

The Remnant

*“Even so then at this
present time also there
is a remnant according to
the election of grace.”
Romans 11.5*

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PREMILLENNIALISM AND OUR PRINCIPLES

PART 9:

THE BODILY RESURRECTION

With this issue we will continue the series which began in the May-June issue of 2007.

In past issues the doctrine of the literal, physical or bodily resurrection has been ably addressed by Elders Adkisson, Jacobs, Lefferts, Mattingly, Phillips, Sikes, and others. Here, after some comments about the glorious resurrection, first of Christ and then of His people, we will attempt to show the harmony of the premillennial view of the second coming of Christ with the doctrine of the resurrection, to which we will direct our attention, if God will have it so.

Regardless of whatever prophetic school of thought one espouses (the main ones being *amillennial*, *premillennial*, *postmillennial*, and for completeness we must include *preterist*), and whether he believes the physical body literally rises or he believes it is only a “spiritual” resurrection, it would seem that all who believe in any kind of a resurrection associate it with the second coming of Christ. Even the preterists, who believe Christ’s second coming was in AD 70 at the destruction of Jerusalem, say that the resurrection took place at that time, if I understand their writings.

It is a matter of no small wonder, then, that brethren who believe and have so much to say about the resurrection of the dead (when they are given to talk about it) have so little to say about the second advent of the Lord Jesus Christ, which is so intimately

connected with it. This is all the more a mystery when the Scriptures have so much to say about what He will do when He returns, and the fact that the resurrection of the saints is but one of many events associated with His return. (We hope to briefly address the second resurrection, that of the wicked, herein, and in more detail in a later installment.) While the resurrection of the saints is extremely important to God’s children, it will be only one of many occurrences associated with Christ’s glory that should follow (1 Peter 1.11).

The hope of Christ’s people is to be made like Him in every respect, including that of the resurrection. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when He shall appear, we shall be like Him; for we shall see Him as he is**. And every man that hath **this hope** in him purifieth himself, even as he is pure (1 John 3.1f).”

“For whom he did foreknow, he also did predestinate to be **conformed to the image of his Son**, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, **them he also glorified** (Romans 8.29f).” Although the glorification of Christ’s brethren is spoken of as already past, they have not experienced being glorified yet, and will not until the time of the resurrection.

“For our conversation is in heaven; from whence also we look for the Saviour, **the Lord Jesus Christ:**

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Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself (Philippians 3.20f).” The word *conversation* in this text actually means more than having a conversation in the sense of talking about something. It comes from the word from which we get *politics, political*, and related words. It means our *citizenship*. Our political citizenship is in heaven. From heaven we look for our Savior, the Lord Jesus Christ. When He returns from heaven, where He is now, wherever that is, He will change our vile **body** (literally our **body of humiliation** or our **body of depression**—that is the negative, where we are now) that it may be fashioned like unto **His glorious body** (that is the positive, what the saints will be like at and after His coming).

If the Lord will grant it, let us look for a while at His glorious body, that we might have some inkling as to what the glorious body of the saints will be like in that eternal state.

I. THE BODILY RESURRECTION

Christ rose from the grave in a glorified but physical body. It was, it presently still is, and it will always be a **spiritual** body. Ordinarily we might think of “**spiritual**” and “**body**” as a contradiction in terms, but it is not.

A. A Spiritual Body

It was(and is) **spiritual**: Our Lord had the ability to appear (Luke 24.36) and to vanish (Luke 24.31) as does any supernatural being from the “spirit world,”

if God has so willed it. The Lord Jesus Christ had no need for the stone to be rolled away from the mouth of His tomb so that He could escape the confines of the grave; it was rolled away not to let Him out, but to let the incredulous disciples in to see: “He is not here; for He is risen, as He said. Come, see the place where the Lord lay.” He, unlike Lazarus, did not need anyone to loose Him from His graveclothes and “let Him go” (John 11.44); He passed through the material wrappings as though they were not there. He had no need for doors or windows to be opened for Him to enter or to leave the upper room, as closed windows and locked doors were less than nothing to Him.

B. A Spiritual Body: Help from the Jews and the Romans

In addition to Christ’s resurrected body being a **spiritual body**, it was (and is) also a **physical body** that was raised. The easiest way for the Jews and Romans to disprove the bodily resurrection would have been for them to produce His body. They could not do so. If that is not enough, there is the indirect evidence of Christ’s resurrection from the Jews and the Romans themselves, because there was

(a) no record of His body as having ever been found. Surely there would have been a massive search for the missing body, if the authorities had really believed He—His body—had been stolen. The chief priests, the Pharisees, and Pilate gave more evidence of believing in His resurrection than His own disciples did; hence *Pilate said unto them, “Ye have a watch: go your way, make it as sure as ye can”* (Matthew 27.65).

(b) the soldiers were not executed, or at least imprisoned, for dereliction of duty. The charge against them would have been, according to their own testimony, sleeping while they were on guard duty.

Our resurrected Lord had the ability to eat and to be handled as a normal physical body. Luke 24, in the extended account of the resurrection of Christ, sets the precedent for the resurrection of His people and their hope therein, for they shall be like Him.

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 (Luke 24.1-3).

This was the “Sunday” morning of Christ’s resurrection. He had fulfilled His seventy-two hours (“three days and three nights”) at sundown on the Sabbath, the seventh day of the week, “Saturday” as we commonly call it, having been crucified on the Passover, observed on the preceding Wednesday; and He had been buried on Passover Wednesday as the sun was setting.

The following day, which we call “Thursday,” was “an high day (John 19.31),” **the beginning of the seven-day Feast of Unleavened Bread** (Leviticus 23.6-8). This was observed as *a sabbath*, but it was not *the* regular seventh day weekly sabbath. This has been a major source of confusion to the Gentiles who only know of the weekly (seventh-day) sabbaths. They do not know that the holy days of the seven Levitical feasts, which may fall on any day of the week, were to be observed as sabbaths also.

So sundown on Thursday of that week completed the first 24-hours Christ lay in the tomb. Being a high day, this was the first day of the Feast of Unleavened Bread, a holy sabbath in which “ye shall have **an holy convocation: ye shall do no servile work therein** (Leviticus 23.7).” The women who planned to complete the embalming of Christ that Nicodemus and Joseph had only begun, could neither have *purchased* nor *prepared* the spices on that Thursday, because *purchasing* and *preparing* spices were both “servile work” forbidden on all holy days and all sabbaths.

The women had to wait until Friday, the only day possible by Jewish law for them to perform these tasks. But then is when the world says He was crucified! Supposing Christ had been crucified on Friday, the sixth day of the week, and had arisen from the grave the following Sunday, there would have been no time for

(a) the women to have done their work, because they would have had to buy the spices and prepare them on the weekly sabbath, something strictly forbidden by the law (Leviticus 23.3); nor would there have been time enough for

(b) Christ to have fulfilled His own prophecy, that “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 (Matthew 12.40).” So the erroneous myth of His being crucified on “Good Friday” and being buried at Friday sundown with His resurrection a scarce 36 hours later (instead

of the 72 hours He prophesied) falls under its own weight.

