

be a Canaanite or hypocrite in the house of the Lord ; then might our land, church, parliament, army, city, ministry, be called Jehovah-Shammah, "The Lord is there ;" (Ezek. xlviii. 35 ;) yea, then would this holiness settle us in peace here, and bring us to "see the Lord," where peace and holiness shall never be separated.

"Even so, come, Lord Jesus, come quickly. Amen." (Rev. xxii. 20.)

SERMON XXIV.

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OF THE RESURRECTION.

Why should it be thought a thing unreasonable [incredible] with you, that God should raise the dead ?—Acts xxvi. 8.

THESE words are part of St. Paul's apology for himself, before king Agrippa, against the unjust accusations of his implacable enemies ; wherein,

1. He demonstrates *the innocency of his life ;*

2. *The truth of his doctrine ;* and showeth, that there was nothing either in his life or doctrine for which he could justly be accused. The doctrine [which] he taught did consist of divers particulars, enumerated in this chapter ; one of which (and that not the least) was, that there should a day come, in which there would be "a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) Now that this doctrine was not liable to any just exception, he proves three manner of ways :—

1. Because it was no other doctrine but such which God himself had taught. It had a divine stamp upon it ; as it is in verse 6 : "And now I stand and am judged for the hope of the promise made of God unto our fathers."

2. Because it was that which all the godly Israelites, "instantly serving God day and night," did hope for, and wait and expect in due time to be fulfilled ; as it is in verse 7 : "Unto which promise our twelve tribes hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." And therefore it is called, "the hope of Israel :—" "For the hope of Israel I am bound with this chain." (Acts xxviii. 20.)

3. Because it was a doctrine which God was able to bring to pass. This is set down in the words of the text : "Why should it be thought a thing incredible with you, that God should raise the dead ?" The emphasis lieth in the words "with you." "Why should *you*, O king Agrippa, who art a Jew, and believest in the God of Israel, and that

he made the world out of nothing, think it incredible for this God to raise the dead? Indeed, it may seem incredible and impossible to the heathen philosophers, who are guided only by nature's light: but as for *you*, who believe all things which are written in the law and prophets, why should *you* think it either impossible or incredible that God should raise the dead?" This interrogation is an emphatical negation; and it is put down by way of question, *ut oratio sit penetrantior*, "that so the argument might take the deeper impression." And the meaning is, that it is not *τι ακιστον*, or *τι αδυνατον** "it is not a doctrine exceeding the bounds of faith, or contrary to right reason," that God should raise the dead. The observation which ariseth naturally out of the words is:—

DOCTRINE.

That the doctrine of the resurrection of the dead, both of the just and unjust, is neither incredible nor impossible, neither against right reason nor true faith.

Though it be above reason, yet it is not against reason, nor against the Jewish or the Christian faith. For the explication of this doctrine, I will briefly speak to six particulars:—

- I. *What is meant by the resurrection of the dead?*
- II. *Who are the dead that shall be raised?*
- III. *The absolute necessity of believing this doctrine; and believing t firmly and undoubtedly.*
- IV. *The possibility and credibility of it.*
- V. *The certainty and infallibility of it.*
- VI. *The manner how the dead shall rise.*

THE FIRST PARTICULAR.

- I. *What is meant by the resurrection of the dead?*

ANSWER. For answer to this, you must first know what there is of man that dies when any man dieth. Man consisteth of soul and body; and when he dieth, his soul doth not die, it is the body only that dieth. Death is not an utter extinction and annihilation of the man, as some wickedly teach; but only a separation of the soul from the body, and a departure † of the soul out of the body either to heaven or hell. When Stephen was stoned, his soul was not stoned; for while he was stoning, he prayed, "Lord Jesus, receive my spirit." (Acts vii. 59.) When Christ was crucified, his soul was not crucified; for while he was crucifying, he said, "Father, into thy hands I commend my spirit." (Luke xxiii. 46.) The wise man saith expressly, that when a man dieth, his body "returns to the earth" from whence it came; but his "spirit returns to God who gave it." (Eccles. xii. 7.) And our Lord Christ commands us not to "fear them that kill the body, and after that have no more that they can do." (Luke xii. 4.) The soul cannot be killed: a man by sin may make his soul miserable and cursed, but he cannot make it miserable and corruptible. And therefore by the resurrection of the dead is not

* "It is not a thing beyond the limits either of credibility or of possibility."—EDIT.
 † It is called a "departure," Luke ii. 29; 2 Tim. iv. 6; and an "unclothing," 2 Cor. v. 4.

meant (as he who writes that dangerous book of the soul's mortality would have it) the resurrection both of body and soul; but of the body only: for the body only dies, and therefore it is the body only which riseth again. Thence it is, that in the Creed (commonly called "the Apostles' Creed") it is put down in express terms, "I believe the resurrection of the body:" (John v. 28, 29:) not of the soul; for that never dieth; but of the body.

