

Prophets

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form, that would seem the more reasonable interpretation of it, but "they lived, and the rest lived not till the thousand years were finished" would certainly be natural to mean that there was a change in the condition of the one group and then a change in the condition of the other group. It's very interesting, the statement that is made by ^{Gene} / Alford in his great commentary on the Bible which I have here but I don't have the exact phrase but I have a quotation of it in an appendix note which I wrote for a little book about five years ago in which I quoted from Gene Alford, his comment on Revelation 4:6 which reads as follows, "I cannot consent to distort words plain sense and chronological place in the prophecies on account of any considerations of difficulty or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles and the whole church for three hundred years understood them in the plain, literal sense, and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the Spiritual interpretation now in . If in a passage where two resurrections are mentioned where certain souls lived at the first and the rest of the dead lived only at the end of a specified period after that first, if in such a passage the first resurrection will be understood to mean Spiritual rising with Christ while the second means literal rising from the grave, then there is an end of all significance in language and the Scripture is wiped out as a definite testimony to anything. If the first resurrection is Spiritual, then so is the second, the resurrection of the wicked dead, which I suppose none will be hardy enough to maintain, but if the second is literal, then so is the first which in common with the whole primitive church and many of the best modern expositors I do maintain and receive as an article of faith and hope." I formerly taught at a Seminary where most of the faculty did not accept this view and I was talking once with the Professor of Theology