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THE RESURRECTION

The death and resurrection of a human *body* as a thing distinct and separate from the intelligent *being*, is never mentioned in the Scriptures. We never read that Abraham's *body* died, nor that Jesus' *body* died, nor that any one's *body* died.

Being signifies existence, and there can be no *being* or existence without *life and body* both. Withdraw life and the *being* or existence ceases, for life is but a power or principle, the same in the lower animals as in man; the difference in qualities between man and the brute, consisting not in a different kind of *life*, but in a different kind of *body*.

Any being is properly called a *soul* or person. This is the Scriptural sense and usage of the word *soul*, so little understood; viz. *Being* (life and body combined.) Thus we read of the creation of Adam—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (*ruach*—the same breath said to be given to beasts, birds and fishes) and man became a living *soul*," (*being*.) Gen. 2-7.

We will cite a few illustrations of the Bible usage of the word *soul* showing that it signifies *being*: Lev. 5:2, "If a soul (*being*-person) touch any unclean thing he shall be unclean." Verse 4, "If a *soul* (*being*) swear." Verse 15, "If a soul (*being*) commit a trespass." Lev. 22:11, "If the priest buy any soul (*being*) with his money." Prov. 6:30, "If he steal to satisfy his soul (*being*) when he is hungry," Prov. 27:7, "The full soul (*being*) loatheth the honey-comb, but to the hungry soul (*being*) every bitter thing is sweet." Prov. 19:2, "That the *soul* (*being*) be without knowledge is not good." Verse 15, "An idle soul (*being*) shall suffer hunger." Luke 1:46, Mary said, "My soul (*being*) doth magnify the Lord." Jesus said, "My soul (*being*) is exceeding sorrowful even unto death." Matt. 26:38, "Thou shalt love the Lord ... with all thy soul (*being*.)" Matt. 22:37, The rich man said, "Soul (*being*—self) thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said existence) will (cease) be required of thee." Luke 12:19, "For what is a man profited if he shall gain the whole world and lose his own soul (existence, *being*,) or "What can a man give in exchange for his soul (*being* existence.") Matt. 16:26. How many illustrations of this scripture are furnished us in every day life. Men and women labor for wealth, to gain as much as possible of the whole world only to find when they are rich that wealth has come at the expense of health. How many of those who spend their life in laying up earthly treasure, find that their very *being*—*existence*—has been sacrificed in gaining the wealth. Then what would they not *give* to get

back again health, etc. They lavish their wealth upon physicians, traveling, etc., but it is of little use: They made a poor exchange when they gave their being for money.

In Acts 2:41. There were added to the church about 3000 souls (*beings*, persons.) Acts 7:14 “He called Jacob and his kindred 75 souls,” (*beings*.) Acts 27:37, “There were in all, in the ship, 276 souls,” (*beings*.) “Some purified their souls (*beings*—lived more purely) in obeying the truth.” 1 Pet. 1:22. “The law of the Lord is perfect converting (changing) the soul” (*being*.) Psa. 19:7. Other souls (*beings*) were subverted, turned from the truth by error. Acts 15:24, Other, unstable souls (*beings*, persons) were beguiled. 2 Pet. 2:14.

The word soul is used, also to represent the *being's affections*. “O thou whom my soul (*being's* affections) loveth. Cant. 1:7. The soul of David (affections) was knit unto the soul of Jonathan. ... (The two *beings* were united.) 1 Sam. 18:1. [The word *soul* is used with reference to fish, fowl and beasts, as it is of man; to represent their *being* or *existence*, but is usually translated “*life*” in our Bibles as in Gen. 1:20 & 30, etc.]

With this view of the meaning of the word *soul*, viz: That it includes *all being* or existence (a combination of life and body) let us inquire—what *dies*—the principle of life, or the body? We answer neither; the life principle is one which pervades all creation just as does electricity. This principle of life pervades and is an essential element of all *being*, in tree, in fish, in fowl, in beast, in man, in angels, and in the fullest degree in God who is its source or *fountain*. This principle cannot be said to die though if it be withdrawn from any creature to whom God has given it, that creature will die—cease to have *being*. Thus the breath of life is taken from beasts, birds, fish and man.

Neither can it be properly said that the *body* dies, since, *separate from the principle of life* the *body* never had life and consequently could not die. The *body* without the spirit (of life) *is dead* and that which is dead cannot *die*.