So what we have so far is this:

1. Christ was crucified on what we call Wednesday, the fourth day of the week, and buried that same day, Wednesday evening, right at sundown;
2. Thursday, the “high [holy] day” all people rested according to the commandment;
3. Friday, the women did their preparatory work, but could not finish their work in time to get to the tomb that day.
4. Saturday, the weekly sabbath, they again rested per the sabbath commandment, and then,
5. on Sunday, as soon as they had enough daylight to do what they supposed they were about to do, *upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.*

Mark reports (16.3f), “...*they said among themselves, Who shall roll us away the stone from the door of the sepulchre?*” The stone would have been a real problem for a group of women, “*for it [the stone blocking the entrance to the sepulchre] was very great.*” When they arrived at the tomb they were confronted with an ominous sight: “And when they looked, they saw that the stone was [already] rolled away.” Further, there was an angel sitting on top of the stone (Matthew 28.2).

The Romans guarding the tomb were terrified at the sight (the angel, a spirit-being, could do as Christ did, appearing and vanishing before mortal eyes as he would. The angel could reveal himself at will, and he evidently revealed himself to the Roman guards, thus proving that spirit-beings can be seen by mortal men, if it serves God’s purpose that they do so).

“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 (Matthew 28.5f).”

Curious as to what was going on, they went in. *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.*

Matthew 28.2 says *And, behold, there was a great earthquake*, but he does not say when the earthquake was. Most people assume it was probably just as the women approached and had the sepulchre in sight.

Actually, the stone had already been rolled away along about Saturday/sabbath sundown, which set the scene for John 20.1-18. Matthew explains elsewhere (27.50-53): *Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.*

It appears that His death and His resurrection were bracketed in by two earthquakes. There was an earthquake at His death; 72 hours later, there was another earthquake or what might be called an “aftershock” that accompanied the opening of His grave and the graves of **many**. **Many bodies** [NOTE: **BODIES**, not merely **spirits!**] of the saints which slept arose, but their coming forth was *after His resurrection*. They could not have risen **before His resurrection**, because **HE MUST BE the firstfruits** of them that slept (1 Corinthians 15.20).

Remember: He is the fulfillment of all the Old Testament types, including **the Feast of Firstfruits**. This feast was to be observed as follows: “When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it (Leviticus 23.10f).”

That is, the “[to]morrow” **after the first sabbath following the passover**. The passover was set by the new moon and the full moon, which could occur on any day of the week. To get re-synchronized to the the weekday count and the weekly sabbaths, they were to begin by fixing the Feast of Firstfruits on the **first day of the week** (our “**Sunday**”) **after the next seventh-day sabbath** following Passover, however many days it might be, one through seven. The rhythm of seven day sabbaths was never to be broken, and this “morrow” after the “sabbath after Passover” got everything back “in sync.”

But also remember this: The saints are one with Christ. The priest was always identified with the offering he presented; hence his laying his hands upon the head of the sacrificial animals. The priest and the wave sheaf were also identified together by this

principle. The sheaf of grain represented the firstfruits of the harvest, and the harvest represents the resurrection of the saints (Matthew 13.30): “Let both [wheat and tares] grow together until the **harvest**: and in the time of **harvest** I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

Where is His “barn”? It is His kingdom, yet to be manifestly established on this earth (not in the present-day *church!*), as He explained when His disciples asked for further details:

- ◆ He that soweth the good seed is the Son of man;
- ◆ the field is the world [*kosmos*];
- ◆ the good seed are the children of the kingdom;

but

- ◆ the tares are the children of the wicked one;
- ◆ the enemy that sowed them is the devil;
- ◆ the harvest is the end of the world [*aionos*, a form of *aion*, our “*eon*,” = age]; and
- ◆ the reapers are the angels.

As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world [*aionos* = age]. The Son of man shall send forth His angels, and they shall gather **out of His kingdom** all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **Then** shall the righteous shine forth as the sun **in the kingdom** of their Father. Who hath ears to hear, let him hear (Matthew 13.37-43).”

When is this taking place? At the end of this age.

Where is all this taking place? On earth. Do not lose sight of that fact. He is returning to *the earth* to end the *age*, not to end the *earth*, this planetary ball of dirt, water, air, animals, trees, and people.

Christ was so straightforward, and He put it so simply, that what He said cannot be made any more plain. The angels’ first task (if we may call it that) will be to gather the reprobates who are still living at that time upon the earth, out of the earth or world, and to take them to the place of burning, probably the same place the rich man was, “hell,” in Luke 16.23-31.

From where will the reprobates be gathered? Where they are at that time, while they are yet alive, from on the earth.

Where will the righteous *then* be left to “shine forth as the sun in the kingdom of their Father”? Where they are at that time, while they are yet alive, on the earth, there to be joined by the resurrected saints.

No “Pre-tribulation Rapture”

As I understand it, there is no such thing as a “pre-tribulation rapture.” Because of this text and others like it, I hope to be one of those who are “Left Behind” at that time, Hal Lindsey and Tim LaHaye notwithstanding. Those who think the Bible teaches a “pre-tribulation rapture” draw that notion from the text in Luke 17.34-36 (“*I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.*”) and the parallel text in Matthew 24.40f. But these texts refer to what is found in Matthew 13.40-43. Those who are “taken” are carried to the burnings.

Christ is the High Priest of His people. “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer (Hebrews 8.3).” To fulfill the *Feast of Firstfruits* type, He must bring a token sheaf into the presence of His Father. This He did with the saints He raised after His own resurrection (Matthew 27.50). The sheaf was not the entire harvest; this single sheaf was taken first and waved before Jehovah as a token of both thanksgiving for and anticipation of the complete harvest that is yet to come at Christ’s return in glory.

The saints that rose immediately after His resurrection were only a token, then, but a significant token, of that final harvest, the resurrection of all the saints at His second coming. Fulfilling the Levitical type perfectly, His raising the saints **after His resurrection** (Matthew 27.53) was immediately after His own resurrection, **on the morrow after the sabbath**—what we call “Sunday,” the first day of the week, not before, not after. And Sunday by God’s command and example and by Jewish observation begins Sabbath/Saturday sundown. “And the evening and the morning were the first day (Genesis 1.5).” The count began there, in Genesis 1, and it continues unabated to this day. The day, any day, does not begin at sunrise or at midnight, no matter how our various cultures are prone to think about it. By divine fiat, a day begins at sundown on what we think of as the previous day. Sunday begins on Saturday at sundown. Monday begins on Sunday at sundown. That is the way God defined a day in Genesis 1, it was so

in the days of Christ's death, burial, and resurrection, and the same is true today. As for Christ's resurrection, He did not stay in the grave one split second longer than was necessary to fulfill His "three days and three nights" or 72 hours there, as He had said. All the evidence is that He came forth from the tomb at Saturday sundown (the beginning of Sunday).

Matthew's account continues, then: "...for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 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. 6 He is not here: for He is risen, as He said. Come, see the place where the Lord lay. 7 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.