THE SECOND PARTICULAR.

II. The second particular propounded is, to show *who are the dead that shall be raised at the last day.*

The answer to this is easy: All that are in the grave, whether godly or ungodly, whether just or unjust, shall be raised. (Acts xxiv. 15; Rev. xx. 12; Isai. xxvi. 19.) This Christ saith expressly: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) "All shall come forth," without exception of any. And the apostle likewise tells us, that "there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) The earth and the sea are God's stewards, with whom he hath entrusted the bodies of men and women: and when God shall call them to give an account of their stewardship, they will faithfully discharge their trust, and not keep back one dead body: the sea shall give up her dead, and so shall the earth also. (Rev. xx. 13.) They are but the bodies' withdrawing-room, or sleeping-place; and the time will come when all that are "asleep in the dust of the earth shall awake:" they shall all awake, "some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2; Isai. xxvi. 19.)

This is the second particular,—all the dead, great and small, rich and poor, from Adam to the coming of Christ, both good and bad, shall be raised at the last day.

THE THIRD PARTICULAR.

III. The third thing proposed is, to demonstrate *the absolute necessity that lies upon all Christians, firmly and undoubtedly to believe the doctrine of the resurrection of the dead.*

This appears in an especial manner from the spiritual mischiefs and soul-ruinating consequences which necessarily flow from the denial of it. For,

1. *The doctrine of the resurrection is an article of our faith.*—The author [of the epistle] to the Hebrews puts it amongst the principles of the doctrines of Christ; (Heb. vi. 2;) and therefore he that denieth it, errs fundamentally, and is a heretic, one whom we must "not receive into our houses, or bid him God speed." (2 John 10.)

2. It is not only an article of our faith, but *one of the chief articles, without which all the other articles of Christian religion are vain and unprofitable.*—This the apostle speaks in express terms: "But

if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.—And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink ; for to-morrow we die.” (1 Cor. xv. 13—19, 28—32.) This therefore is not only an article of our faith, but the foundation of all other ; for, if there be no resurrection, there is no life everlasting.* St. Austin saith, that the resurrection of the dead is *propria fides Christianorum*, “the proper faith of a Christian,” without the belief of which, no man can be justly accounted a Christian. A man may hold many errors, and yet deserve to be esteemed a Christian ; but he that denieth the doctrine of the resurrection doth unchristianize himself. For a Christian is one whose hope and happiness is in the other world ; (for “if in this life only we have hope in Christ, we are of all men most miserable ;” 1 Cor. xv. 19 ;) and, therefore, he that renounceth his belief of the other world, renounceth Christianity. Add,

3. That it is not only the foundation of our faith, but of all our comfort and consolation.—*Resurrectio mortuorum est consolatio et fiducia Christianorum.*† The chiefest comfort [which] the saints of God have, under all the distresses of this life, is, that there will a day come, in which they shall be raised out of their graves, to the resurrection of life ; and shall have their vile bodies made like to the glorious body of Christ. (John v. 25, 28, 29 ; Phil. iii. 21.) This comforted Job upon the dunghill ; (Job xix. 25—27 ;) and therefore it much concerns all those who tender either their consolation or salvation, to be firmly and undoubtedly persuaded of this great truth, that there shall be a resurrection of the dead.

This leads me to the fourth particular.

THE FOURTH PARTICULAR.

