

## The Resurrections

The Scriptures speak of "Two Resurrections." One of the **"JUST"** (the Justified, or Righteous), the other of the **"UNJUST"** (the Unjustified, or Wicked). Acts 24:15. The character of these Resurrections is different, for one is unto **"LIFE"** (Eternal Life), the other is unto **"DAMNATION"** (Eternal Punishment). John 5:28-29. The **"Time Space"** between these Resurrections is **1000 years**, and they are designated as the **"First"** and **"Second"** Resurrections. Rev. 20:4-6. As a **"day"** with the Lord is as a **"1000 years"** (II Pet. 3:8), and the Millennium is a 1000 years long, then the **"FIRST"** Resurrection (that of the Righteous) will take place on the **Morning** of the **"Millennial Day,"** and the **"SECOND"** Resurrection (that of the Wicked) as the **Evening Shadows Fall**. In this Pamphlet we are only interested in the resurrection of the Righteous.\* The Apostle Paul gives us an account of it in I Cor. 15:35-49. In verses 50-55 he describes the transformation of the **"Living Saints"** as simultaneous with the resurrection of the Dead in Christ. (1) The Apostle tells us that this **"vile body"** is sown in **"Corruption,"** that is, in **"foul rottenness"** so offensive that we are compelled to box up the remains of our loved ones and bury them in the earth, but that it is to be raised in **"INCORRUPTION."** (2) It is sown in **"Dishonor,"** caused by sin, but shall be raised in **"GLORY."** That is it shall be fashioned like unto His—**"GLORIOUS BODY."** Phil. 3:20-21. (3) It is sown in **"Weakness."** How weak is the body ravaged by disease, but it shall be raised in **"POWER."** Not only will God manifest His power in raising the dead, but those raised shall have physical powers far surpassing any that they have now. They shall have **"X-Ray"** power of sight, **"Megaphone"** power of speech, **"Wireless"** power of communication, **"Telephonic"** power of hearing, and **"Aeronautic"** power of flight through the ether, that shall enable them to traverse the highways and byways of the **"Stellar Spaces,"** and pass from Heaven to earth as a beam of light. (4) It is sown a **"Natural Body,"** it is raised a **"SPIRITUAL Body."** By **"Spiritual"** body we are not to understand some sort of **"Etherealized Ghost-like Structure"** that has no substance. Every **"Force"** in the Universe must have a **"Motor,"** that is a **machine** adapted to its use. The motive force of the human body is the **"Soul,"** and of the **"Resurrection Body"** the **"SPIRIT."** **"The 'First Adam' was made a 'Living Soul'; the 'Last Adam' a 'QUICKENING SPIRIT'."** I Cor. 15:45. From this we see that our **"Resurrection Body"** is called a **"SPIRITUAL"** body because its **"motive force"** will be that of **"SPIRIT,"** not the Holy Spirit, but the **"Spirit Power"** that runs the Universe. Nevertheless, it will be a **Material body**, not a **"Will o' the Wisp,"** but of **"flesh"** (spirit flesh) and **"bones"** such as Jesus' Resurrection body had. Luke 24:36-39. O happy day, when the undressed soul shall put on the fadeless beauty and undying glory of the **"Resurrection Body."** That will be the Easter of all Easters, when the voice of the Archangel shall summon the sainted dead to rise, and corruption shall put on incorruption, and we shall be caught up to meet the Lord in the Air. I Thess. 4:13-18.

\*For a fuller description of the Resurrections see the writer's book on **"The Spirit World."**

