

Again from Rom. viii. 19-23, we learn that the "whole creation" groans, waiting with ourselves for the "manifestation of the sons of God" at the "redemption of the body," expecting then to be "delivered from the bondage of corruption into the liberty of the glory (so the Greek) of the children of God."

Again, take the Lord's answer to the Sadducees (Lu. xx. 35, 36): "they which are *accounted worthy* to obtain that world and the resurrection from the dead"—how could one speak of being accounted worthy to obtain a general resurrection, which nobody could lose?—"neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels; and *are the children of God, BEING the children of the resurrection.*" This is either Universalism or Premillennialism. For if people are children of God as being children of a *general* resurrection, the wicked too being children of the resurrection must be also children of God. The first part—"they which are accounted worthy"—shews it is not this; therefore the other must be the truth: it must be a "first resurrection" of saints alone.

Now, compare with this the passage in Revelation (xx. 4-6) upon which Mr. Laing spends all his strength: how like is this "they are the children of God" etc., to that "Blessed and holy is he that hath part in the first resurrection;" and "neither can they die any more" to "on such the second death hath no power." And observe, these words in the Apocalypse are *not* part of the vision, *but* the interpretation* of the vision. First, there are seen thrones, and people sitting on them, to whom judgment is committed, then another company of martyrs under the beast, slain after the saints of the past and present had been caught up to meet the Lord. These might have been supposed to have thus been too late for a place with the rest of the heavenly saints, they are therefore here distinctly joined to the other throned saints, as

* These interpretations occur all through the book: take for instance, xix. 8, "the fine linen is the righteousness of the saints;" xx. 2 "that old serpent, which is the devil and Satan," etc.

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