IV. In the fourth place, I am to show you *the credibility or possibility of this doctrine.*

I confess, it is very hard and difficult to believe, that the bodies of

* *Sine hoc articulo tota fides et tota religio vana est.*—STRESO in *Act.* “Without this article of the resurrection of the dead, all faith and all religion are vain.”—EDIT.
† “The resurrection of the dead is the ground of trust and consolation to Christians.”—EDIT.

men, when eaten up by worms, or devoured by wild beasts, birds, or men-eating men, or when burnt and consumed to ashes, and these ashes scattered in the air, or thrown into the river, should ever rise again. It is easy to believe the immortality of the soul; for many Heathens have written in defence of it: but as for the resurrection of the body, it is very difficult to believe it firmly and undoubtedly; therefore there are, and have been, multitudes of persons in all ages who have denied it. The Epicures and Stoics laughed Paul to scorn, when he preached to them of the resurrection of the body. (Acts xvii. 18, 32.) The Sadducees in Christ's time denied it. (Matt. xxii. 23.) Many in the church of Corinth were infected with the same leprosy. (1 Cor. xv. 12.) Hymenæus and Philetus begangrened many Christians, and overthrew their faith, by preaching to them that "the resurrection was past already." (2 Tim. ii. 17, 18.) Danæus tells us of nineteen heretics who opposed this truth. The Familists also renounce it. And the Socinians say, that the same body shall not rise; but an aerial and spiritual body, which shall have no eyes, nor ears, nor head, nor feet, &c. It must be acknowledged, that this doctrine is very hard and difficult: but yet it is not *τι απιστον* or *τι αδυνατον*, "it is not a thing impossible or incredible." Sure I am, that Job, in the Old Testament, did believe it; for he knew that his Redeemer lived, &c.: and though after his skin worms destroyed his body, yet in his flesh he should see God. And then he adds, "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 25—27.) Job did not only believe that his body, when devoured with worms, and his skin spent, and reins consumed, should rise; but that the same body—not only the same specifical, but the same numerical, body—should rise; therefore he puts in those emphatical expressions: "I shall see God;" "I shall see for myself;" "I, and not another;" and, "Mine eyes shall behold him:" though his eyes shall be glorified eyes, yet they shall be the same eyes for substance. As the patience of Job was very great and very exemplary; so surely his faith was as great and as imitable: O Job, great was thy faith! This one text is sufficient to prove, that the doctrine of the resurrection is not a thing incredible. And give me leave to speak to you in the words of St. Paul to king Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" especially if you consider who this God is; that he is omnipotent and almighty, infinite in power, and able to do all things. He that believes the first article of the Creed, will quickly believe the eleventh article: he that believeth that God is almighty, Maker of heaven and earth, will easily believe that he is able to raise the dead. "For if God," saith Tertullian, "can make a body, being nothing, out of the dust of the earth, he can certainly repair it out of the dust when it is something. It is as easy to God to restore a body to a soul at the resurrection, as to breathe a soul into a body at the first creation."

OBJECTION. "But how is it possible, that when a man hath lain rotting in the grave a thousand years, he should rise again?"

ANSWER. This is above reason, but not against reason. For there are many resemblances of this even in nature: which though they be not sufficient proofs, yet they are great inducements to cause us to believe this truth. Both philosophers and divines write of the phoenix, that first she is consumed to ashes by the heat of the sun, and that afterwards of her ashes ariseth a young one, which is the same phoenix risen from the dead. The apostle tells us, that the corn must first be cast into the ground, and there die and rot, before it will spring up; which showeth that a resurrection from the dead is possible, even in nature. (1 Cor. xv. 36—38.) Add to this, that swallows, flies, and worms, which lie dead in the winter-season, in the spring, by virtue of the sun's heat, revive again. And what is every night, but the grave, as it were, of the day's light? and the morning, but the resurrection of the day? What is winter, but the death of the fruits of the earth? and the spring, but the resurrection of them? What is death, but the blowing out of the candle of our lives? and what is the resurrection any more, but the lighting of this candle again? What is death, but a pulling down of the house of the body? and what is the resurrection, but the rebuilding of the same house? And why, then, should any man think it a thing incredible for God to raise the dead? We see by experience, that our curious glasses are made, by the art of man, even out of ashes; and cannot the omnipotent God raise men's dead bodies, when turned to ashes? There is no contradiction in this; and therefore an infinite power is able to effect it. And, to show that God can effect it, he raised up many from the dead, both in the Old and New Testament, as helps to our faith, to enable us to believe, that that God who raised those few, will in due time raise all the dead, both just and unjust.

OBJECTION. But you will reply, "How is it possible that the same body should rise, whenas the dust of men are so mingled together, as that it seems impossible to separate the dust of one man from another?"

