

at the time of "His appearing" it cannot be that. If the wicked dead are not then raised it cannot include them. If the "quick" or living righteous, and the righteous dead are all taken away to the air beforehand, and pass their only judgment that of "deeds," before their return, then who will Christ judge at His "appearing?"

51 Q. If the righteous receive glory, honor, peace, and eternal life, "in the day when God shall judge the secrets of men by Jesus Christ," (Rom. 2: 7-16,) and the wicked receive "indignation and wrath, tribulation and anguish," in the same day, how can it be possible that there will be two separate judgments of the righteous and wicked, more than a thousand years apart, and how can it be possible that the righteous "shall not come into judgment?"

52 Q. When Jesus says in John 6: 39, 40, 44 and 54 concerning His own people, "I will raise them up at the *last day*," to what day does He refer? Is it the last day before the millennium or the last day after the millennium?

53 Q. And when He says concerning the wicked, John 12: 48, "The word that I have spoken the same shall judge him in the *last day*," which does He mean, the *first* last day, or the *last* last day?

54 Q. And when Martha says of her brother, Jno. 11: 24, "I know that he shall rise again in the resurrection at the *last day*," does she mean the *first* last day, or the *last* last day? In other words, did the Jews believe in the two resurrection theory before this time?

when He shall deliver it up to the Father, after His triumph over the last enemy Death.

51 A. Because God says His day, is as one thousand years—2 Peter 3: 8—and God says the Believer shall not come into judgment. John 5: 24 (Revision). The word "condemnation" in the Greek is the same rendered in our version "judgment" in vs. 22, 27, 30 of same chapter.

52 A. To the day of His manifestation—which opens at His coming for His saints to manifest them in glory—and closes with the public manifestation and judgment of the *wicked dead*.

53 A. He means the one day of the Lord—which is the one last day—which is as one thousand years—which is the millennium.

54 A. They did not. Like most christians now, they deemed it to be at the end of the world, a winding up of the affairs of the earth—and a desertion of the globe left as a floating cinder in space. Jesus corrected Martha's view—by telling her that He was the Resurrection, and the Life, of the *body*. In other words expanding the state-