 4:12). No angels, when we read (Matt. 25:31), “When the Son of man shall come in his glory, and *all* the holy angels with him. . . .” and turning to Heb. 12:22, we read in connection with it. “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to *an innumerable company of angels*,” and plenty more evidence of the same character is available in the Word for those who want the truth.

Were the Sadducees’ teaching of no resurrection true, the millions who gave their hearts to the Lord and died in Christ have utterly perished. This would give Jesus the lie, for he said (John 10:28, 29), “And I give unto them eternal life [unto his disciples] and they shall *never perish, neither shall any man pluck them out of my hand*. My Father, which gave them me, is greater than all; and *no man is able to pluck them out of my Father’s hand*.” Were death to take them and they should not be resurrected, then they would be plucked out of Jesus’ and the Father’s hands.

Were the Sadducees’ groundless, one-sided doctrine of no resurrection true, presupposing that they would grant *any human a*

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place in heaven, there would only be the few that will be saved and living when Jesus comes that could help to people heaven. Would not this look like partiality with God who is just as able to raise the saved dead who in life had faithfully served him, as it was for him to give them life while they lived here? or would it not look like he had largely failed to be able to carry out his redemptive plan? O, for shame on such “limiting the Holy One of Israel”! How far such character is from that of the pure, righteous, holy, all-powerful, yet condescending God. Praise his worthy name! O, thank God. We have not a God who “respects the proud or such as turn aside to lies” but he does respect *conditions*. He does have a burning love and care for the poor and humble of earth. In Psalm 38:6 we read. “Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.” Again, in Acts 10:34, 35, we read, “Then Peter opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons: but in every nation *he that feareth him, and worketh righteousness, is accepted with him.*” And as to his power to accomplish what he speaks, how utterly foolish it is to assert that he ever failed or ever will fail to fulfill his word. “Heaven and earth shall pass away, but my words shall not pass away” Matt. 24:35. Would it not be far better for those who want to take their fill of sin in this life, living in wickedness here trampling the goodness of God under foot, to take refuge in the dust, and hide in the grave forever? Would it not be an ideal way to dodge the retribution due for their “rioting in the day time?” What other can be the motive pervading this Sadducaic web of deception than to thus vainly hope to evade the future penalty for their sins? Does it not seem strange that men will hug such a delusive hope, right square against the Word of God, and lay supinely down in the arms of fate rather than surrender their soul-wrecking doctrines, receive the love of the truth (2 Thess. 2:7-12),

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and accept the simplicity of the gospel of Jesus and come the way of the cross?

What a mess the devil would make of things if he could make it true that there will be no resurrection of God's children. God's plan of salvation for a lost race would be a sad failure and his kingdom would collapse and fall to the ground. Truly, we thank God with all our heart that the devil is not able to change one word of God's truth, or cause one of his plans to fail.

It is impossible to portray the glory of God and what it will mean to his children. It will have to be realized to be understood or appreciated. It had as well be thought that the devil could catch and stop the operations of the creative hand of the omnipotent God in his great works of creation, as to think he could hinder the resurrection which is far more potent in his sight than all the worlds he has created. How much power does Satan have to stop God's sun from shining which he spoke into existence and commanded to give light to all the world? He possesses just that much power to hinder the resurrection, and that's none.

To maintain that there is no resurrection is one of the gross insults he has to offer God, of which he has an abundant supply and delights to hurl them at him. For it is making out God a liar and belittling his power, since he has abundantly declared there will be a resurrection and is overwhelmingly able to perform it. The resurrection of the just is the one great crowning act in the consummation of God's great holy kingdom on earth. It is the key that unlocks the door to the realization of the hope of the gospel of Jesus.

We often think how good it would be to see Jesus as John and Peter and many in the days of his nativity saw him, to lean upon his glorious breast and hear his most wonderful words of power, his

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words of life, his words of healing. His presence would completely satisfy every desire of our soul and banish every foe.