WHAT THEN IS DEATH—WHAT DIES?

We answer, the *being* dies—ceases to have *being* or *existence*. Death is the *dissolution*, or separation of the things which combined, constitute *being*,—namely, life and body. Thus when the spirit of life returns to God who gave it (all nature is His reservoir of *life*) then, the *being* is dead and soon the body will return to the dust from whence it was taken.”

We see clearly then, that not the body but the *being*—called in Scripture, *soul*, dies. Let us notice some instances in which this is stated in so many words: Job 31:39 (marginal reading) cause the

soul of owners thereof to expire”—(dissolve, die.) “Their soul dieth in youth, etc.” Job 36:14, margin “To deliver their soul (*being*) from death and to keep them alive in famine.” Psa. 33:19.

He spared not their soul (*being*) from death (dissolution). “He keepeth back his soul (*being*) from the pit” ... (death.) Job 33:18. “He shall deliver his soul (*being*) from the grave.” Psa. 89:48. “All souls (*beings*) are mine ... the soul (*being*) that sinneth it shall die.” Ezek. 18:4. It was the *soul* (*being*) of Jesus which was given for our ransom. “Thou shalt make his soul (*being*) an offering for sin” ... “He shall see of the travail of his soul and be satisfied.” “He hath poured out his soul (*being*) unto death.” Isa. 53:10-12. But, (Acts 2:31.) His *soul* (*being*) was not left in hell, (*hades*—the condition of death.) *He* was raised to *being* again but a being of a higher order—having a grander than human *form*—body. “Put to death in the flesh but quickened by the Spirit.” And now *we* come to the point—What will be *raised up*, in the resurrection? *The body* says some one. Not so I answer, it is the BEING that God promises to *raise up*. It once existed, and lost existence and is to be *raised up* to existence or *being* again. Men, can resurrect a body from the tomb (that is, bring a body out of a tomb to the surface;) but only God’s power can resurrect or *bring to existence* again a *being* who has died.

We see then that resurrection means the restoring of *being*. Now, “with what body do *they* (these *beings*) come” (into being again?) is a question asked by Paul. (1 Cor. 15:35). [We have seen that *being* is made up of two elements, body, and spirit of life—hence if restored to being they must have some sort of bodies provided them.] Paul proceeds to tell us, that while each must have a body, yet, in the resurrection all beings will not have the *same kind* of bodies. He says that there are two general sorts or kinds of bodies—the earthly or natural bodies, and the spiritual—heavenly bodies. There are two, perfect illustrations of these two kinds of bodies: Adam was the head of the *earthly, human* family and a pattern of the perfect human body. Christ Jesus at His resurrection was the first born from the dead to the perfect *new* nature, the spiritual, and He, “thus born of the Spirit, is *spirit*.” (John 3:6.) His is a sample or illustration of a perfect *Spiritual body*.

All humanity, belongs to one of two classes: either they are *natural* men—The ADAMIC SEED, or they have been begotten of the Spirit through the word of truth and have given themselves up to Christ, that the will of God might be done in them. This is the *newly* begotten man; he belongs to the SPIRITUAL SEED. Now says Paul, “God giveth it a body as it hath pleased Him and to *every seed* his own body.” That is, those who have, during the present life, become partakers of the divine nature must needs have a *divine form*—a “spiritual body” “like unto Christ’s glorious body” while those who have not thus changed nature would have no change of body. When again brought into *being*, they will have natural, *human* bodies.

The resurrection which some will have, to spiritual conditions of being—with spiritual bodies—is in

Scripture designated as special, by calling it “The *first* resurrection,” first in importance—*chief*. It is also frequently designated by the article THE (very noticeable in the Greek text; but less so in our English translations) for illustration—notice the following instances, (Luke 20:35.) “They that shall be accounted worthy to obtain that world and THE resurrection neither marry nor are given in marriage.” Again, Paul always taught that there would be “a resurrection both of the just and the unjust;” yet he says: If by any means I might attain unto THE resurrection. Phil. 3:11.