Mark says, *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 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. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.*

Mark continues in verse 9: *Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene [as recorded in John 20.1-18, etc.], out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them.*

The Road to Emmaus: Christ, Cleopas, and Companion

Since Mark (16.12) mentions Christ's appearing "in another form unto two of them," we will next

look at Luke's more detailed account of this appearance, as found in Luke 24.

13 *And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.* "That same day" was the first day of the week, or "Sunday" by the pagan way of naming the days of the week after their gods. Sixty furlongs figures to be about seven or eight miles, making it a walk of two to three hours at the average walking speed. As they walked, they talked.

14 *And they talked together of all these things which had happened.* Understandably, they were discussing the murder of Jesus on the cross and their disillusionment at His death, because they and the other disciples had their hopes pinned upon Him, with the prospects of His (a) throwing off the yoke of the Roman Empire, (b) reestablishing the kingdom of David, and (c) freeing the nation of Israel. Now that their hopes were destroyed, they did not know what to do, where to turn, or what would happen next.

15 *And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.* It was common for foot-travelers to seek out companions to walk with them. Conversation helped pass the hours away. When this "stranger" approached them, it was probably a welcome sight. Here was another traveler who might share their disappointment and misery.

16 *But their eyes were holden that they should not know Him.* This was a supernatural act. Nothing physically blindfolded these brethren.

17 *And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?* He asked a simple question, not for an answer that would increase His own knowledge, but in order to bring them to a realization of their own blindness, unbelief, and hardness of heart. It was much the same as what transpired in Genesis 3.9, when "...the LORD God called unto Adam, and said unto him, 'Where art thou?'"

18 *And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?* Cleopas, looking only at the outward appearance, answered this stranger quite naturally. Either the man knew or he didn't. If he didn't, Cleopas was quite ready to tell him. *And He said unto them, What things?* The Lord gave

Cleopas the opening, and he proceeded to tell this stranger everything he knew about the subject: *And they* [Cleopas' friend did not remain silent through all this. People who have seen great things are always ready to tell news to those who haven't.] *said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. 21 But we trusted that it had been He which should have redeemed Israel....*

Here they revealed exactly what their expectation was, and He did not rebuke them for it. He **did** come to redeem Israel, and that is indeed **national Israel**; but as yet the disciples did not understand or know God's timing of these things. The apostles still did not understand the prophetic timing, even on the day He was taken up to Heaven (Acts 1.6f): *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?* This would have been another ideal time, **if such were the case**, for Christ to have told them that a national kingdom was no longer to be expected, and that from now on, all the Old Testament kingdom prophecies should be applied "spiritually" to the church! But such was not the case, and Christ nowhere indicated any such thing. Instead, He said unto them, *It is not for you to know the times or the seasons, which the Father hath put in His own power.* In other words, their anticipation of the kingdom being restored to Israel was correct, but their understanding of the timing was totally off.

While Christ and His disciples were still in northern Galilee, "**From that time forth** [i.e., from then on] began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and **be killed, and be raised again the third day** (Matthew 16.21)."

This truth had not registered with the disciples then. Peter had actually rebuked his Lord! "Be it far from thee, Lord: this shall not be unto thee."

This truth did not register with Cleopas either, or with the other disciple. As they walked on and the stranger listened, Cleopas and his friend continued explaining everything they "knew" about what had happened: "...and beside all this, to day is the third day since these things were done." They were still

without a clue. There is a principle in Acts 13.41 that applies to more than either the Jews or the Gentiles: "...**I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.**" It applies to each, any, and every person, even to God's saints, as were Peter and Cleopas, to each one, until the Lord gives them belief and understanding (Philippians 1.29).

Cleopas did not think the women's testimony was of any help. They had only made the men "astonished": *22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 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.*

Peter and John had gone (John 20.2-10) to check out what Mary Magdeline had reported on what we would call "Saturday night." More correctly, when Mary Magdeline went, as soon as she legally could, "Saturday night" was already Sunday, the first day of the week (since "Sunday" begins **by God's reckoning** at "Saturday" sundown). The other women who came later, "Sunday morning" around sunrise, reported much the same, which may have prompted another trip by Peter, John, and maybe some of the other disciples later in the day on "Sunday": *24 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.*

The Law, The Prophets, and the Psalms

Our Lord finally brought Cleopas' account to a close: *25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory?* These two major aspects of the coming of Christ are witnessed to by the Old Testament prophets. Together, **His sufferings** and **His glory** spell out the two comings or advents—the first and the second comings—of the Lord Jesus Christ. His first coming was for **His suffering**; His second coming will be for **His glory** that is justly due Him.

The Spirit of God so impressed Peter with the events of this day that years later he was moved by the same Holy Spirit's inspiration to write of the same thing Christ here spoke about: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the **sufferings** of Christ, and the **glory** that should follow (1 Peter 1.10f).”

27 *And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself.* Would it not be next to heaven itself for Christ to expound directly, one-on-one, the Law, the Psalms, and the Prophets to us? Would not an eight-mile, three- or four-hour walk seem far too short a time to hear all He had to say? And yet, they still did not comprehend.

28 *And they drew nigh unto the village, whither they went: and He made as though He would have gone further.* This was to draw them out.

“Well, this is where we turn off.” As they left the road, He walked on.

29 *But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.* They extended to Him their hospitality, a mark of the grace of God in their hearts.

30 *And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them.* Would it not seem strange that Cleopas or his fellow disciple, as host of the house, would not have blessed the bread? Or were they moved by His presence to invite Him to do that honor? Whatever the God-given motivation was, it exactly served God’s predestinated purpose.

Envision the motions of His hands as He took the bread and broke or tore it into pieces while the two disciples looked on. They then, as for the first time, see the backs of His nail-pierced hands. He turns His hands upward, the bread resting in the palms of His hands. Trembling, the two men take it, and now they see that the nail-holes go all the way through: “Behold, **I have graven thee upon the palms of my hands**; thy walls are continually before me (Isaiah 49.16).” The point was fully made! 31 *And their eyes were opened, and they knew Him; and He vanished out of their sight.*

How could they finish a meal after an evening like this?

32 *And they said one to another, Did not our heart burn within us, while He talked with us by the way [on the road from Jerusalem, as they traveled], and while He opened to us the scriptures? Oh, what a glorious walk, conversation, and supper that was! Would that*

you and I could have been there! But such was not meant for the likes of us, “God having provided some better thing for us, that they without us should not be made perfect (Hebrews 11.40).”

33 *And they rose up the same hour, and returned to Jerusalem....* Surely, if they thought they had something to talk about with a foot-traveler on the road descending from Jerusalem to Emmaus, they now really had something to tell their friends back in Jerusalem. I suspect that, even though the road was uphill as they returned to the holy city, the trip was made even quicker in their haste to share the good news: The resurrected Messiah had walked to Emmaus with them, preaching to them on the way, and He had eaten the evening meal with them.

As they walked back east, their way and their conversation were lit by the third-quarter moon, just past the full (the Passover, three days earlier, when Christ our Passover was crucified, was at the full of the moon), rising before them over Jerusalem. It was more than moonlight that brightened their path and their discussion as they hastened back; “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 4.6).”