ANSWER. "With man this is impossible; but with God all things are possible." (Matt. xix. 26.) It is easy to God to give to every man his own dust. If it be possible for a gardener, that hath thirty several seeds in his hand, to be able to distinguish between seed and seed; and for a chymist to extract the four elements out of a herb, and separate them one from the other; and for a watchmaker to take his watch in pieces, and mingle the pieces together, and yet afterwards put them together as before; much more is it possible for the Omnipotent God to distinguish one dust from another, as well as one man from another, and one stone from another.

OBJECTION. "One man is eaten by another, and turned into the substance of another: how can both these arise with their distinct bodies?"

ANSWER. Every man shall arise with his own flesh; but yet not so as that he shall arise with every thing that was once a part of him; but he shall arise with so much of his flesh as shall make a perfect man, and the same man. A man hath a piece of his flesh cut off by

a sword, and new flesh growing in its room; now he shall not rise with both these, but with so much as shall make him a perfect man, and one and the same man for substance. One man eats another man's flesh, and it becomes one with his; yet he shall not rise with that flesh, but with so much as shall make him a complete man; and the same not only for kind, but for number: for with God nothing is impossible.

So much for the fourth particular.

THE FIFTH PARTICULAR.

V. The fifth thing propounded is, to show *the certainty and infallibility of this doctrine*.—For this is not only a truth that God can make good; but a truth which God cannot but make good. As there must be a day of judgment, (2 Cor. v. 10,) so there must be a resurrection of the body; not only there may be, but there must be: and of the same body; not only the same specific, but the same numerical, body. Otherwise, it were not a resurrection, but a surrection; not a resuscitation, but a suscitation; and, as Estius saith, not a “regeneration,” as it is called in Matt. xix. 28, but a generation. A resurrection is of the same body that dies; or else it is a new animation and a new creation, and not a resurrection.

Now, that there must be a resurrection, appears,

1. *From the promise of God*.—God hath promised, that all that are in the graves shall hear his voice, and come forth, &c.; (John v. 28, 29;) and [that] all that are in the dust shall awake; (Isai. xxvi. 19;) and that “this corruptible shall put on incorruption, and this mortal shall put on immortality;” (1 Cor. xv. 53;) and, “We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” (2 Cor. v. 10.) And therefore the ancient Christians, when they rehearsed that article of the Creed, “I believe the resurrection of the body,” would point to some part of their body, and say, “Even of this body.” God can do it, because he is almighty; and he must do it, because he hath promised it. This is Paul's argument to king Agrippa: “And now I stand and am judged for the hope of the promise made of God unto our fathers,” &c. (Acts xxvi. 6.) And this is Christ's argument by which he proveth the resurrection against the Sadducees: “I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.” (Matt. xxii. 32.)

OBJECTION. “This argument of Christ proves only the immortality of the soul, but not the resurrection of the body.”

ANSWER. It proves also the resurrection of the body; because God is the God of Abraham, Isaac, and Jacob: not only the God of one part of Abraham, but of whole Abraham; not only the God of his soul, but of his body. And therefore whole Abraham must live for ever; for God's covenant with Abraham, Isaac, and Jacob, is an everlasting covenant.

2. *From the justice of God*.—God cannot but raise the dead,

because he is a just God, and must reward every man according to his works. Now in this life men are not rewarded: the righteous in this life are oftentimes persecuted, and the wicked are in prosperity. And therefore there must come a rewarding time: and if so, then first there must be a resurrection; for dead men cannot be rewarded.

OBJECTION. "Is it not enough that our souls be rewarded?"

ANSWER. No: for our bodies are partakers in good and evil actions with the soul; and therefore it is just that they should be partakers also in rewards and punishments. Shall God require services of the body, and shall he not reward those services? Do not the saints of God beat down their bodies, and bring them into subjection? Do they not fast often, and mortify their earthly members, and suffer martyrdom with their bodies? And therefore God cannot but raise their bodies to the resurrection of life; and raise the same bodies: for it cannot stand with God's justice, that one body should serve him, and another be rewarded; or that one body should sin, and another body be punished. A just judge will not suffer one man to fight and get the victory, and another to be crowned. The same body that sinneth must die; and the same body that conquers must be crowned. What justice can there be, for God to cast a body that never sinned into hell, and that never was in Adam?