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The *first*—to spiritual condition and being. Again he designates this resurrection to spiritual being as “*His resurrection*,” because Jesus

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was the first one so raised from death to *spiritual being*. “That I might know Him and the power of HIS resurrection (i.e., that I might be raised *as* He was raised.) Then follows an account of *how* he might attain to that *glorious* resurrection to spiritual being, viz.: “knowing the fellowship of His sufferings and being made conformable unto His death,” (Phil. 3:10.)

None will attain to this *chief* resurrection, except they consecrate themselves entirely to God’s service, “We beseech you therefore brethren, by the mercies of God, that you present your bodies (and all their powers, talents, reputations—all) a *living sacrifice*, holy, acceptable unto God, your reasonable service.” So shall you be among those who shall be in THE *first* resurrection for “Blessed and holy are all they that have part in THE FIRST resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and reign with Him a thousand years. (Rev. 20:6.)

We can know little about the perfection and grandeur and powers of those who shall become spiritual beings except that they will be “like unto Christ’s *glorious* body.” (Phil. 3:21.) As the Apostle says: It doth not yet appear *what* we shall be, but we know that when He shall appear we shall be like Him.” (1 John 3:2.) What an answer is this to those who claim that nothing is *real* but a flesh and bone body. Who would insist that Jesus, after His resurrection was the very same flesh and bones He was before He died. Was that a glorious body? No, that was the body he *took* for the suffering of death—but being put to death in the *flesh* He was quickened by the Spirit, “a life-giving *spirit*.” (1 Cor. 15:45) Now He is the express image of the Father’s person. Is the Father and Creator of all things simply a great Man? Nay, verily, “God is a Spirit.” “It doth not yet appear, *what* ... but we shall be *like Him*.” Away with that grossness of materialism, which can realize nothing higher than the *natural, human* plane. Let us take Paul’s account. There are human *natural* bodies and there are spiritual bodies. Both will be *glorious*, but the glory of the human,

earthly, (terrestrial) is one thing and the glory of the spiritual, heavenly, celestial, is quite another and quite a different thing. See (1 Cor. 15:40.)

The restored world of mankind shall be indeed glorious *men* like the perfect head of the human race, but that glory will not compare with “the glory that shall be revealed in us,” who have given up the *human* nature and become partakers of the *divine* nature, into the perfection of which we hope soon to be ushered. Like the earthly one (Adam) *such* will they be also that are earthly (human)—Like the heavenly one (Christ when “born from the dead”)—*such* will they be also that are heavenly, (now begotten to the heavenly nature by the word of God through the Spirit, then to be born into the perfection of that *being*) Verse 48.

Paul gives us a slight account of the great change from natural to spiritual which awaits those who have part in THE *first* resurrection: Vs. 42 informs us “Thus is THE resurrection of THE dead: It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an *animal* body, it is raised a *spiritual* body.” [Diaglott]

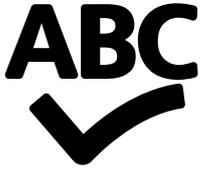
ORDER IN RESURRECTION

All of God’s works and plans are full of order: It has well been said—order is the first law of heaven. While, there shall be a resurrection both of the just and unjust and *all* shall be made alive, and while some shall be made alive as perfect spiritual beings, and others in the likeness of the earthly one, Adam, yet there are times and seasons and orders for all this, as Paul says: “But every man in his *own order*, Christ the first fruits—(Jesus the head and we the “members of his body”—yet “*all ONE body*”—The head raised 1800 years ago, the body very soon we trust,) afterward they that are Christ’s at his (*parousia*) presence—the “great company.”

These are the first orders and include all of those who are of the *spiritual* family, but there are others—every man in his own order—and when all of these *orders are complete* (Paul mentions only those in which the church’s interest centered) when all have been brought to *life* and perfection either on the human or spiritual plane (except those who die the “*second* death”) “then (at the end of the 1000 years reign of Christ and the saints,) cometh the end,” “when he shall have put down all rule and all authority and power.” For he must reign until he hath put all enemies under his feet—The last enemy that shall be destroyed (during that 1000 years reign) is *death*” (Adamic) in all its forms; sickness, and pain, as well as the tomb—“Then the *end*” will have come—the *end* of sin on earth, the end of the great work of ransoming mankind and bringing them into full harmony with their Creator. Then—the Son shall deliver up the kingdom—dominion of earth to God even the Father; that God may be all—and his will done in all. See vs. 23-28.

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