When they arrived at their temporary headquarters in the upper room, they found that the eleven disciple/apostles (and other disciples with them) had news of their own to share: 33 *And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, **The Lord is risen indeed, and hath appeared to Simon.*** The resurrection appearances were multiplying, and the good news was spreading.

They could reply, “Yes, we know! He appeared to us, too!” and tell their experience with Him: 35 *And they told what things were done in the way [their walk with Him, His several hours of preaching His own gospel from one end of the Old Testament to the other], and how He was known of them in breaking of bread.* Until He broke the bread and they had seen His pierced hands, nothing He had said or done had impressed Cleopas and his friend that this stranger was anything other than another man. Yes, He was powerfully able to expound the Scriptures; perhaps He was a rabbi, but He gave every appearance of being an ordinary man. Thus it is, in part, in the resurrection.

And do not overlook the significance of His breaking the bread. Neither ghosts, spirits, nor hallucinations tear bread into pieces.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. Again they did not understand or believe. We can be thankful for their unbelief for a number of reasons:

(1) First, if they had positively and easily believed, if God had immediately given them belief to the acknowledging of the truth, there would have been little occasion for Him to **prove** His bodily resurrection to them. What need would there have been to prove something of which they were already convinced? As it was and is, their very unbelief is part of the “all things” that “work together for good to them that love God, to them who are the called according to his purpose.” We now have the testimony of a dozen or more skeptics testifying to “many infallible proofs.”

(2) It was the providential occasion for Him to prove to them His resurrection beyond all doubt. “He showed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts 1.3).” The two words *infallible proofs* were only *one* word when Luke recorded this fact. It is not as if there are two kinds of proofs (some that are infallible and some that are not); the word itself means absolute proof, something that ends any and all doubt. The apostles **knew** He had risen bodily from the dead.

(3) To the end of the age this is of encouragement to His children who may be tempted to doubt His bodily resurrection. Should any among us doubt since that weekend, remember: We were represented then, by brethren who were actually there and who did everything humanly possible to prove their unbelief. After it was all over, we finally have on record the unanimous verdict of a jury of twelve: the eleven apostles, including the stubborn and skeptical “doubting Thomas,” plus the twelfth, the former hating and persecuting blasphemer, Saul of Tarsus, whom Christ made His special apostle to write over half the books of the New Testament. The witness of these twelve was supported by the women who saw Him alive, who saw the empty tomb, and who talked with the angels;

and He was seen by Cleopas and his friend, and later by over five hundred brethren at the same time (1 Corinthians 15.6). But to return to the locked upper room:

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 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. He said “Behold my hands and my feet” as proof “that it is I myself” and not another. The wounds in His hands and feet are there, in His glorified body as the unique identifying marks of the one and only Jesus of Nazareth, the Lord Jesus Christ, the Son of God, whose hands and feet were nailed to the Roman cross.

It was prophesied of His first coming, “...the assembly of the wicked have enclosed me: **they pierced my hands and my feet** (Psalm 22.16).” Remember, it was prophesied by Isaiah, “Behold, I have graven thee upon **the palms of my hands** (49.16).”

It was prophesied of His second coming, when He shall return, “Behold, He cometh with clouds; and every eye shall see Him, and **they also which pierced Him**: and all kindreds of the earth shall wail because of Him. Even so, Amen (Revelation 1.7).”

It was prophesied of His second coming, when He shall convert the entire nation of unbelieving Jews on the spur of the moment, the second they see Him: “And one shall say unto Him, What are **these wounds in thine hands**? Then He shall answer, Those with which **I was wounded** in the house of my friends (Zechariah 13.6).”

40 And when He had thus spoken, He showed them His hands and His feet.

41 And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?

As for the disciples, the death of their Lord was too shockingly “bad” to be true; they were in shock. Now, as is sometimes said, it seemed “too good to be true.” They were so filled with joy they could scarcely believe what they were experiencing. While they were still thus amazed, He asked them what they had to eat.

42 And they gave Him a piece of a broiled fish, and of an honeycomb. 43 And He took it, and did eat before them. That is not fare for a disembodied spirit.

This was another proof He was in a physical body and not an apparition. Ghosts do not eat fish and honeycomb. Cleopas could say, yes, He ate with us, too, in Emmaus. Now, He's doing it again.

The Law, the Prophets, and the Psalms Again

44 And He said unto 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. The Hebrew Scriptures are divided differently from the way we have them in the King James Version (KJV), and they are in a different order.

The Law (five books): Genesis through Deuteronomy, the five books of Moses.

The Prophets (eight books): Joshua, Judges-Ruth (one book), Samuel (one book), Kings (one book), Isaiah, Jeremiah-Lamentations (one book), Ezekiel, The Minor Prophets (one scroll or book containing the twelve writing prophets from Hosea through Malachi).

The Psalms (nine books also known as **The Writings**): Psalms, Proverbs, Job, Canticles (or The Song of Solomon), Ecclesiastes, Esther, Daniel, Ezra-Nehemiah (one book), Chronicles (one book).

These three divisions are made up of twenty-two books as given above, one book corresponding to each of the twenty-two letters in the Hebrew alphabet. Originally there were not thirty-nine books as we have in the KJV; that came later, by manmade divisions and rearrangement, although what we have in the thirty-nine books in the KJV are the same the Israelites had, and still have, in those twenty-two.

You will sometimes find references to old versions that had twenty-four books, placing Ruth and Lamentations in the "Psalms" division; but from the beginning it was as said above—twenty-two books corresponding to the twenty-two letters of the Hebrew alphabet. Even as God inspired the very words, letters, jots, and tittles in the original Hebrew text, there is also a divine inspiration to the very order of these books as God originally inspired it, and a reason God had for arranging them in those groups and in that exact order. Man, in his unending quest to help God and to improve upon His handiwork by this reordering and changing the Scriptures, has once again obscured much beautiful truth embodied therein. Even in that, however, God has a purpose.

What verse 44 is telling His people, then, is that Christ covered the entire Old Testament, first with Cleopas and then again with the group gathered in the upper room, showing that in their entirety the Hebrew Scriptures bore witness to Him. He reminds them, *These are the words which I spake unto you, while I was yet with you* (while they were still in Galilee, beginning in Caesarea Philippi, when He set His face to go to Jerusalem). It was then, Matthew says (16.21), "**From that time forth** began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Before Matthew 16.21, you will not find any references in Matthew's gospel to the message of the death, burial, and resurrection of Christ *for the sins of His people, according to the Scriptures*, as Paul expressed it when he defined the gospel in 1 Corinthians 15.1-4.

All things written in the law, the prophets, and the Psalms concerning Himself **must** be fulfilled, He said, and that includes both His first coming, and what He would accomplish at that time by His **sufferings**, and His second coming or His return, and what He will accomplish at that time by and for His **glory**. The things pertaining to His second coming are every bit as much part of the Scriptures and every bit as important as those things pertaining to His first coming. There is no excuse for either ignoring or allegorizing away the precious truths of His coming in **glory**. Our depravity, our willful ignorance, and our traditions received from Rome by way of the Reformation are not valid excuses.