# The Imminency of the Second Coming

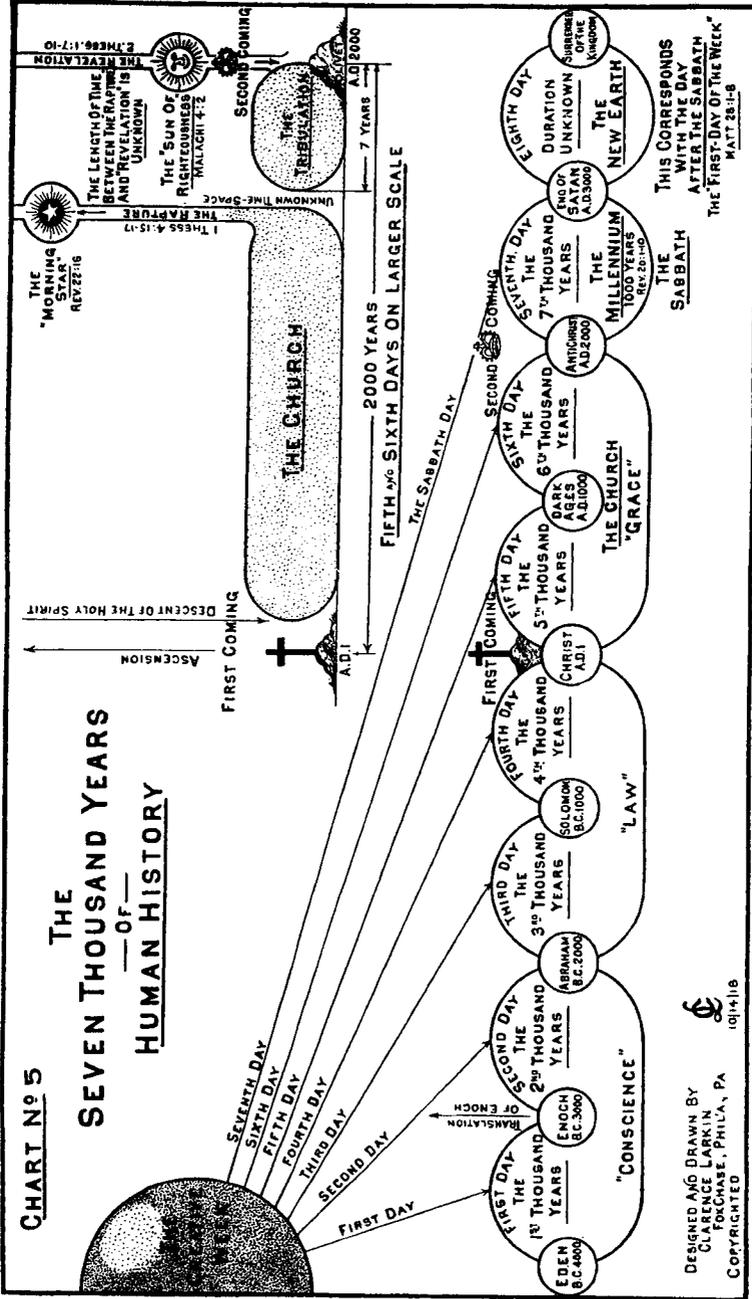
One of the objections to the Doctrine of the "Second Coming of Christ" is the claim that He may come back at any time. Post-millennialists tell us that the writers of the New Testament looked for Him to come back in their day, and as He did not do so, is proof that they were mistaken, and that Paul in his later writings modified his statements as to the imminency of Christ's return. It is a fact that while Jesus said: "Watch therefore: for ye know not **what hour** your Lord doth come. . . . Therefore be ye also ready: for in such an hour **as ye think not** the Son of man cometh" (Matt. 24:42-44), He did not in these passages teach that He would return during the **lifetime** of those who listened to Him. In fact, in His Parables He intimated that His return would be delayed, as in the Parable of The Talents, where it is said: "After a **long time** the Lord of those servants cometh." Matt. 25:19. What Jesus wanted to teach was the sudden and unexpected character of His return. As to the Apostles, while they exhorted their followers to be ready, for the "night is **far spent**, the day is at hand," and the "coming of the Lord draweth nigh," their language simply implied "imminency," but not necessarily "**IMMEDIATENESS.**" And the use of the word "**WE**" in I Cor. 15:51, "**WE** shall not all **sleep**, but **WE** shall all be changed," is not a declaration that the Lord would return in Paul's day and some would not die but be translated, for the Apostle is talking about the Rapture and he means by "**We**" a certain class of persons, the saints that shall be alive when that event occurs, whether in his day or at some later time.

It was clearly known to our Lord that certain events must come to pass before His Return, but to have disclosed that fact would have nullified the command to "**Watch**," therefore He in "**mystery form**," as in the seven parables of Matt. 13, hid the fact that His Return would be delayed. It would take time for the "Sowing of the Seed," the growth of the "Wheat" and "Tares," the growth of the "Mustard Tree," and the "Leavening of the Meal." So rapid was the spread of the Gospel in the first century that the followers of Christ were warranted in looking for the speedy Return of the Lord, but it was true then, as in every century since, that we do not know what the extent of the "Harvest" is to be, and when it will be ripe, so the Lord can return. Matt. 13:30. Uncertainty then as to the "**time**" of the Lord's return is necessary to promote the "**watchful**" spirit. If the early Church had known that the Lord's Return would have been delayed for 20 centuries, the incentive to watchfulness would have been wanting.

