THE SAVIOR'S TEACHINGS
BROOKLYN TABERNACLE
BIBLE STUDIES

JESUS' SOUL RESURRECTED.

I Corinthians xv, 1-11—April 7.

Text: "This Jesus hath God raised up, whereof we are all witnesses."—Acts ii, 32.

TODAY, appropriate to the Easter season, we are to consider our Lord's resurrection. At the very outset we are confronted with certain errors which have gradually crystallized around the central truths of God's Word. One of these errors is the supposition that the resurrection of the dead, which the Scriptures hold forth as the hope of the Church and of the world, is to be a resurrection of the bodies which go down into death.

This mistake has given ground for infidelity to sneer at this precious doctrine of the Bible. We are asked, How could the dust which once constituted the bodies of thousands of millions of humanity ever be re-collected and rearranged so that we could say that *those bodies* were resurrected? The infidel urges that many of humanity have been eaten by fishes and animals, and many other corpses have been absorbed by vegetation, which in turn has been eaten time and again by man and beast, entering into the many organisms. The proposition is manifestly unanswerable, yet it does not refute the Bible teaching of the resurrection, but merely our creedal misapprehensions of the Bible teaching. What the Bible does teach is that the real man is the soul, the *being*, and that he persists while gradually his body keeps changing—sloughing off. Scientists estimate that the human body undergoes a complete change every seven years. According to the Bible the process of rejuvenation would have continued everlastingly had man continued by obedience in Divine favor and in enjoyment of the everlasting life promised. It was sin that brought the death penalty—the death of the soul. It was Adam's soul that sinned, it was Adam's soul that died—"In the day that *thou* eateth thereof *thou* shalt surely die." "The soul that sinneth it shall die."

"He is risen."

Christ's Death and Resurrection Makes Future Life Possible.

The result of this Divine sentence upon man would have been extinction—he would have been on the same plane as the brute without any hope for eternal life, had not God in great mercy provided a redemption—that "Jesus Christ by the grace of God should taste death for every man." The death which Jesus experienced was exactly the same kind as the one which destroyed Adam—the *soul* of Jesus died as the ransom-price for the soul of Adam (including Adam's posterity). Thus we read of Jesus: "He poured out His soul unto death: He made His soul an offering for sin."

It is by virtue of this corresponding price which Jesus paid that ultimately Adam and all of his posterity, every soul of man, will be granted a release from the death penalty—a resurrection from the dead—not of the dead bodies, but of the dead souls. In the resurrection God will give to each soul a body as it has pleased Him.—I Corinthians xv, 38.

The few during this Age who have become the followers of Jesus, begotten of the Holy Spirit, will be granted spirit bodies like to the Savior's. The remainder of mankind, not having been begotten of the Holy Spirit, will in the resurrection be granted human bodies, the same as they previously had: and their raising up will bring them eventually to all the perfection of the first Adam, unless they refuse the grace of God, in which event they will die the Second Death, from which there is to be no resurrection.

Jesus' Soul Resurrected.

St. Peter, on the Day of Pentecost, laid stress upon the fact of Christ's resurrection, and he reminds us that this was foretold. The Prophet David declared, "Thou wilt not leave My soul in *sheol*, nor suffer Thine Holy One to see corruption"—Acts ii. 27.

The walk to Emmaus.

St. Peter's quotation of this, in the Greek, substitutes the word *hades* for *sheol*, showing that the words were a prophecy of the resurrection of Jesus—that His soul, poured out in death as the redemption price for Adam's soul and for the race, was not left in death, in *sheol*, in *hades*, but was raised from the dead.

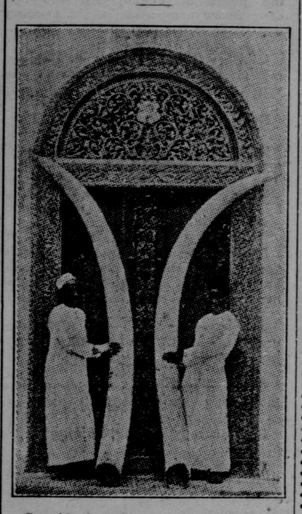
St. Paul tells us that "He was put to death in *flesh*, but quickened in *spirit*." He declared that Jesus, in His resurrection, was exalted to a higher than human nature—"far above angels and principalities and powers"—the divine nature.

As angels could materialize and appear in the flesh and disappear, and had done so in the past, so did Jesus. In order that His disciples might not misunderstand He appeared in different forms—on two of the occasions, in forms representing the Crucified One. On the other six occasions, in various forms, as the gardener, the sojourner, etc.

