apostle of Satan’s Lie appears. 2 Thess. ii. 9. Not yet  
has a king of Rome risen from the dead; not yet is  
Satan worshipped as the lord of the kings of earth; not  
yet have the ten kings appeared who reign as long as  
the Antichrist does. xvii. 12.  
 Of the resurrection of reward there are several  
notices.  
 1. Jesus advises His disciples to make feasts for  
those who cannot repay them, because they should be  
“blessed,” and be “recompensed at *the resurrection of  
the just*” (Luke xiv. 14). There are, then, two resurrections: one for the righteous alone.  
 2. Jesus, in His reply to the Sadducees, says, “They  
which *shall be accounted worthy* to attain *that age*, and  
*the resurrection from* among the dead [not, ‘from  
death’], neither marry, nor are given in marriage.  
Neither can they die any more, for they are equal unto  
the angels, *and are the children of God, being the children  
of the resurrection*” (Luke xx. 34-36). That resurrection into which none but persons “accounted worthy”  
can enter, must be a resurrection of the righteous  
only. It is identified with a special portion of time—“*that age*.” All who partake of it are *God’s sons,  
because they partake of it*. This could not be true, if the  
wicked and the righteous rise together. It must be,  
then, the resurrection of Rev. xx., for “Blessed and holy  
is he that has part in that.” The righteous only partake  
of that.  
 3. There is a “resurrection of life,” for those “who  
have done good” (John v. 29). After it comes the  
resurrection of judgment, for those who have done evil.  
How clearly the two resurrections of Rev. xx. expound this!  
 4. In Phil. iii. 11, Paul tells us what was “the  
prize of his calling” towards which he pressed onward.  
“If by any means I might attain to the *select resurrection*