45 Then opened He their understanding, that they might understand the scriptures, 46 and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: It still takes a three-fold opening before we might understand the Scriptures:

(1) His opening a person's understanding, as He said above;

(2) His opening the Scriptures unto the ones to whom He is revealing a biblical truth, as was the case of Cleopas (verse 32): "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and **while He opened to us the scriptures?**"

(3) It also takes God's opening the person's heart to these things, without which no one will understand, or know, or care about these things: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: **whose heart the Lord opened, that she attended unto the things which were spoken of Paul** (Acts 16.14)." Lydia's attending to the things Paul spoke was the end result of the Lord's opening her heart. Nor, even though she was a worshipper of God, would she have attended to what Paul said, had the Lord not opened her heart. These are awesome truths to consider!

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Here, and in the few verses that follow, Luke gives in the closing verses of his gospel a God-inspired although abbreviated summary of what he continues to describe in more detail in the book of Acts (chapter 1).

Christ's body was then, and still is now, a **spiritual body**. Whenever we find ourselves emphasizing one or the other, one over the other, spiritual over body or body over spiritual, it is time to reevaluate our emphasis. They are both equally true. We must never be pushed into saying one is to be emphasized to the exclusion of the other. Spirit does not supercede and invalidate the material creation. The God of angels is the God of rocks and rivers. The creation of the material universe was so beautiful, so spectacular, that the morning stars sang together—and these morning stars were not literal stars in that case, because the creation of the starry universe was that about which the "morning stars" sang together.

In Christ's resurrected body He could function as either a spirit in the spiritual realm or as a physical being such as a "natural" man on earth. But there the similarity ended, for He was more than either a mere spirit being or merely a physical body-being. It was more than His being either a spirit or a body, one or the other. He was—and is—a **spiritual body now**, sitting at the right hand of the Majesty on High.

A Flesh and Bones Body on the Throne of God

There is, then, at present, a flesh and bones body seated on God's throne at the right hand of God the

Father. It is that of God the Son and the Son of God, the Lord and Savior Jesus Christ. This is a real problem for the non-resurrectionist and for anyone who thinks the spirit world is nothing but invisible, spiritual hyperplasma, or for anyone who believes the material universe—including this earth—is a temporary thing that will disappear before "the eternal state" begins, by going back into the non-existence from which God originally called it in Genesis 1.1. "For thus saith the LORD that created the heavens; God Himself that *formed* the earth and *made* it; He hath *established* it, He *created* it **not in vain** [Hebrew *tohu*, "without form" in Genesis 1.2—He did not create it without form.], **He formed it to be inhabited**: I am the LORD; and there is none else (Isaiah 45.18)."

Since He formed it to be inhabited, it WILL BE inhabited. It should be plain to the enlightened eye from the last two chapters of Revelation that it will be inhabited in eternity after it is renewed. "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea* (Revelation 21.1)." The sum total of what the Scriptures say about the first heaven and the first earth passing away seems to be that they will be entirely renovated by fire and restored to their Edenic purity that existed before Adam and Eve transgressed, when God said everything was "very good." "No more sea" implies going back before the flood in Noah's day, after which we have had oceans and seas.

Objection: "*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up* (2 Peter 3.10)." Does not this text imply the total destruction of this earth?

Reply: Not at all. Elements melt every day in foundries and factories, yet the elements do not go into nothingness. They are only changed into another form. Combustibles "burn up" all the time, but they do not cease to exist; their substance is merely changed from one form to another. The phrase "burned up" occurs eight times in the Bible; animals, synagogues, the wicked, the temple in Jerusalem, forest fires on the mountains of Israel, Israel's land burned up as a prairie fire, a city—all these are spoken of as being "burned up," yet none of them passed into non-existence. Animals, vegetation, buildings, and cities, all have been reduced to ash, minerals, native elements, carbon

dioxide, and smoke, from which other animals, vegetation, buildings, and cities have sprung. Chicago burned up, yet it is there today, renewed—I speak as a man. The hills of California continue to burn up, yet they still exist and are renewed. “Thou sendest forth thy Spirit, they are **created**: and Thou **renewest** the face of the earth (Psalm 104.30).”

2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* You will note the bride is not carried off into heaven. The NEW Jerusalem comes down to the renewed earth prepared as a bride adorned for her husband. Not that the city itself will be the bride, but the inhabitants of that city will be the bride; the marvelous city will be her abode.

3 *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.* Again, the bride, Christ’s body, “the general assembly and church of the firstborn, which are written in heaven (Hebrews 12.23),” does not fly off to live above the clouds and stars; the rather, **God Himself**, the text says, comes down to live with them in His perfect creation.

“And He that sat upon the throne said, Behold, I make **all things new** (Revelation 21.5)”; “**And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world [aion, age] began** (Acts 3.20f).”

This risen one, the Lord Jesus Christ, the Lord of glory, is the same One, now glorified, who delighted in confounding His enemies by calling Himself the Son of Man. He now sits in a resurrected and glorified man’s body, assuring His people they shall be like Him.

A Strange Problem

It is a strange problem indeed for anyone who believes in a bodily resurrection and yet believes “heaven” is only a “spiritual abode” with no physical, tangible existence. If heaven were only a spiritual realm with no physical properties, then **what is in such a heaven for the resurrected physical body to stand on?** And if the resurrected body has nothing on which to stand, then what would be the purpose of such

a resurrection? Would the resurrected and glorified **bodies** of the saints only exist to float around uselessly in an invisible, spiritual world, like so many untethered astronauts, drifting aimlessly, floating about in a spiritual equivalent to “outer space”? The old question reasserts itself: “What’s a *body* to do?”

Some who oppose the doctrine of the resurrection of the body quote 1 Corinthians 15.50 as if it is the final proof that the body will not rise: “Now this I say, brethren, that **flesh and blood** cannot inherit the kingdom of God....”; the text continues with “...neither doth **corruption** inherit **incorruption**.” To them, that statement proves that this corrupt old body will never be raised.

But there is more to follow (verses 51-58). Those who base a doctrine of non-resurrection on 1 Corinthians 15.50’s “flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption,” and leave it at that are guilty of violating a cardinal rule of Bible understanding and “interpretation”: “...no prophecy of the scripture is of any private interpretation (2 Peter 1.20),” coupled with “In the mouth of two or three witnesses shall every word be established (2 Corinthians 13.1).”

In other words, these are generally accepted and acceptable principles: (A) In the mouth of two or three witnesses [from Scripture] shall every word be established; (B) that no one may take *a single statement* of Scripture such as “flesh and blood cannot inherit the kingdom of God” and rightly build a doctrinal position on it. By God’s grace, to at least attempt to learn what God says about a subject, as much as He gives us the ability and leadership to do so, we must search the Scriptures to see *what else* God says on a given subject. Then, (C) At the very least, we should at least read a text within its context. In this case, just a few verses further, Paul says: *Behold, I show you a mystery; We shall not all sleep, but we shall all be **changed**, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be **raised incorruptible**, and we shall be **changed**. 53 For this **corruptible** must put on **incorruption**, and this mortal must put on **immortality**. 54 So when this **corruptible** shall have put on **incorruption**, and this mortal shall have put on **immortality**, **THEN** [and not before] shall be brought to pass the saying that is written, *Death is swallowed up in victory*. Whether or not we understand it or not, whether it suits our*

traditions and prejudices or not, whether or not grandma believed it, or good old Elder So'n'so preached it, the body is coming out of the grave just exactly as the body of Jesus did; it will be **CHANGED** in such a way that it will not be a corruptible body as it was when it went into the grave; but it will be incorruptible and glorious forevermore. Paul said, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him (Romans 6.9)," and the same applies to His resurrected saints.