By "**Imminency**" we mean "**may happen at any time.**" For illustration, you hurry to the railroad station to catch a train. You find the train has not arrived, though it is past the hour. Though it is late it is on the way, and it would not be safe for you to leave the station, for it may arrive any minute, but as a **matter of fact**,

**CHART No 5**

**THE SEVEN THOUSAND YEARS OF HUMAN HISTORY**



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it does not come for half an hour. Now if you had known that it would not arrive for half an hour you would have used the time in some other way than "waiting" and "watching." So we see that "Imminency" does not necessarily imply "IMMEDIATENESS," but does demand "Watchfulness."

It is the firm conviction of the writer that there has been **unnecessary delay** in the Return of the Lord, caused by the failure of the Church to obey the "Divine Commission" to evangelize the world (Matt. 28:19, 20), and it is past the time when He should have returned. Of course, this was **foreseen** by God, and His **foreknowledge** has held back the development of the forces of evil, etc., until the "Fulness of the Gentiles" should be gathered in, and the "Harvest" is ripe for the gathering. Rev. 14:14-20. At no time in the history of the Christian Church have the conditions necessary to the Lord's Return been so completely fulfilled as at the present time; therefore, His Coming is **IMMINENT**, and will not probably be long delayed. Let us be ready and watching.

While the writer, as stated, is disposed to believe that the Return of the Lord is "past due," and while he is no "time setter," yet there is a "theory" that may throw some light on the

#### IMMINENCY OF HIS RETURN

that it might be well to examine. It is called

#### THE GREAT WEEK OF HUMAN HISTORY,

and is based on the "Seven Days" of the "Creative Week," and the declaration of scripture (II Pet. 3:8), "That one day is with the Lord as a **THOUSAND YEARS**, and a thousand years as **ONE DAY**." The Millennium in the Old Testament is described as a "Sabbath Keeping" period of rest, and is referred to as such in Heb. 4:4-11, where it is associated with the "Seventh Day" of the "Creative Week." Now we know that the length of the Millennium is **1000 YEARS** (Rev. 20:1-9), and if it corresponds with the "Seventh Day" of the "Creative Week," why should not the remaining **six days** be of the same length? If so, and those days correspond with the past of human history, then from the date of the "Creative Week" up to the beginning of the Millennium should be **6000 years** of human history. In confirmation of this we have the **fact** that a careful study of the genealogical tables and history of the Old Testament seem to show that from Adam to Christ was about **4000 years**, or **four days** of a thousand years each, corresponding to the first four days of the "Creative Week," and from Christ down to the present time we have over **1900 years**, or nearly **2 days** of **1000 years each**, thus making nearly **6 days** of **1000 years each** of human history, and as Christ is to come back before the Millennium, and all signs point to His speedy return, then the "theory" that the "Seven Days" of the "Creative Week" are typical of Seven "One Thousand Year Periods" is not unwarranted in Scripture.

If our inference is correct, then it follows that the Return of the Lord will take place before the close of this present century. How much before is uncertain. If the Millennium is to be ushered

in in A.D. 2000, then the "Rapture" must take place at least 7 years before that. See Chart No. 5, on "The Seven Thousand Years of Human History." But right here we must sound a note of caution. There is too much confusion in Biblical Chronology to fix any dates with certainty. Doubtless God has ordered it so, so as to keep us in doubt as to the exact date of the Lord's Return. It may have been 4075 years, instead of 4004 (as generally given), from Adam to Christ. In that case we are living in the year 5993 from the creation of Adam, or on the eve of the Rapture. Again we must not forget that God uses in "Prophetical Chronology" the Calendar Year of 360 days to a year, while we use the Julian or Astronomical Year of 365¼ days, and it would be necessary for us to find out what kind of year is used and reduce it to the Calendar year. Thus we might find that we are nearer the end of the six thousandth year than we are aware, and that the Return of the Lord is **IMMINENT**. However, while we may look upon the above theory as suggestive and in a way confirmatory of the near coming of the Lord, it is not conclusive, and we are not warranted in fixing any date based upon it. And further, we must not forget that the "Rapture" may take place **some time** before the "Tribulation Period" begins and Antichrist is revealed. So if we could fix the exact date when this century will close, and count back 7 years, the Rapture might occur 5, 10 or even 25 years before that, so as to give time for the rebuilding of Babylon and other events that are to occur before the Tribulation Period can begin, otherwise the Rapture would not be a surprise. It is not for the Christian to look for "Times" and "Seasons" and "Signs." To do so will put him in the class of those who say: "My Lord delayeth His Coming" (Luke 12:42-48), and he will become preoccupied with other things and neglect to be watchful. Let us live as if we expected the Return of our Lord at any moment.



