But few comparatively can see the corpses: only those  
in the neighbourhood of Jerusalem. But the world at  
large may hear of the death of the martyr-prophets, and  
rejoice. The “dwellers on earth” would be especially  
ready for joy. Their Sadducean denial of *resurrection*,  
embodied in the creed of Jerusalem in that day, “Let  
us eat and drink, for to-morrow we die,” finds its sharpest  
rebuke in the supernatural testimony and miracles of  
these witnesses. Thus the Sadducees were the strongest  
and most violent persecutors of the apostles, when they  
rose to testify the resurrection of Jesus, both by word  
of mouth and by miracle. Acts iv. 1, 2; v. 17, 18, 30-3;  
xxiii. 6-10.  
 It is thus also in the instance before us. Those who  
would make the earth man’s only sphere, and sense the  
only interpreter of his duty, are met with stern rebuke  
by this startling testimony and miracle. They refuse  
to yield to the demand on their faith, made by God’s  
witnesses, and they will not repent. Hence they  
rejoice when this testimony is silenced, apparently for  
ever. The tormenting proofs of the contradiction to  
their vain theories are seemingly swept away. Now  
they may rejoice. They can go on unchecked in the  
indulgence of the lusts of fallen nature.  
 They make it an occasion of joy in every way in  
which ungodly man can testify it. They “make  
merry” in feasts. It is a subject of rejoicing at feasts,  
and over the convivial bowl. Luke xv. 23, 24, 29, 32;  
xii. 19.  
 They “send presents to each other,”—another token of  
joy. Thus when Haman, the enemy of Israel, was slain,  
and the decree against the Jews obtained by him was  
virtually reversed, “The city of Shushan rejoiced and  
was glad” (Esther viii. 15, 17; Esther ix. 19, 22).  
 “But how,” it is asked, “is it conceivable that men  
all over the earth should be rejoicing at the news,