3. *From the end of Christ's coming in the flesh.*—Which was, to destroy all the enemies of our salvation. Now "the last enemy which must be destroyed is death;" (1 Cor. xv. 26;) and death cannot be utterly and totally destroyed, unless there be a resurrection of the dead.

4. *From the resurrection of Christ.*—This is St. Paul's great argument: "If Christ be risen, how say some that there shall be no resurrection of the dead?" (1 Cor. xv. 12, &c.) For Christ rose as a public person, and as the Head of his church. And if the Head be risen, all the members must also rise; and therefore he is called "the first-fruits of them that sleep," (1 Cor. xv. 20,) and "the first-born of every creature." (Col. i. 15.) And if the first-fruits be lifted up out of the grave, the whole lump will certainly follow. Hence also it is, that Christ is called "the Second Adam;" (1 Cor. xv. 21, 22;) and Paul argueth strongly, that as "by man came death, so by man also came the resurrection of the dead;" and "as in Adam all die, so in Christ shall all be made alive." But now in the first Adam all die, not only spiritually, but corporally; and therefore in the Second Adam all must be corporally made to live; and live again in the same bodies: for Christ rose with the same body that he died with; and therefore he rose with his scars and wounds. And he convinced his disciples that the body he rose with was a true body, and not a spirit: "For a spirit hath not flesh and bones," saith Christ, "as ye see me have." (Luke xxiv. 39.)

OBJECTION. "Doth not the apostle say, in that very chapter, that the bodies of men shall be 'spiritual bodies' at the resurrection? (1 Cor. xv. 44.) And therefore they cannot be the same bodies. Doth not the same apostle also say, that 'flesh and blood cannot

inherit the kingdom of God?' (Verse 50.) Hence the Socinians and divers others gather, that the bodies of men shall not have flesh, and blood, and eyes, and heads, and feet, at the resurrection; but shall be airy and spiritual bodies."

ANSWER. There is a vast difference between mutation and perdition: the same bodies shall be raised for substance, but marvellously altered in regard of qualifications and endowments, as you shall hear in the next particular. *Non aliud corpus, sed aliter.** We read in Exod. iv. 6, 7, that "Moses put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And again he put his hand into his bosom; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." Here was the same hand when belepered, and when whole. A beggar, when he puts off his rags, and puts on the apparel of a king, is the same man, though outwardly altered or changed. So shall it be at the resurrection: the bodies shall be the same for substance, though altered wonderfully as to their qualifications and endowments.

And as for that saying of the apostle, that "flesh and blood shall not inherit the kingdom of God;" the meaning is not, that the substance of flesh and blood shall never enter into heaven; (for Christ in his human nature is now in heaven;) but that flesh as it is corrupted and sinful, clothed with infirmities, and subject to mortality and death; flesh and blood as it is in this transitory estate, liable to corruption; should not enter into heaven; and therefore it followeth in the text, "Neither shall corruption inherit incorruption." (1 Cor. xv. 50.)

5. I might argue, lastly, *from the immortality of the soul.*—For the soul was made by God to dwell in the body; and though it can subsist of itself without the body, yet it still retains *appetitus unionis*, "a desire of re-union" with the body; and therefore is in an imperfect estate, and not completely happy, till it be re-united to the body. And therefore, that the souls of the godly may be completely happy, and of the wicked completely miserable, there must of necessity be a resurrection of the body, that so soul and body may be re-united, and partake together either of complete happiness or complete unhappiness. Add to this what is said by Durand, that great Schoolman, that when a man dieth, not only the soul of that man continueth alive, but some substantial part of that man's body, and God also, the great Creator and First Cause of all things. And why should any man think it incredible for God to re-collect the parts of the matter of any man's body which are perished, and to re-unite the same body to the same soul again? *Post mortem hominis (inquit Durandus) † superest quæ potest utrumque unire anima; superest etiam materia, et præterea causa, scilicet Deus; ergo poterit fieri re-unio earundem partium, scilicet animæ & materiæ, ad idem totum constituen-*

* "It is not a different body, but a body otherwise compacted."—EDIT. † "After the death of man's body, says Durandus, the soul, which is capable of being re-united to it, survives. The matter of which the body is composed also remains; and God himself, the primary Cause of its being, is self-existent. A re-union of the same parts therefore is possible; that is, of the soul and of matter, to constitute the same entire man."—EDIT.

