We advance. Is the second resurrection literal or  
figurative?  
 Hitherto it has been assumed almost universally,  
that the judgment of the dead (verses 11-15) is a  
literal resurrection. But if that be literal, then, as the  
first resurrection is related to the second, as a part to  
the rest of one great whole, if the second resurrection  
be literal, so is the first. You cannot have the real  
root of a figurative tree; or the figurative branch of a  
literal tree.  
 The question may be brought to a point briefly thus.  
On antimillennarian views, the present dispensation is  
to continue till the end of the world. More and more  
is the gospel to increase, and to subject at length all  
nations to its sway, while believers become more and  
more patterns of everything good and holy. Whence,  
then, is to come the burning up of the globe for sin?  
Where is the evil on man’s part, and the wrath on  
God’s, which are to be the causes of the world’s destruction? On this view, Christ should return, only to  
welcome His people, and they to receive Him with joy.  
What say the Scriptures about our Lord’s second  
advent? Joel iii.; Isa. xiii., xxiv.; Matt. xxiv., etc.  
 “I saw *thrones*, *and* the *souls* of the beheaded.”  
(Accusative case.) “And *whoever* worshipped not lived.”  
(Nominative case.)  
 Three classes are named in the verse.  
 1. The first is indefinite. “Men sat on the  
thrones.”  
 2. The second consists of early martyrs for God’s  
cause.  
 3. The third is composed of those who struggle  
with the last enemy, even Antichrist.  
 To these three parties resurrection and royalty are  
assigned.  
 The thrones of the twenty-four elders on high have