Two Women Grinding at the Mill.  
Luke 17:30-37.

## The History of the Doctrine

The Apostolic Church was Pre-Millennial, and for over 200 years no other view was entertained. The writings of the "Church Fathers" abound in evidence of that fact. But about A. D. 250, Origen, one of the Church Fathers, conceived the idea that the words of Scripture were but the "husk" in which was hid the "kernel" of Scripture truth. At once he began to "Allegorize" and "Spiritualize" the Scriptures, and thus founded that school of "Allegorizing" and "Spiritualizing" interpreters of Scripture, from which the Church and the Bible have suffered so much. The result was that the Church largely ceased to look for the Lord's Return.

When Constantine became sole Emperor of Rome in A. D. 323, he united Church and State, and bestowed such great gifts and privileges on the Church, that it claimed that the Millennial blessings of the Old Testament had been transferred from the Jews to the Christian Church. The arrogance and persecution of the Papal Church led to the charge that it was the "Beast" (Antichrist) of the Book of Revelation. This led to an effort to expunge the Book of Revelation from the Sacred Canon, and when this failed, the Bible was locked up and became a sealed book, and the gloom of night settled down upon all Christendom. The result was the "Dark Ages." But amid the gloom God was not without witnesses to the Blessed Hope. At the Reformation the doctrine of the Premillennial Return of the Lord was revived, but was again lost sight of in the religious controversies that led to the formation of numerous sects. The result was an ebb of spirituality and the growth of Rationalism, which refused to believe that the world was fast ripening for judgment, and a new interpretation of the Millennial Reign of Christ was demanded. This interpretation was furnished by the Rev. Daniel Whitby (1636-1726), a clergyman of the Church of England, who claimed that in reading the promises made to the Jews in the Old Testament of their restoration as a nation, and the re-establishment of the Throne of David, he was led to see that these promises were spiritual and applied to the Church. This view he called a "New Hypothesis."

He claimed that Israel and Mount Zion represented the Church. That the promised submission of the Gentiles to the Jews was simply prophetic of the conversion of the Gentiles and their entrance into the Church. That the lying down of the lion and the lamb together typified the reconciliation of the Old and New natures, and that the establishment of an outward and visible kingdom at Jerusalem, over which Christ and the saints should reign, was gross and carnal, and contrary to reason, as it implied the mingling together of human and spiritual beings on the earth.

His "New Hypothesis" was that by the preaching of the Gospel Mohammedanism would be overthrown, the Jews converted, the Papal Church with the Pope (Antichrist) would be destroyed, and there

would follow a 1000 years of righteousness and peace known as the Millennium; at the close of which there would be a short period of Apostasy, ending in the return of Christ. There would then be a general resurrection of the dead, followed by a general judgment, the earth would be destroyed by fire and eternity would begin.

The times were favorable for the "New Theory." A reaction had set in from the open infidelity of those days. All England was in a religious fervor. The "Great Awakening" followed under Whitefield and Wesley, and it looked, as Whitby claimed, that the Millennium was about to be ushered in. That he was mistaken the events of history since that time have shown. It is evident that we are not in the Millennium now, as the "Godless Civilization" of today proves.

Nevertheless his "Theory" was favorably received everywhere, and spread with great rapidity and became an established doctrine of the Church, and is what is known today as the "Post-Millennial" view of the Second Coming of Christ, and supposed to be the orthodox faith of the Church. In short, "Post-Millennialism," as advocated in our day, is barely 200 years old, while "Pre-Millennialism" dates back to the days of Isaiah and Daniel.

