**“Christ and the Resurrection” The Bible Echo 7, 23, pp. 355, 356.**

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THE only hope of future life which the Word of God presents is in the resurrection of the dead. This is the hope of the righteous; it is the Christian’s hope. Paul, in discussing this subject of the resurrection of the dead, proves first that Christ is risen, and then says, “Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? Buty if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.” 1 Corinthians 15:12-14. It is evident that there were some at Corinth, even as there are some now, who professed to believe in Christ, and at the same time believed *not* in the resurrection of the dead. But Paul settles that at once by saying, “If there be no resurrection of the dead,” your faith in Christ is vain. This proves plainly that our hope and faith in Christ meet their fruition only at and by the resurrection of the dead. {BEST December 1, 1892, p. 355.1}

This is so important that the Spirit of God, by the apostle, repeats it. Again he says, “If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins.” Here it is declared that to deny the resurrection of the dead is to deny the resurrection of Christ, is to leave the professed believer yet in his sins; and therefore it subverts the gospel and the salvation of Christ. This is followed by another most important conclusion, and that is, If the dead rise not, “then they also which are fallen asleep in Christ *are perished*.” It would be impossible to more forcibly show that all hope of future life depends upon the resurrection of the dead. If there be no resurrection of the dead, then the dead are perished. And this is stated, not of the wicked dead, but of the righteous dead: “they also which are fallen asleep in *Christ*,” even these have perished, if there be no resurrection of the dead. In verse 32 this is repeated in another form: “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die.” {BEST December 1, 1892, p. 355.2}

The hope of life by Christ at the resurrection of the dead, is the hope in which Paul lived, the hope in which he exercised himself, the hope which he preached. When he stood before the council, he said, “I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question.” Acts 23:6. And afterwards, when he answered the accusers before Felix, he said, I “have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.... Let these same here say, if they have found any evil doing in me while I stood before the council, except it be for this one voice that I cried standing among them, Touching the resurrection of the dead I am called to question by you this day.” Acts 24:15-21. Again, when he stood before Agrippa, he said, “And now I stand an am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews. Why should it be thought a think incredible with you that God should raise the dead?” Acts 26:6-8. {BEST December 1, 1892, p. 355.3}

Now put these things together: *(a)* He stood and was judged for the hope of the promise made of God. *(b)* This was the promise made unto the fathers. *(c)* Unto this promise the twelve tribes—all Israel—hope to come. *(d)* For this hope he was accused of the Jews. *(e)* But he was accused—called in question—of the Jews “touching the resurrection of the dead.” *(f)* Therefore the hope of the promise of God, made unto the fathers, *is the hope of the promise of the resurrection of the dead. (g)* This is made emphatic by his question to Agrippa, “Why should it be thought a thing incredible with you *that God should raise the dead?*” When Paul was at Athens, “he preached unto them Jesus and the resurrection.” Acts 17:18. {BEST December 1, 1892, p. 356.1}

Therefore it is plainly proved that the hope which God has set before us in Christ and his blessed gospel, is the hope of the resurrection from the dead unto everlasting life and eternal glory. And as this resurrection all depends upon the glorious appearing of our Saviour, therefore the second coming of our Saviour is inseparably connected with this, the Christian’s “blessed hope.” Thus saith the Lord, “The grace of God that bringeth salvation hath appeared to all men, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ.” Titus 2:11-13. {BEST December 1, 1892, p. 356.2}

This is that for which Job looked. He says, “All the days of my appointed time will I wait, till my change come.” Job 14:14. This change is at the resurrection; for Paul says, “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” 1 Corinthians 15:51, 52. Again says Job, “If I wait, the grave is mine house; I have made my bed in the darkness.... And where is now my hope?” Chap. 17:13-15. Here it is: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not a stranger. My reins within me are consumed with earnest desire for that day.” Chap. 19:25-27, margin. {BEST December 1, 1892, p. 356.3}

Time and space would fail us to quote the words of this hope, expressed by David, and Isaiah, and Jeremiah, and Ezekiel, and Daniel, and Hosea, and Micah, and all the prophets and apostles. We can only cite again the words that this is the hope of the promise made of God unto our fathers, unto which promise we instantly serving God day and night hope to come. Why should it be thought a thing incredible that God should raise the dead? The righteous dead shall live again at the coming of the Lord, and therefore we look at anxiously wait for that blessed hope and the glorious appearing of the Lord Jesus. Like faithful Job, our reins within us are consumed with earnest desire for that glorious day. And as He assures us, “Surely I come quickly,” our hearts reply, “Amen. Even so, come, Lord Jesus.” {BEST December 1, 1892, p. 356.4}