dum. Upon which argument Estius hath this comment: *Si partes substantiales hominis, anima et materia, non pereant, (quod rei veritas habet, et Durandi argumentum assumit,) sed in rerum naturâ permanant, hinc facillè probatur resurrectionem esse possibilem. Sic enim ad resurrectionem non aliud requiritur quàm ut tota materia quæ fuerat hujus hominis, recolligatur et compingatur in eandem figuram membrorum quam aliquando habuit, eique anima pristina ut forma restituatur. Quod totum Deo possibile esse non est difficile creditu iis qui Dei omnipotentiam attendunt.**

So much for the fifth particular.

THE SIXTH PARTICULAR.

VI. The last thing propounded is, to show *after what manner the dead shall rise, and what difference there will be between the resurrection of the just and unjust.*

ANSWER. It is certain, as hath been proved, that both just and unjust shall rise, and rise with the same bodies for substance; but yet there will be a vast difference between the resurrection of the one and of the other; which will consist in three particulars:—

1. *The bodies of the just shall rise out of their graves, as out of their beds, with great joy and rejoicing.*—And therefore it is said, “Awake and sing, ye that dwell in the dust.” (Isai. xxvi. 19.) As soon as ever they awake, they shall sing and rejoice: the godly shall come out of their graves: as Jonah out of the whale’s belly; as Daniel out of the lion’s den; as the chief butler out of prison, to be restored to all his former dignities; and as Joseph, who was taken out of prison to be made lord of Egypt;—so shall the bodies of the saints be taken out of the grave, to be crowned with everlasting glory. And who can sufficiently express the great joy and rejoicing that will be, when the body and soul shall be re-united together? when the soul shall come down from heaven, to be married again to its former body? Look, what sweet embracements there were between Jacob and Joseph, when they first saw one another, after that Jacob had thought he had been dead, and looked upon him as one raised from the dead. Such, and a thousand times more, will be at the soul’s re-possession of the body. Look, what joy between Jonathan and David, when David came out of the cave to him! and what embracements between the father of the Prodigal and the Prodigal, when his father ran to meet him, and embraced him, and kissed him; and said, “My son was dead, but now he is raised again!” (Luke xv. 20, 24.) Such, and much more, will there be, when body and soul meet together. O

* “If the substantial parts of man, that is, his soul and the matter of which his body consists, do not perish; (the truth of which rests on matter-of-fact, and is assumed in the argument of Durandus;) and if in the nature of things [in the universe] they still remain; from these premisses may easily be proved the possibility of a resurrection. For thus it is evident, that nothing more is required for a resurrection, than that the whole of the matter which had formerly belouged to this identical man be again collected together, and reconstructed into the same configuration of members which it previously had; and that the soul, as its pristine form, be restored to it. That this entire process is possible with God, will readily be believed by those who have attentively considered the Divine omnipotence.”—EDIT.

how will the soul bless God for the body, which was an instrument to it in the service of God! And how will the body bless God for the soul, which was so careful to get an interest in Christ, and to get to be justified and sanctified! And how will both body and soul admire the free grace of God in Jesus Christ, who hath picked them out to be heirs of so much mercy! Surely, we shall never understand the greatness of this joy, till we do taste of it.

But now, on the contrary, *the bodies of the wicked shall come out of their graves as out of their prisons, and as so many malefactors to appear before an angry Judge.*—They shall come out of their graves, as the chief baker did out of prison, to be executed in hell for ever. They shall arise with great fear and trembling; and shall call to the hills and mountains to cover and hide them from the presence of the Lamb. (Rev. vi. 16.) And O, the horror and astonishment that shall be, when the soul of a wicked man shall come out of hell, and be again united to its body! How will the body curse the soul, and the soul the body! How will they “befool” one another! Certainly, this greeting will be very terrible: the Lord grant we may never come to have experience of it!

2. *The bodies of the saints shall be raised by virtue of their union with Christ.*—For the body of a saint, even while it is in the grave, is united to Christ, and is asleep in Jesus; and shall be raised by virtue of this union. (1 Cor. xv. 13.) The Head will raise all its members; and cannot be perfect (as he is Christ mystical) without every one of them: “As in Adam all die, so in Christ shall all be made alive;” that is, All that are in Christ by faith shall be raised by the power of Christ, as a Head, and as a merciful Saviour and Redeemer: (verse 22:) by the same power by which Christ raised himself, he will raise all his members.

