

tion, viz: that all who have named the name of Christ, whether faithful or unfaithful, must be judged. Jesus teaches that the kingdom of heaven is likened unto a certain king that would take account of his servants, Matt. 18: 23. Compare this passage with Rom. 14: 12. "Every one of us must give an account of himself to God." The servants of the king are those who serve the Lord Christ, Col. 3: 24. They cannot receive the reward of the inheritance till the strict account is taken of them.

In Luke 19: 15, when the nobleman returns from the far country, he calls his servants before him to whom he had given money. This is a scene after he receives the kingdom, therefore cannot apply to the present time.

Paul teaches that a trying day awaits all the candidates for immortality who profess to build upon the foundation, even Jesus the Anointed. 1 Cor. 3: 13. In the day when God shall judge the secrets of man by Jesus Christ according to my Gospel Rom. 2: 16. Every man's work shall be made manifest, for the day shall declare it, and reveal the character of every man's work; therefore no reward can be conferred on any till they have passed through this fiery ordeal.

Again, Paul teaches that the Lord will come, and will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and what follows? *Then shall every man have praise of God.* 1 Cor. 4: 7. This is an order in the events enumerated.

First—The Lord will come.

Second—Will bring certain things to light; these are the counsels of the heart.

Third—Then praise is awarded.

This is in harmony with Rom. 16: 12, "So then every one of us must give an account of himself to God." When will this account be rendered? It cannot be during the present life, for our probation does not end till death. When we begin to serve the Master our probation begins. Sinners of the Gentiles are not on probation. A probationer is one who has been received on trial. When this trial ends, he is then, if approved, placed in the office for which he has proved himself worthy by trial.

The bride of Jesus is now on trial. Her fidelity is now tested. But this cannot be said of any other class but those who have been espoused to the Master.

As the account cannot be rendered till probation ends; the rendering of an account of every one of us is still in the future. The place where this account will be rendered is called the judgment seat of

Christ.—Rom. 14: 10. For what purpose do we appear at this judgment seat? That each may receive through the body (*dia tou somatos*) the things which he has done whether good or evil.

But what follows from the admission of this important truth? Evidently that the dead appear not at the judgment seat in incorruptible bodies. As before remarked, to bring up the saints from the grave immortal, and then require their attendance there, is no better, in principle, than the popular notion of sending men to heaven, and afterwards judging them. Why confer on the saints an incorruptible nature and then require their attendance at the judgment seat, in order to determine whether they are worthy of so great a boon or not? A future judgment and a coming out of the grave incorruptible can never be reconciled. One or the other must be renounced. But we cannot renounce the judgment and be loyal to the truth, therefore we are compelled by the force of truth and consistency to discard the notion of an emerging from the earth in an incorruptible nature.

But Paul's teaching in relation to the mode of putting on of immortality requires a mortal body of flesh at the time of resurrection and judgment in order to have the life of Jesus manifested in our mortal body. In Romans 8: 11, he teaches that the Spirit of Him who raised up Jesus from the dead shall quicken your mortal bodies. We ask what is to be quickened? Ans. A mortal body. But dust is not a mortal body; dust is not incorruptible; and the only way this scripture can be fulfilled is for God to re-organize the bodies of the saints out of the dust of the ground, breathe into their nostrils the breath of life, and after they have become living souls, quicken them into unending existence. Further, Paul teaches, 1 Cor. 15: 53-54, that this corruptible must put on incorruption, and this mortal must put on immortality. But according to the theory of an immortal emergence from the grave, where, we ask, is there a corruptible or a mortal to put on these qualities? Again he teaches in the same chapter, we shall not all sleep but we shall all be changed. Changed from what? From a mortal nature to an immortal one.

To set this matter at rest he says 2 Cor. 4: 10, the life of Jesus shall be made manifest in our body, in our mortal flesh. A mortal body, flesh, is required in order to have this life of Jesus manifested. Then shall these bodies of humiliation (*to soma tees tapeinoseos*) be changed, and become conformed to the body of the Re-

deemer's glory, then the saint after having judgment passed on him, shall eat of the tree of life in the midst of the Paradise of God.

Before we conclude this article we must notice an objection drawn from Paul's writings against the views we have been presenting. According to the English version of Paul's words "the dead are raised incorruptible," 1 Cor. 15: 52.

We would inform the mere English reader that the word employed in the New Testament, to denote a rising up or coming into life is "anastasis or anastes," but in the text already cited, it is not *hoi nekroi anastecoutai*, the dead ones shall stand up incorruptible, but *hoi nekroi egerthe-sontai aphthartoi*, the dead ones shall be raised or built up incorruptible. We find the same word in John 2: 19, 20, the words "rear it up," are represented in the Greek by "egercis," the same word employed by Paul to represent the raising up or raising into an incorruptible nature, the mortal body. Paul refers to a building, 2 Cor. 5: 1, and this building is raised up incorruptible.

But a house or building does not spring up instantaneously. The foundations are first laid, then the superstructure goes on till the building is complete. So with the immortal man, there is a process in fashioning his body. It is first formed out of dust as Adam's body; but this is not its birth, or being born of the Spirit. That is an after affair. This ground body is made alive and its former history again stamped on the sensorium of the brain, the individual remembers all the past, and in this state of newly awakened consciousness appears before the judgment seat, and renders his account to the Judge of all. If this account is well rendered, then the individual's name is confessed before the Father and his holy angels, and he enters into the joy of the Lord. If the account rendered shows that the individual sowed only to the flesh, that is, walked after the flesh, then he is condemned to reap corruption and death, to be hurt of the second death, from which there is no returning to life.

But the judgment has no terrors to those whose love is perfect, 1 John 4: 17. Such have boldness or confidence in the day of judgment. To them there is no condemnation.

We think this view of the matter essential to a healthy state of moral or spiritual life. There are saints like those in Sardis who had a name to live but were dead. Let us avoid such a state as this, if we would not be put to shame at the judgment.