

ered from the body of sin itself by the death and resurrection of Christ, and given a risen and glorified Christ, as their present portion by faith (ver. 1-11), but Christ risen from the dead was the foundation of their hope as to the resurrection of their bodies. (Ver. 20) He was the first-fruits of them that slept. It was a resurrection *from among* the dead, not the Jewish thought of a general resurrection, good and wicked all together. Christ rose (*ek nekron*) leaving the dead behind. This was to be the character of the saints' resurrection,—they should be raised from amongst the dead, and in being so, the rest of the dead should be left behind, to be raised and judged more than 1000 years afterwards (Comp. Rev. xx.). Christ's resurrection, then, first, was a resurrection from amongst the dead (John v.); and, 2ndly, He was the first-fruits of the harvest of them that slept,—a term which is never applied except to the bodies of the redeemed, and never to the wicked. (Ver. 21, 22) By man came death; by Man came the resurrection of the dead: in Adam all die; in Christ shall all be made alive. This is a comparison of the two families linked each to their Heads. The words used are *in* Adam, *in* Christ. This, of course, gives no ground for teaching the evil doctrine of universalism. (Ver. 23-28) Then come the order of events: first, Christ the first-fruits (this has taken place); secondly, they that are Christ's at His coming; thirdly, then cometh the end. Now we know that above 1,800 years have already elapsed between the first and second events; and we know, from Rev. xx. 5, 6, that at least 1000 years will take place between Christ's coming and the end, when the wicked will be judged, death destroyed, the kingdom delivered up to God the Father, so that God may be all in all (See Rev. xx. 11-15; xxi. 1-8, etc.). Time is not the question when God talks of life in Christ. What