The resurrection is the gateway to this blessed state of felicity throughout ceaseless ages. Oh, praise the precious name of our Lord! “O magnify the Lord with me, and let us exalt his name together” (Psa. 34:3). Even now, down here in these low grounds of sorrow, as we have been reading these words over and over, they are precious and sweet to our taste!

Chapter 10

In the previous chapter we considered the Sadducaic cult which thrived on the satanic offal of the apostle's days. Jesus met it in a malignant form. He evidently had many an encounter with them, all of which was extremely repugnant to his pure, Holy Spirit; nor did this religious ogre pass away with the passing of Jesus and the apostles. If it can still be made the medium of undermining souls, it must be expected to *continue* till its father, the devil, "toes the mark" at the judgment line, and that will be the last of the no-resurrection, no-angel, and no-spirit doctrine. This, with every other false doctrine extant, will continue to be imposed upon the people as long as there are souls who can be duped by them, until Satan falls horse-de-combat before the Father's final vengeance at the resurrection and general judgment. No doubt, the purpose in such a spurious doctrine was then, as now, to stupefy the people and lull them into a deeper sinful sleep with the thought that no matter how much they sinned they would never awake to answer for them, anyway. Even in the time of Christ and the apostles, that old sectarian spirit which is the enemy of God and humanity, was much in evidence among the Pharisees and Sadducees. They constituted the ruling class and the Sadducaic element, subversive as it was of the true teachings of Jesus and had much influence for evil. It is said they originated, as the name seems to indicate, through mockery of the affected "piety" of the Pharisees, or from Zadok, a Greek term,

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being the name of a Rabbis living about 300 years prior to the advent of Christ. They clung tenaciously to all the tenets of Moses and anyone who deviated from them in the least, to uphold the doctrines of Christ, incurred their suspicion and disapprobation. Thus, knowing the history of Jesus and his teachings, it is easy to see how such powerful and inveterate enemies of Jesus arose among them, as he knocked their props of no angel, no spirit and no resurrection, one by one from under them.

We feel it is appropriate to insert here, and not leave out as a further description of the leaven of the Saducees of Jesus' day, Matt. 16:1-4, which reads as follows: "The Pharisees also with the Saducees came, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, it will be foul weather today; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the *sign of the prophet Jonas*. And he left them, and departed." Now these words of Jesus were a hint at his death and resurrection according to a parallel Scripture in Matt. 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Jesus here makes the marvelous experience of Jonas, when he was swallowed by the whale which vomited him up again on dry land, a very pronounced type of his own death and resurrection. Being swallowed by the whale was truly a death to Jonas— in making his will entirely subservient to God's will in going to preach to the Ninevites—and his being vomited up by it was a fit symbol of resurrection. This again is testimony which cannot be refuted—this testimony of the resurrection—for it is the words of Jesus. Jesus said

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of the Sadducees that they were a wicked and adulterous generation. If they were entitled to such denunciation because they were seeking a sign of his Messiahship, how much more so when they rejected such cardinal doctrines as those teaching the resurrection, the existence of the Spirit and of angels? Jesus gave out the warning to beware of the leaven of the Pharisees and Sadducees (Matt. 16:6), and after his further explanation they understood that he was condemning them for their false doctrines which included the no-angel, no-Spirit, and no-resurrection idea.

Is there anything like it today? Yes. We have plenty of people today that teach there is no more of a future for a human when he or she dies, than there is for a horse, cow, or hog. Certain religionists teach, if indeed they believe there is such a thing as a spirit, that God has nothing to do, whatever, with the earth or the people today, that he just created the earth and launched it in space, and created the human beings and placed them upon it and withdrew from it and pays no attention to it any more. O the silliness human beings can be led into by the old lying enemy of all good. O praise the Lord that our wonderful God is no such a God as that! If the word "opulent" has any meaning, God fills it up to the brim. In love and mercy and life he exhausts the expanse of its possible application.

God *wants living, intelligent creatures to live with, either on earth or in heaven*; hence, the angels that are without number, and the resurrection of an innumerable host prepared, or saved people to praise him forever for his goodness and heavenly presence. God wants companionship with righteous, *living beings*. God will have them. He cannot be separated from them. According to his very nature he must have them to lavish his love upon.

