

## "The first resurrection"

Revelation 20: 5.

W. Kelly.

The First Resurrection does not mean all rising exactly at the same moment. This is a mistake. We know that the change of all those caught up takes place in the twinkling of an eye; but it does not follow that various bodies are not raised at different times. For certain there are two great acts of resurrection—one when the Old Testament saints and the church are caught up to heaven, the other when Satan was bound after the beast and false prophet were thrown into the lake of fire, as well as Babylon judged. Thus (without speaking of the resurrection of the wicked at the close) there were certainly more acts than one, not to speak of the two witnesses put to death and caused to rise after three days and a half, when the spirit of life entered them, and they not only arose, but went up to heaven, as we know (Rev. 11). I speak not of anything that might be deemed exceptional or peculiar, but of two acts of raising saints.

From the manner in which resurrection is referred to in Scripture, does not God leave room for this? "I will raise him up at the last day." "At the last day" does not mean merely an instant of time. Whether it were the Old Testament saints and the church, or the Apocalyptic saints, if I may so distinguish them, it was in an instant that each were raised, but there was some space of time between them. What is there to hinder it? There is no expression in the word of God which binds all to rise at the same instant. Those that do rise at the same time rise, no doubt, in a moment; but that there are to be various acts of resurrection is not only not contrary to scripture, but required by its own descriptions. This verse declares it, and there is no other interpretation that can stand even a moment's fair discussion.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

W. K.