But now, *the ungodly,—they shall rise out of their graves; but it shall be a resurrection unto condemnation; and it shall be by virtue of Christ’s power as a terrible Judge, and as an angry God, to their everlasting shame and confusion.*

3. *The bodies of the wicked at the resurrection shall be as so many ugly and loathsome carcasses to look upon; and their faces shall gather darkness and blackness.* (Isai. lxvi. 24.)—They shall arise to everlasting shame, as well as to everlasting torment. (Dan. xii. 2.)

But *the bodies of the godly shall be made very glorious and beautiful.*—“They shall shine as the sun” in the firmament; (Matt. xiii. 43;) and their vile bodies shall be made like unto the glorious body of Jesus Christ. (Phil. iii. 21.) Now surely the body of Christ is wonderfully glorious. We had a specimen of this in his transfiguration, where “his face did shine as the sun;” (Matt. xvii. 2;) and yet this was but a glimpse of that glory [which] he now hath, and which our vile bodies shall one day have.

QUESTION. “How can this be?”

ANSWER. This is “according to the working” of his mighty power, “by which he is able to subdue all things unto himself.” (Phil. iii. 21.) God can do it; for he is Almighty, and with him all

things are possible. Indeed, the substance of our bodies shall not be altered; but the qualities shall be much altered. They shall have glorious endowments and qualifications: as wool, when dyed into a purple or scarlet dye, is not changed in the substance of it, but only is made more glorious; so when the bodies of the saints shall rise, the substance of them shall not be changed, but they shall be made more glorious and more excellent.

QUESTION. If you ask me, what those endowments are which God bestoweth upon the body at the resurrection;

ANSWER. It is impossible to set out all the glory which God will bestow upon the bodies of his saints at that day. For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive, "what God hath prepared" even for the bodies of "those who love him," and wait for "his appearing." (1 Cor. ii. 9; 2 Tim. iv. 8.) *Quæ sit et quàm magna spiritualis corporis gloria, quoniam nondum venit in experimentum, vereor ne temerarium sit omne quod de illâ profertur eloquium.** The Schoolmen reduce them to four heads: impassibility, subtilty, agility, clarity, (*impassibilitas, subtilitas, agilitas, claritas.*) The apostle also compriseth them under four particulars: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." (1 Cor. xv. 42—44.)

OBJECTION. "If it be a spiritual body, how is it the same body?"

ANSWER. It is called a spiritual body, not in regard of the substance of it, but of the qualities of it; and that in two respects:—

1. *Because it shall have no need of meat or drink, but shall be "as the angels of God in heaven."* (Matt. xxii. 30.)—Not that we shall have *angelicam essentiam*, but *angelicas proprietates*; not "the essence," but "the properties, of angels:" we shall neither eat nor drink; but shall be as the angels. We shall have, as Tertullian saith, *corpora reformata et angelificata* ["new and angelical bodies"]. "Even as a goldsmith," saith Chrysostom, "puts his silver and gold into a pot, and then melts it, and forms of it a gold or silver bowl or cup, fit to be set before kings; so the Lord melts the bodies of his saints by death, and, out of the dead ashes and cinders of the bodies of his servants, he frameth, and will make, goodly vessels of honour, to stand before him, and to praise him for ever in heaven."

2. It is said to be a spiritual body, *because it shall be absolutely subject to the soul.*—In the state of glory, the soul shall not depend upon the body; but the body upon the soul. In this life the soul is, as it were, carnal, because serviceable to the flesh; but at the resurrection, the body shall be, as it were, spiritual, because perfectly serviceable to the spirit.† But the time will not give me leave to insist largely upon this point.

* AUGUSTINUS *De Civitate Dei*, lib. xxii. cap. 21. "All the eloquence which can be expended in describing the nature and quality of that glory which appertains to the spiritual body, will, I am afraid, be deemed rash and impertinent, because it has not yet come within the verge of our experience."—EDIT. † See this more fully handled in the Sermon preached at Dr. Bolton's funeral.

So much in answer to the six particulars propounded for the explanation of this doctrine. Now for the APPLICATION.

USES.

