

resurrection is spiritual, then so is the second, 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." \*

The same view is held by Theodor Zahn, the outstanding conservative German scholar of the past generation. Zahn's History of the Canon was declared by Harnack to be the most learned work written in the past century on the oldest Christian literature. In his commentary on the Book of Revelation (Vol. 2, Page 624-5) Zahn makes the following statement:

"It is to the credit of Irenaeus that he, to a degree scarcely attained by any other teacher of the Church prior to the end of the Middle Ages, was unaffected by the absurd and blasphemous attacks upon the Apocalypse by the Alogi, and by the misinterpretations of the Biblical prophecies which proceeded not only from the Gnostics but also from many who claimed to be orthodox. Instead of thus being led astray by these misinterpretations Irenaeus prepared a comprehensive and clear exposition of the Biblical teaching of the reign of Christ and his Church which is to come at the end of history. Especially apt and profound is the thought which Irenaeus expressed twice, that the millennium is a preparation of the Church for the subsequent apprehension of God and his Majesty throughout eternity."

Zahn agrees with Alford in considering that the first resurrection is to be paralleled with the second resurrection and represents an actual coming to life of those who had previously been separated from the body.

\* Henry Alford, D. D., The Greek Testament, vol. 4, p. 732-3.