

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."

We have repeatedly seen already that the resurrection of the saints takes place before the final deliverance of the Jews, and their settlement in their own country; and that these events are anterior to the kingdom of our Lord Jesus Christ. The time when this kingdom is established is, we are expressly informed, "the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." This is the time to which our Lord alludes in the passages before us; the resurrection of the just, which precedes the establishment of his kingdom in the earth, and which is the only time of which we read, when works of benevolence and mercy will be rewarded. Those who obtain this resurrection, our Lord teaches us, are immortal, equal to the angels, are the children of God, and are the children of the resurrection. Not the resurrection of the dead generally—that is no privilege; *all* will share it,—but the resurrection from **AMONGST THE DEAD**: taking a part from the whole. This form of expression is defended by Cunninghame, *Premillennial Advent*, page 60. The order of events stands thus: The kingdom of our Lord in the earth precedes the reward of his suffering and faithful people; and the resurrection of the just precedes the establishment of that kingdom: the resurrection of the just, therefore, which precedes that kingdom, must be that which is called the **FIRST RESURRECTION**; because the general resurrection does not take place until the thousand years of the reign of Christ and his saints terminate, and the Son delivers up the kingdom to the Father.—*Rev. xx. 12, 13*; *1 Cor. xx. 24*. The first resurrection takes place at the time when our Lord comes to set up his kingdom in the earth; the general resurrection takes place when he delivers up that kingdom to the Father. The kingdom commences with one resurrection, and ends with another.

Romans viii. 10-23: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travelleth in pain together until now; and not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting

for the adoption, **THE REDEMPTION OF THE BODY.**"

In this passage, the creation groaning in pain, and in the bondage of corruption, is distinguished from the sons of God, who have the firstfruits of the Spirit. The creation, thus distinguished, is subjected to vanity, in the hope of deliverance; and in the expectation of sharing in the glorious liberty of the sons of God, for which it is described as looking with an outstretched neck. The sons of God, who have the firstfruits of the Spirit, look and wait for the same happiness; and this happiness is expressly described to be, **THE REDEMPTION OF THE BODY**. In other parts of Scripture the deliverance of the creation from the bondage of corruption is connected with the coming of our Lord. *Psalms xlv. 10-13, xlviii. 7-9*; *Isaiah xxx. 23-26, xxxii. 15-20, xxxv. 1-10*; *xix. 8-11, lv. 8-13*; *lxvi. lxv.*; *Jer. xxxii. 10-14, xxxiii. 9-14*; *Ezek. xlvi. 1-12*; *Hosea ii. 20-23*; *Amos ix. 11-15*; *Zech. ix. 9-17*; *Matthew ix. 28*; *Acts iii. 21*; *Rev. xxi. 5*. The coming of our Lord, the restoration of the Jews, the delivering of the creation from the corruption in which it is held, and the Redemption of the Body, synchronise, or take place at the same period of time. But as we have already seen that the coming of our Lord precedes the establishment of his kingdom, and that his kingdom precedes the *general* resurrection (*Rev. xx. 4-13*), and that the deliverance of the creation from the bondage of corruption precedes the kingdom of our Lord in the earth—*Isaiah lxxv. 17-25, xi. 6-9*—so we are taught, by this passage, which connects the great deliverance with the redemption of the body, that the time of this deliverance is the time of the **FIRST RESURRECTION**. The bodies of the pious dead will be raised, and those of the saints then living will be changed; then the whole creation will undergo that renovating process, which will effect its deliverance, and place it in a state, described by the prophet, as that of new heavens and a new earth.—*Isaiah lxxv. 17*.

(To be continued.)

[FOR THE CHRISTIAN OBSERVER.]

In No. II, on "Unfulfilled Prophecy," the author observes, that "There is little or no dispute among Christians as to the fact that there is to be a Millennium," &c. This is admitted, at the same time it is contended, that the one half take it for granted; whilst very many readily conclude that it is clearly revealed in Scripture. For one, the writer can speak from experience, taught from his childhood the less extravagant theory of the Millennium, for years, he regarded it as no less certain than the day of judgment; but the more he has examined the evidence, and the longer he has been led to judge

for himself, the less sanguine are his expectations of such a period.

That the religion of Jesus is destined to achieve great triumphs, he firmly believes—that the conversion of the Jews to Christianity, will be a notable part of this triumph, he is ready to admit. But from collateral examination of Scripture, he remains, at present, unconvinced that there will be a thousand years, *no more no less*, during which all evil, physical and moral, shall be abolished; especially, that the Saviour is to reign personally on earth at any time previous to the consummation. The following are some of his reasons:—

1. He objects to the theory in *general*: First, because it is not mentioned any where in Scripture that a thousand years are to be distinguished remarkably from the rest of the period intervening between the ascension and the consummation, *Rev. xx.* excepted. Second, because from *that* there is equal warrant to believe that Satan will be bound with "a great chain,"—that "the bottomless pit" opens like a dungeon, is shut up and locked with a key. Further, there is as much warrant from other parts of that symbolic book to believe, that "the armies in heaven" go forth in cavalry to slaughter, that a sword shall proceed *literally* from the mouth of the Redeemer, that there is to be a marriage supper of the Lamb, that a city is to descend from heaven, that city a *bride*, that there will be "kings of the earth" and nations to be healed after the final judgment.

2. He objects to the personal reign on earth in *particular*: First, because it would *retard*, if not *prevent* the progress of Christianity. At its commencement, it was essential to its interests that the Saviour should leave the earth and ascend to heaven, "It is expedient for you," he says, "that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you; and when he is come, he will reprove the world of sin," &c. Men must be convinced of sin before they will become the subjects of Christ's kingdom, the agency which produces this effect would not be employed unless the Saviour should ascend to heaven. The Spirit produced *extraordinary* convictions of sin by the ministry of the apostles, he produces *saving* convictions of it in all believers. But in order to this, the Saviour must be in heaven, it behooved him to "enter the holy place not made with hands," for a reason distinctly stated, "If he was on earth he should not be a priest," that he should sustain the character of Saviour and High-priest, being on earth, therefore, Scripture and the event of his having left it, prove to be incompatible with the plan of redemption.

But further, according to the sentiments of the author we are examining, whenever the personal reign begins, the wicked are