Whether the latter part of verse 50 is quoted or not makes no difference *as to the truth Paul expresses here*. A flesh and **blood** body, which is **corruptible**, cannot inherit the kingdom of God, which is spiritual and incorruptible, as Paul said; neither doth the **corruption** of this earthly life and earthly body inherit the **incorruption** of the kingdom of God.

The problem supposed by the non-resurrectionist does not exist. *The problem is not the flesh, but it is the blood*. Flesh and **blood** will not inherit the kingdom of God; however, **resurrected flesh and bones** will make it just fine in the glorified state.

The record does not end in 1 Corinthians 15, verse 50. There is a mystery involved, and if it is a mystery, it is not going to be readily available to the carnal (natural, fleshly) mind.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be **changed** (verse 51)." Do you suppose, perhaps, that this **change**, or part of it, has anything to do with **changing** the **flesh body**, whose animating force is in the blood (Leviticus 17.11), to a **spiritual body**, whose animating force is the eternal life of the indwelling Holy Spirit of God?

The oft-used euphemism "sleep" (verse 51) refers only to the body, not the soul. Whenever there is an occasion in Scripture to refer to the departed souls or spirits of the physically dead, they are invariably said to be with the Lord and are never said to be in an unconscious sleep. At Christ's return, He is not just coming *for* His saints who have died physically. The saints are always spoken of as coming *with* Him, except, of course, those saints who are still alive and remain until His second coming (1 Thessalonians 4.15-18) when they shall be **changed**.

In Luke 16 (which is not a parable but is a true-to-life account of what happens beyond the grave), Christ was not generalizing about rich people; the rich man

of whom He spoke was a *certain* rich man. These two men—this *certain* rich man and the beggar Lazarus (men are not named in parables)—are a God-given glimpse into the realm beyond the grave. These men could see one another, they knew one another, they could remember this world, they could converse with each other, and one was experiencing torment in flame while the other was being comforted. The rich man still had concern for his family back on earth and did not want his brothers to come to the place of suffering in which he found himself.

52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

The dead what shall be raised? Certainly not the saints' spirits, which have eternal life. That which will be raised incorruptible is the same thing that died and was buried corruptible—the bodies of the saints.

Earlier (verse 35 and following), Paul had addressed this exact question: "But some man will say, How are *the dead raised up?* and **with what body do they come?**"

His answer: "So also is the resurrection of the dead. **IT** is sown in **corruption**; **IT** is raised in **incorruption**: 43 **IT** is sown in **dishonour**; **IT** is raised in **glory**: **IT** is sown in **weakness**; **IT** is raised in **power**: 44 **IT** is sown a **natural body**; **IT** is raised a **spiritual body**. **There is a natural body, and there is a spiritual body.**" In every case, the "it" is the same "it": The corruptible, fleshly, natural body "it" is sown (planted, like sowing seed) in corruption, dishonor, and weakness, and THE SAME "IT" comes forth at the resurrection in incorruption, glory, and power, a **spiritual body!**

In this life, a spiritual body would indeed be a contradiction. Jesus told Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (John 3.6)." That is why the **change** is absolutely necessary at the resurrection. "53 *For this corruptible must put on incorruption, and this mortal must put on immortality.*"

There is, then, a major difference between the **flesh and blood** bodies we presently have in our natural life and the **flesh and bones** body Christ had (has) after His resurrection and the **flesh and bones** body the saints will have when their "vile bodies" are fashioned like unto His glorious body, according to the

working whereby He is able even to subdue all things unto Himself (Philippians 3.21).”

Flesh and blood versus flesh and bones: Both the non-resurrectionist and the ones who advocate a “spiritual resurrection only” have yet to prove they have ever seen the distinction between the two.

Even worse, perhaps, is the situation of the poor soul who says something like, “I don’t want this old body resurrected, with all its aches and pains, disease, arthritis, missing teeth, amputated limbs, wrinkles, hair loss, bad hearing, and failing eyesight for all eternity....” Those who say such show they have no understanding whatsoever of the doctrine of the resurrection, or even what the word “change” means. What they are expecting is not a resurrection but a restoration of what we have experienced in this life with the dreary prospect that if we had bad kidneys, bad knees, and a bad memory in this life, that is what we will have for all eternity. Nothing could be farther from the truth. Job said, “If a man die, shall he live again? all the days of my appointed time will I wait, till my **change** come (Job 14.14).” Nor was **death** the change for which Job longed. He raises the question, *shall the dead live again?* This was indeed his hope. He said, “*For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: He shall stand not only in heaven, not just in the clouds, but upon this earth. The earth is His, and the time is coming when He will fix everything in it that is broken.*”

26 *And though after my skin worms destroy this body, yet in my flesh shall I see God:* Job here anticipates three things—

(1) the destruction of this natural body, not by annihilation, not permanently, but its decay in death, hastened on by the worms of the earth;

(2) the resurrection of the flesh body (but not the blood!) ; and,

(3) in the resurrected flesh body he will see God, “And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken (Isaiah 32.3).”

27 *Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me* (Job 19.25-27).” Verse 27 shows Job’s expectation that his own person, his own individual personality, “MYSELF,” and “MY eyes” shall survive beyond the grave. The reins to which Job refers is thought to be a person’s kidneys, which the ancients believed were the seat of one’s internal self, or his

mind; and to have one’s reins “consumed within” oneself is fatal.

Nevertheless, no less than three times Job says he will see his Lord:

1. In my flesh shall I see God (v. 26)
2. I shall see [Him] for myself (v. 27)
3. My eyes shall behold [Him] (v. 27)

The Two Resurrections

And all this is to take place, Job says, “in the latter day,” “**when He, GOD, stands upon the earth.**” Job was not talking here of Christ’s first coming, but of His second. When Christ returns, He will stand on this earth as God in triumph, and the resurrected and glorified Job will stand there with Him and the saints of every age.

This is “**the first resurrection.**” Christ also called it “the resurrection of life” in contrast to “the resurrection of damnation (John 5.29).”

The **first resurrection** is described more fully in Revelation 20.4ff, as taking place before the thousand-year “millennium.” The first resurrection is before the thousand years, because the resurrected saints will rule with Christ during that time: “4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. **This [verse 4] is the first resurrection.** 6 Blessed and holy is he that hath part in **the first resurrection:** on such the second death hath no power, but **they shall be priests of God and of Christ, and shall reign with him a thousand years** (Revelation 20.4-6).”