To think of such a God as the Lord creating the earth and creating a race of intelligent beings, placing them upon it then

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turning his back upon and having nothing to do with it, or them, is a ridiculous thing to charge him with. It would be like placing a great, inexhaustible fountain of water in the great Sahara desert and yet seal it up some way that it could not bathe its barren expanse. It would be far more unthinkable than an affectionate, loving mother giving birth to a goodly child, then casting it behind her back, to know and care for it no more. We read in Psa. 145:9, “The Lord is good to all; and *his tender mercies are over all his works.*” God cannot be separated from the object of his love. It is an *impossibility*. That object must *separate itself* from him, if any separation takes place. As well think of him separating himself from the Son and Holy Ghost as to think of him separating himself from his devoted children in whom they dwell. Physical death on their part is no barrier, whatever, to him, for he can redeem them by his breath from the grave when he gets ready to call them.

Physical death means nothing to him. It is not in his way at all. *Life* is what he wants and what he will have for the completion and prosperity of his kingdom, hence the resurrection is a *necessity* and the idea of no resurrection is utter deceit and foolishness.

In 1 Peter 1:3-5 we read the following: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the *resurrection of Jesus Christ from the dead*, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” Here Peter says it is *through the resurrection of Jesus* that we are begotten unto a lively hope. There should be no difficulty in discriminating between a *lively* hope and a *dead* hope. The one holding out by the sure word of promise, life; the other, that can give nothing but death. The one that brings to

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those who forsake their sins in this life, eternal companionship with God; the other would mean the denial of the blissful companionship of God to the righteous through eternity, than which no other such blank and disappointment could come into man's existence. When normal man lets down the sounding line into his own heart he finds he has one all-important purpose—that is, life—compared to which every other consideration sinks into insignificance; wherefore, he is looking for life. As life has been interrupted by the imposition of death (Rom. 5:12) it follows, of necessity, that there must be a restoration of life take place, and this is through the resurrection.

God created man *to live*. He didn't create him *to die*. Since man met with a terrible calamity in the Garden of Eden that entailed death upon the human family (for the commandment was for him not to eat of the forbidden tree, but he ate of it. Gen. 3:3), therefore, there had to be something come in in the course of man's history, to offset the effects of this terrible calamity which entailed death upon him, and this was the resurrection. Again quoting the apostle Peter as above, he says. "The resurrection brings an inheritance incorruptible, undefiled, and that fadeth not away." Think for a moment what that means to a soul who has had the blood of Christ applied to his heart. This is what the resurrection brings him to. It brings him to an *inheritance*. What kind? *Incorruptible*, undefiled, and that fadeth not away. If it is incorruptible, (in the sense here used) it is eternal, for there is no manner of decay that can work in that resurrected life. If it is undefiled, it is pure as heaven, for it is the blessing of God's Spirit he has portioned out to each one if it fadeth not away, it means the never-ending brightness of God's glory and presence. This is *reserved*, the Word says for those who have given themselves to the Lord.

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My dear reader, in concluding this work I would like to ask you if you have not yet turned to Christ and his truth, why not? There is nothing in the universe that can in any degree compare with our precious Lord in beauty, in purity, in goodness, in mercy, in love and pity and condescension, in truth, and in power. He is the only one who can save us and make us ready to be resurrected (if we pass out before he comes) to live with him in that heavenly mansion forever. Why, oh why does dying mankind wait and stand aloof from God when there is no one else who can save them? when he wanted to save them so badly that he paid the highest price for their soul that infinite love can give, the life blood of his precious Son! O soul, I do pray you will come to God. There is nothing in this wide world half so sweet as his approval resting upon us midst the trials and temptations of life and the comfort of his sweet Spirit, mid seasons of refreshing from the presence of the Lord. Bless his precious name! He will truly verify his promise he made to the Samaritan woman at the well (John 4:14).

He will give one that water of life that will truly “be in him a well of water springing up into everlasting life.” O praise the name of Jesus our Savior! Amen.

The End

