

LEXINGTON

19 FRIDAY, APRIL 19

JESUS NOW A SPIRIT NO LONGER FLESH

It Was His Soul That Died, His Soul That Was Resurrected.

Pastor Russell, in Baltimore, Exploded a Theory Which Has Been Held Tenaciously by Many Theologians—Second of a Remarkable Series of Sermons on the Resurrection.



PASTOR RUSSELL

Baltimore, Md., April 14.—Pastor Russell addressed large audiences here to-day. We report one of his discourses from the text, "With what body do they come?"—1 Corinthians xv. 35. On last Lord's day we discussed the fact of the resurrection, and showed from St. Paul's words that without God's purpose of a resurrection those who have fallen asleep in death would have perished as brutes.

You will recall also that we demonstrated that it is *not* the body, but the *soul*, that is promised a resurrection—that it was our Lord's *soul* that went to *sheol*, to *hadēs*, to the death state, and that God raised Him from death on the third day. We noted a difficulty into which all Christendom was plunged by the theory that it is the body that is to be resurrected.

What Went to Heaven?
The ordinary thought in Christian minds in respect to Jesus' death and resurrection is that when He seemed to die He *did* not die; that he, the being, the soul, could *not* die; that, instead, He went to *heaven*, and then on the third day came back to get the body which had been crucified; that He took it to heaven forty days later marred with the print of the nails in His hands and feet, the thorns upon His brow and the spear mark in His side. What a ghastly thought!

Our Methodist friends have not yet changed their statement of the matter, namely, "He ascended up on high, taking His *fleshy* body with Him, and all that appertained thereto, and sat down on the right hand of God." This medieval statement correctly admits that the *fleshy* body was not the Lord's, but that He, the soul, took it with Him as luggage. The statement, "And all that appertained thereto," presumably refers to sandals, walking stick, etc.

All this is of a piece with the theory that the *saints* when they die go to heaven, and then, later, come back and get their bodies "and all things appertaining thereto"—the inconveniences, presumably, that they have been rid of for centuries! How many trunk loads of "things appertaining thereto" may be taken by some is not stated.

What Say the Scriptures?

The Bible presentation of this subject is every way reasonable, consistent and harmonious. St. Paul points out that "There is a natural body and there is a spirit body." He does not mean, and he does not say, that the spirit body is a human body glorified. Quite to the contrary. He declares that "flesh and blood cannot inherit the Kingdom of God"—no matter how glorified it might be. A human being would be so totally different from a spirit being that, as St. Paul says, "It doth not yet appear what we shall be"—in our change—and the Scriptures do not even attempt to give an explanation.

The Bible merely declares that as we now bear the image of the earthy (Adam), we shall, by the glorious resurrection change, be given a share in the nature and likeness of the Second Adam, our glorious Lord: "We shall be like Him, and see Him as He is"—and, be it noted, we must change from flesh and blood conditions to spirit conditions by resurrection power, in order that we may see Him as He is.

He Appeared and Disappeared.
Two lines of difficulties now present themselves, one of which can be answered, and the other cannot. The unsolvable difficulty is where a natural minded man undertakes to reason the subject out. St. Paul explains this, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

The Apostle proceeds (verses 36-50) to tell us that all men are natural men, except such as have been begotten by the Holy Spirit. All natural men will, in their resurrection, receive earthly or human bodies, while all spiritual ones, New Creatures in Christ, will receive spirit bodies.

Coming to the point of what is to be resurrected, we note that our Lord appeared in a body of flesh, and showed the disciples the print of the nails and the hole made by the spear. But we, perhaps, failed to note that only twice did He thus appear, and but for a few moments each time. His other six or seven appearances during that forty days were also very brief, and in various bodies—once as a gardener, another time as a traveler, His third time as a stranger on the shore, and to Saul of Tarsus as a spirit being of more than angelic brightness—"shining above the brightness of the sun at noonday."

Now we see more distinctly why our Lord did as He did. His disciples were natural men and therefore could not appreciate spiritual things. The Lord adopted the only reasonable way of helping them to understand that He was no longer dead—that He had risen from the dead.

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STATE OF VIRGINIA.

In the Clerk's Office of Rockbridge Circuit Court, Va., March 23, 1912.

HARVEY M. FRAZIER, et als, Plaintiffs

vs.
JOHN W. SAWYERS, JONATHAN BAUSERMAN, — O'Hallorn, husband of Nettie F. O'Hallorn, et als, Defendants.

IN CHANCERY.

The object of this suit is to sell the real estate belonging to the heirs of Samuel H. Frazier, dec'd, John W. Frazier, dec'd, James F. Frazier, dec'd, containing about 130 acres, more or less, lying on the waters of Big Calf Pasture River, Rockbridge County, Va., etc., and divide the proceeds among the parties entitled thereto.

And it appearing by affidavit made and filed in this cause, that the said John W. Sawyers and Jonathan Bauserman, two of the aforesaid defendants, are non-residents of this State, and that diligence has been used on behalf of plaintiffs to ascertain in what County or Corporation — O'Hallorn husband of Nettie F. O'Hallorn, another of said defendants, is, without effect, it is therefore ordered that the said John W. Sawyers Jonathan Bauserman and — O'Hallorn do appear within fifteen days after due publication of this notice and do what is necessary to protect their interests.

R. R. WITT, Deputy
for A. T. Shields, Clerk.
Frank Moore, p.q.
Mar. 27 1912