Two Resurrections, Two Groups

The **first resurrection** is a specific group or category and not a singular event. It is not only the (yet future) resurrection described in 1 Thessalonians 4 and 1 Corinthians 15 at the time of Christ’s second coming; it certainly includes Christ Himself as the Firstfruits (1 Corinthians 15.23) and those whom He raised in Matthew 27.53 as the wave-offering sheaf to present before His Father. Thus the first resurrec-

tion spans at least two thousand years, approximately, from our present viewpoint both past and future.

As a group or category, the first resurrection distinguishes Christ and all His elect from “the rest of the dead [who] lived not again until the thousand years were finished (Revelation 20.5).” These latter ones are identical to “the resurrection of damnation” (John 5.29). These will not be raised to life, as the saints are, but they will be raised to face their judgment at the great white throne and then enter into the lake of fire. In John 5, the Lord specifies these two resurrections as “the resurrection of life” and “the resurrection of damnation.” Although the great majority of men have wrongly assumed that Christ meant both of these groups will be raised at the same time, our Lord nowhere indicated that such would be the case. Revelation 20 makes it clear that these two resurrections will be a thousand years apart.

Paul likewise made this distinction: “And [I] have hope toward God, which they themselves also allow, that there shall be **a resurrection of the dead**, both of the **just** and **unjust** (Acts 24.15)”; which fact, most brethren seem to concede, is what Paul had in mind when he said, “Some men's sins are open beforehand, going before to judgment; and some men they follow after (1 Timothy 5.24).” That is, the sins of God's people went before, with Christ to the cross, while the sins of the reprobates will follow after them to the final judgment. Those for whom Christ died are the ones who will be in the first resurrection, while those others will be in the resurrection unto damnation.

We will reserve further comment on the two resurrections until the next (and we trust the final) installment of this series. In it, I hope to examine more of what God has said about the eternal state of both the righteous and the wicked.

When Christ Returns...

When Christ returns He will be to His people what He has ever been to them: their Savior, their Prophet, Priest, and King, their wisdom, and righteousness, and sanctification, and redemption, and their all in all. “...so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old (Isaiah 63.8f).” He did not come to *become* their Savior; He came to manifest the fact that He *was* their

Savior from eternity, and there was never a time or a day when He was not bearing and carrying them, “all the days of old.”

He will be Prophet...

As for His being their Prophet, God said through Moses, “I will raise them up a **Prophet** from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him (Deuteronomy 18.18f).” This is not just at His first coming during the time of the gospel era. Zechariah records that at His second coming, those who have practiced deceit in the name of prophecy will be brought into judgment. Moses continued in the above text, “But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.” Zechariah elaborates on this theme: “*And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth (Zechariah 13.2-5).*” In other words, Christ alone will be God's Prophet **in that day, the Day of the Lord**. When Christ the Lord speaks peace to His people (both the glorified saints and regathered, converted, and restored national Israel), then will He teach them knowledge and make them understand doctrine (Isaiah 28.9); and that will only be when, “**In that day** shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue [or **remnant**] of His people (verse 5).” It is then and there that they will begin to experience what Paul meant when he said, “For **now** we see through a glass,

darkly; but **then face to face**: *now* I know in part; but **then shall I know even as also I am known.**” And this will come to pass because the Lord Jesus Christ, their Prophet, is, as king Nebuchadnezzar said: “Of a truth it is, that your God is a God of gods, and a Lord of kings, and a **revealer** of secrets (Daniel 2.47).”

He Will Be Priest....

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: **rule thou in the midst of thine enemies.** 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art **a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries (Psalm 110.1-4).**”

This has never happened yet, His subjugating the kings of this earth and their nations, the slaying of His enemies, the filling the places with dead bodies (Ezekiel 38-39, Revelation 19, Zechariah 14, and a host of related texts).

Spiritually, He reigns now. Premillennialism does not deny that. Providentially, yes; He rules supreme in all the affairs of all creation; but the God-haters could not care less that God rules invisibly, as long as He “leaves them alone.” The visible manifestation of His glory is yet to come when “He cometh with clouds; and every eye shall see Him, and they also which pierced Him: **and all kindreds of the earth shall wail because of Him.** Even so, Amen (Revelation 1.7),” and when “at the name of Jesus every knee should [will] bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should [will] confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2.10).” This has never happened yet, but it will!

He Will Be King Over All the Earth

“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, **Behold the man** whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD:

Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and **He shall be a priest upon his throne**: and the counsel of peace shall be between them both (Zechariah 6.12f).” *A priest on a throne* combines the offices of **Priest and King!**

Never forget what James said in Acts 15: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up*: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. **Known unto God are all his works from the beginning of the world** (Acts 15.14-18).” God links Christ’s return, the restoration of Israel, complete with Christ as the Center and focus of the rebuilt tabernacle/temple, with His predestinated foreknowledge!

His People Will Reign With Him

The resurrected and glorified saints will be made “like Him (1 John 3.2)” in practically every respect except in His actual deity as God. Other than His deific powers, the saints will be all righteous, all holy, with the capacity to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” in all eternity; hence Peter adds, “To him be glory both now **and for ever.** Amen (2 Peter 3.18).” Christ, His Father, and the Holy Spirit, these three being One, is infinite; we, being finite, will have the capacity to ever grow in all eternity in more knowledge of Him. The saints will have the God-given honor of serving Him and with Him in the glorified state in two of His three offices: as kings and priests. Notice that the Lord’s people will be, like Him, *priests and kings, but not prophets.*

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God **kings and priests**: and we shall reign on the earth (Revelation 5.9f);” “And I saw **thrones**, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image,

neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years** (Revelation 20.4).”

The Lord willing, we hope to conclude these remarks and this series in the next issue. —CCM

to the throne of Egypt, can lead us to the one or ones who will meet our printing needs at this time.

Also, as you are enabled, please remember our friend Tommy and his family before the throne of grace. —CCM

AN IMPORTANT ANNOUNCEMENT

As we enter the year **2009**, we are losing our printer, Tommy Vance, who has printed *The Remnant* for us since August of 2003. Tommy, his wife, and his staff have helped us so very much in the last several years. Now he must close his printing shop. Barring an unforeseen miracle, this is the last issue he will be doing for us.

In seeking another print shop, we hope and pray our Lord God will lead us to a printer who will do as good production work, and for as reasonable a price, as Tommy has provided for us. We cannot ask for better service or a better price than we have enjoyed from his capable hands. In spite of the artificially inflated economy that brought price increases in his own costs, he has not increased our cost one cent in the five years he has printed *The Remnant*.

Due in part to a corrupt, artificial, inflationary, and failing national economy, we do not know when the next issue of *The Remnant* will be printed or by whom. We hope that our schedule will not be disrupted; if it is, it cannot be helped other than by our God. To our loyal readers and supporters we say: If our next issue is late, it may be because we have not yet found someone to do our printing. We would hope and pray we will be back on a regular schedule soon. The purpose of this announcement is to inform our readers, so you will understand why our schedule is disrupted, if it is.

While we are looking, we are also seeking a printing shop who can print the addresses of our subscribers directly on *The Remnant's* cover, so that we can eliminate the gummed mailing labels we have been using.