GODDESS OF FREEDOM'S PAL

Al Porch, the old rigger at the capitol building in Washington, is the most intimate associate of her maesty, the Goddess of Freedom, who stands upon the very dome of this building, which harbors the national congress. There are electric wires to be rigged on the bonnet of the goddess and occasionally she is to be given a bath and a coat of paint. When these necessities arise it is Al Porch who is sent aloft to meet this difficult situation. This mounting into the very presence of Freedom is no mean task. Rarely is it accomplished in any other method than that of scaling ladders. For 60 feet before the top of the statue is reached the ascent must be made on the outside ladders. This is true when anyone but Al Porch makes the ascent. But the rigger has long made the very pinnacle of the capitol his playground. He has practically lived here for 43 years. The upper dome of the capitol has come to be a passion with him. A spry little man of 64, he runs about these great heights as ordinary men walk about the streets. He is to the capitol what the famous hunchback was to Notre Dame. Once he fell from a position at the foot of the goddess and was dashed from projection to projection down the statue base. Altogether he fell 50 feet and with one arm broken, clung with his legs dangling over the abyss below, which would have meant certain death if his hold had given way. Yet later he climbed one after another of the pillars that support the statue in an attempt to capture an escaped canary birl, and finally succeeded. Many times since he has scaled the statue to its very top without the help of a ladder. He does this by working himself into the folds of the garments of Freedom and so braces himself as to get inexplicable holds.

MAGNIFICENT PAIR OF TUSKS



Considering the growing scarcity of good ivory, it is safe to say that many a maker of billiard balls will envy the owner of the magnificent pair of elephant tusks here illustrated. But their possessor lives in Zanzibar, a long way off. These tusks are half as high again as a man.

SOME STRANGE TIMEKEEPERS

To ascertain the time at night the Apache Indians employed a gourd on which the stars of the heavens were marked. As the constellations rose in the sky, the Indian referred to his gourd and found out the hour. By turning the gourd around he could tell the order in which the constellations might be expected to appear.

The hill people of Assam reckon time and distance by the number of quids of betel nuts chewed. It will be remembered how, according to Washington Irving, the Dutch colonial assembly was invariably dismissed at the last puff of the third pipe of tobacco of Governor Wouter Van Twiller.

A Montagnis Indian of Canada will set up a tall stick in the snow when traveling ahead of friends who are to follow. He marks with his foot the line of shadow cast, and by the change in the angle of the shadow the oncoming party can tell, on arriving at the spot, about how far ahead the leader is.—Harper's Weekly.

MUSIC AND LONGEVITY

A Dr. Roggers has been studying the effect of wind instruments on the life of musicians. The average life of the wind instrument artist is 63, while that of others is 62. Thirty-four per cent. of the former category attain 70 years. Performers on the flute in Dr. Roggers' "echelle de longevite" reach on the average the age of 61, while the hautbois executant lives two years longer. Buglers go two years better, and the clarinet player lives till he is 65. He of the cornet only fails the allotted span by one year. The ophicleide artist beats them all. His time of life is from 75 to 80. There should be no hesitation after this.

CURIOUS AUSTRIAN CUSTOM

Flogging the dummy" is a curious custom kept up by the villagers of Austria. A dummy is dressed up in grotesque fashion, and is called the "Luzelwife." It is taken from house to house by the troupe of grotesquely dressed musicians and before each house it is flogged. Then the band waits until the householders emerge with [illegible]

The Sufferer.

This O is the size of the headache that he had when he started for the banquet. And this o is the size of the headache that kept him out of church.—Chicago Record-Herald.

Thoreau to Longfellow.

As I love nature, as I love singing birds, and gleaming stubble, and flowing rivers, and morning, and evening, and summer, and winter, I love thee my friend.

The World's Great.

What the world calls a great man is usually one who has suffered so strangely that historic science considers it worth while to hold an autopsy.

Reward of Merit.

"I see one of our big corporations is going to do something for its old clerks." "Good enough! What form will it take?" "Well, after a man has been with 'hem 25 years, they're going to give him a gold stripe on his sleeve."—Louisville Courier-Journal.

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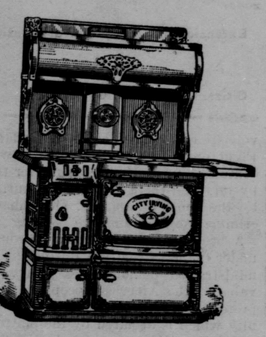

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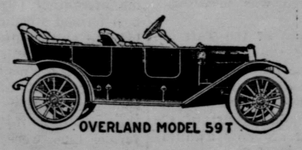

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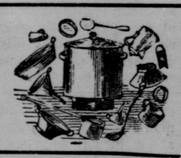

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By order, O. EDWARD DODERER,
Feb 10 09 — Treasurer.

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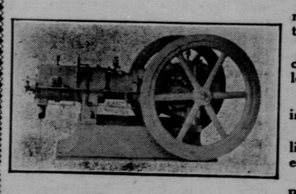

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C. & P. Phone 118. — mar 22 3m — JOSEPH H. HAHN.

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