The sad thing is that this "false doctrine" of "Post-Millennialism" is taught in our Bibles by the headings of the chapters in the Old Testament. For illustration the headings of chapters forty-three and four of Isaiah read—"The Lord comforteth The Church with His promises," whereas the chapters are not addressed to the Church at all, but to Jacob and Israel, as we see by reading them. The ordinary reader overlooks the fact that the chapter headings of the Bible are put there by the publisher and should be omitted, as they are misleading, as for illustration the title to the Book of Revelation, which is called—

"The Revelation of St. John the Divine," whereas it should be called—

### "THE REVELATION OF JESUS CHRIST."

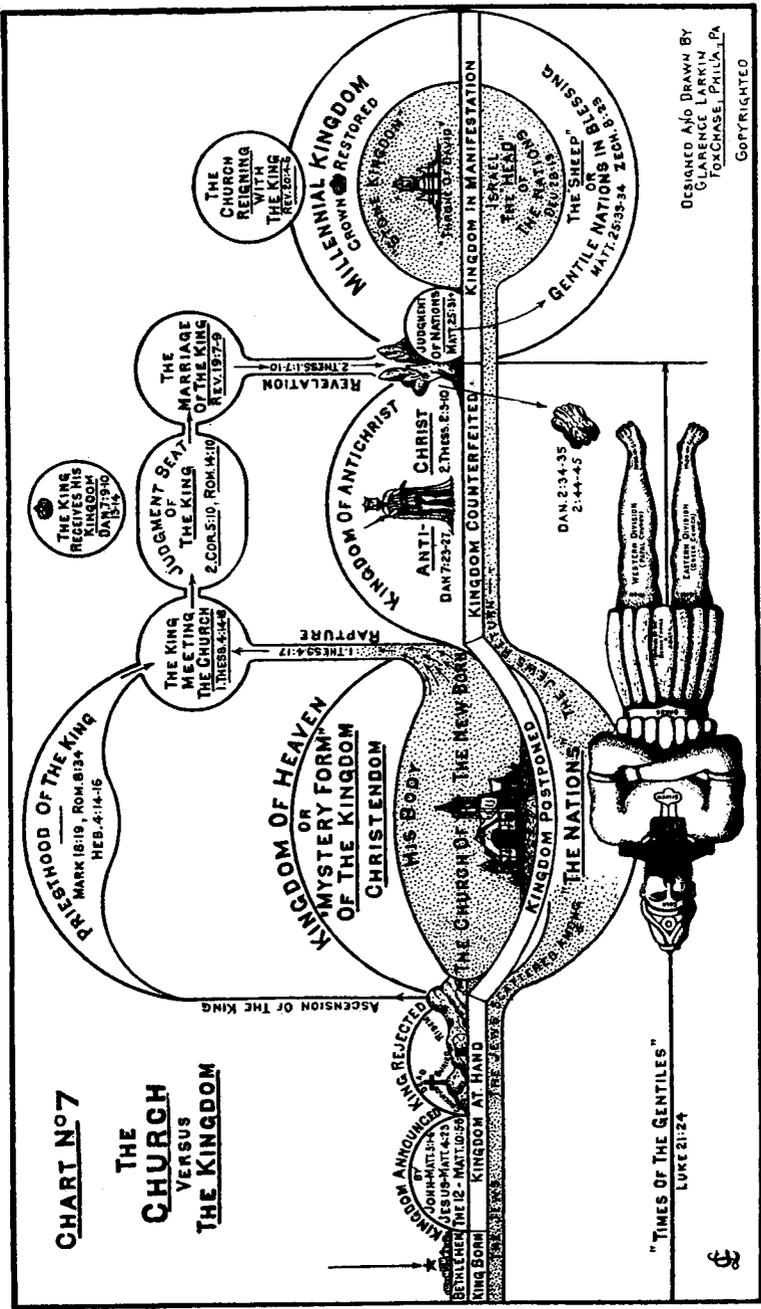
Rev. 1:1.

The fact is, the doctrine of the Premillennial Coming of the Lord is but the revival of the belief of the Apostolic Church that looked for the Return of the Lord at any time.



**CHART N°7**

**THE CHURCH VERSUS THE KINGDOM**



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"TIMES OF THE GENTILES"  
LUKE 21:24