As you are given a mind to do so, please remember us in your prayers, that we might be led to the right printer and print shop. We know that our Lord, who led Abraham's servant directly to Rebekah, nearly a thousand miles away, and the God who led Joseph from the pit and the prison dungeon

FREE SERMON TAPES ARE STILL AVAILABLE

Dr. Tom Jackson has sermon tapes of Elder James F. Poole available at no charge to those who are interested. He may be reached by mail at

**Dr. Thomas W. Jackson
15 Greenbriar Lane
Rome, GA 30161**

or by e-mail at DOCJackson@aol.com.

Even though many of us still use the cassettes, stores are discontinuing them in favor of CDs. Many stores have about quit selling blank tapes. Dr. Jackson uses 90-minute audio tapes. **If you have recordable 90-minute cassette tapes you no longer need, please consider sending them to Dr. Jackson at the above address for this project.**

BOOK: "PAGAN FESTIVALS OF CHRISTMAS AND EASTER"

The book, "Pagan Festivals of Christmas and Easter," by Shaun Willcock, is available. This is a much-appreciated book among *The Remnant's* readers since we first advertised it a few years ago. Now, this concise, 64-page booklet is available once more. Copies may be ordered directly from *The Remnant* at

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Single copies are **\$10.00 postpaid to the USA; \$17.00 to other countries**. Texas residents please add 6.75% sales tax (68¢) for each copy ordered.

NOTE: Elder Stanley Phillips has informed us that he has no books for sale at this time.

ADDRESS CHANGE?

If your address has changed and you wish to continue receiving *The Remnant*, then please notify us as soon as possible. The U.S. Postal Service will not forward our magazine. If you do not furnish us with your new address, including the Zip+4 designation, your *Remnant* will be returned to us, and your name will then be removed from our mailing list.

Whether or not your address changes, if you no longer wish to receive *The Remnant*, please let us know, and we will remove your name from our mailing list. We appreciate your consideration.

POSTAL PRICE INCREASES ARE HERE

Beginning with this issue of *The Remnant*, the following price changes for our book sales are in effect:

1. There is now a \$3.00 surcharge added to the price of each book for the packaging materials and postage.

There have been several postage rate hikes in recent years. Our Post Office has informed us that postal rates will probably rise again in the spring of 2009, and they will probably be increasing annually, at least for a while. One source told us that for every penny that gasoline prices increase, the US Postal Service is out another \$800,000 (annually). Whether this figure is accurate or not, we may need to increase our shipping and handling surcharges again sometime in 2009.

2. For the present time, the cost of the book “**Absolute Predestination**,” by Jerome Zanchius, will remain at \$6.00, but beginning with this

issue, there will be an additional \$3.00 charge for packaging materials and postage. This will make the price of this book \$9.00, including postage and packing expenses.

3. The prices for all the **Welsh Tract Publication books—Feast of Fat Things, A Second Feast**, and all books by Elders Beebe, Trott, Bartley, and Durand will remain the same as they have been, but **there will be a \$3.00 charge added to each book for packaging materials and postage**. The books themselves are still the same price for which they were originally sold, and, Lord willing, they will remain at those prices until they are sold out.

4. The above shipping costs apply only to books being mailed to locations in the United States of America. **Costs for mailing or shipping to other countries have increased even more than domestic costs. The rate to send books to any country other than the USA are now, effective immediately, an additional \$10.00 per book for packaging and shipping, no exceptions.**

Even this rather drastic-sounding increase will not cover our expenses in all cases.

6. State sales taxes of 6.75% still apply only in Texas.

The Remnant does not “make any money” on the books we sell or on the shipping and handling expenses. No one is reimbursed for secondary costs for gasoline to go to the Post Office or for other ordinary expenses. Any income from book sales and donations over the actual costs of the books, packaging, and postage is applied directly to the printing and mailing of this magazine, *The Remnant*, for which we do not charge a subscription price.

If it were not for the generosity of the brethren who, in God’s kind providence are inclined to send additional contributions with their orders, and also the many brethren and sisters who send us their unsolicited donations, we would have had to charge for the shipping costs long before now. We thank each one of you who have sent gifts and donations for your help, and we thank our God for you.

Again, thank you all for your understanding.

—CCM

OUR BOOKS

Beginning with the January-February, 2009 issue of *The Remnant*, we have added shipping costs to our book prices as explained on page 18.

All books are postage paid at these prices until further notice. Make all checks or money orders payable to *The Remnant Publications* or simply to *The Remnant*, and send them to the address below. We are sorry, but telephone orders and credit card orders cannot be accepted. Texas residents must add 6.75% State sales tax.

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A STATEMENT OF PRINCIPLES:

The following is an outline of principles the readers of *The Remnant* may expect to see maintained in this publication. Under no circumstances do the publishers or writers for *The Remnant* seek to delineate herein a standard of doctrine or views to be imposed upon the readers. Rather, we set these principles before the readers that they may know what general principles guide our efforts. All attempts at declaring articles of faith will be marred by prejudices and frailty, and ours are by no means any exception.

We believe these principles are, in the main, harmonious with the articles of faith published by predestinarian associations and churches of the old order of Baptists known as Primitive, Particular, or Old School Baptists the world over.

1—The eternal existence, sovereignty, immutability, omnipotence, and perfections of Jehovah God; He has revealed Himself as the Father, the Son, and the Holy Spirit, and these sacred Three are One; Jesus Christ was and is God manifest in the flesh, and in Him dwelleth all the fullness of the Godhead bodily;

2—The Old and New Testaments in their original languages are the verbally inspired word of God, and they are the complete and only valid guide of faith and practice; the King James Version is the preferred English translation;

3—The will of the eternal God is the first cause of all causes;

4—The absolute predestination of all things;

5—The eternal personal election of the redeemed in Christ, before the world began, and their eternal, vital union with Him; their number is fixed, certain, and sure, and can neither be increased nor diminished; their fall in

their federal head Adam into spiritual death, total depravity, and just condemnation; their utter inability to recover themselves from this fallen state;

6—The blood atonement and redemption by Jesus Christ are for the elect only, and are both efficacious and effectual in accomplishing the will and purpose of God to reconcile His people unto Himself;

7—The sovereign, irresistible, effectual work of the Holy Spirit in quickening the elect of God; the new birth is by the direct operation of the Holy Spirit without the use of any means;

8—The final preservation, perseverance, and eternal happiness of all the sons of God, by grace alone;

9—No works are good works other than those which God Himself has so designated; none of the works called good are left up to men to perform or not, at the creature's discretion; nor do the works of the creature, either before or after regeneration, result in merit accruing to his account in God's sight;

10—The peaceable fruits of righteousness are the certain result of God's working in His people both to will and to do of His good pleasure, and His people will be found walking in paths of righteousness for His name's sake;

11—The separation of church and state;

12—The principles outlined in the Black Rock Address of 1832;

13—The bodily resurrection, first of Christ, and also that of all the dead;

14—The final and eternal judgment; and,

15—The bliss of the redeemed and the torment of the wicked are both eternal and everlasting.