USE I. *Let us believe this great truth, and believe it firmly and undoubtedly, that there shall be a resurrection of the body, and that the same numerical body shall rise again; the same for substance, though not the same for qualities.*—The great God can do this; for he is almighty; and to an almighty power nothing is impossible. God can do it, because he is omnipotent; and he cannot but do it, because he hath promised to do it. He cannot be true of his word, if the body do not rise again; nor can he be a just God, as I have showed; for it is just with God, that as the body hath been partaker with the soul in good or evil actions, so it should be partaker with the soul in everlasting rewards and everlasting punishments. And it is just with God, that the same body that serves him should be rewarded, and the same body that sins against him should be punished. And the truth is, if the same body doth not rise, it cannot be called “a resurrection,” but rather “a new creation,” as I have showed. Let us, I say, firmly believe this truth; for it is a fundamental truth, and the foundation of many other fundamental truths. For “if the dead rise not, then is not Christ risen; and if Christ be not raised, our faith is vain, and our preaching in vain.” (1 Cor. xv. 13—17.) Remember, Job, in the Old Testament, believed this.

USE II. *If there be a resurrection of the dead, here is great consolation to all the real members of Jesus Christ.*—For “the resurrection of the dead is the comfort, and the hope, and confidence of all good Christians.”* This was Job’s comfort upon the dunghill; (Job xix. 25—27;) and David’s comfort; (Psalm xvi. 9;) and Christ’s comfort: “But the third day he shall rise again.” (Matt. xx. 19.) It was Christ’s comfort; and it is the comfort of every good Christian.

1. *Here is comfort against the fear of death.*—As God said to Jacob, “Fear not to go down to Egypt; for I will go down with thee, and I will also surely bring thee out again;” (Gen. xli. 3, 4;) so give me leave to say to you, “Fear not to go down to the house of rottenness, to the den of death; for God will raise you up again.” Your friends and acquaintance leave you at the grave; but God will not leave you. The grave is but a dormitory, a resting-place, a storehouse, to keep you safe till the resurrection: Christ hath perfumed the grave. As David, when he found Saul asleep, took away his spear and cruse of water; but when he awoke, he restored them again: (1 Sam. xxvi. 12, 22;) so will death do with us: though it take away our strength and our beauty; yet when we awake at the resurrection, they shall be restored again unto us. God will keep our dead ashes, and preserve them safe; as a druggist keeps every whit of the drug he hath beaten to powder. A saint while he is in the grave is united to Christ; he sleeps in Jesus; and Jesus will raise him up unto life everlasting.

* *Resurrectio mortuorum est consolatio et fiducia Christianorum.*

2. *Comfort against the death of our friends.*—Though they be dead, yet they shall rise again; as Martha told Christ, “I know that he shall rise again in the resurrection at the last day.” (John xi. 24.) The saints who die in the faith of Christ, are dead in Christ; and such he will raise and bring with him to judgment. (1 Thess. iv. 14.) If a man be to take a long journey, his wife and children will not weep and mourn; because they hope that, ere long, he will return again. A man that dies in Christ, and sleeps in Christ, doth but take a journey from earth to heaven; but he will come again shortly. And therefore let us not mourn as men without hope for our godly relations; for we shall meet again, and in all probability shall know one another when we meet, though not after a carnal manner; for we shall rise with the same bodies. And if Lazarus was known when raised, and the widow’s son known by his mother; if Adam in innocence knew Eve when he awoke, and Peter knew Moses and Elias in the transfiguration, (Matt. xvii. 3,) which was but a dark representation of heaven; it is very probable that we also, when we awake at the great resurrection, shall know one another; which will be no little addition to our happiness.

3. *Comfort to those who have maimed and deformed bodies.*—At the great resurrection, all these deformities shall be taken away; therefore it is called “a day of restitution,” wherein God will set all things in joint. (Acts iii. 21.) If there were a physician who could cure all bodily deformities, what flocking would there be to him for help! Such a physician is death. As Job had all things restored double, when raised from the dunghill; so shall a child of God have all bodily deformities removed, and his body “shall be raised in glory,” and “shine as the sun” in the firmament. And why then should we be so afraid of death? It is *initium vite spei*, “the beginning of a living hope.” The heathen man’s motto is, *Dum spiro spero*, “While there is life, there is hope.” But a Christian’s motto is, *Dum expiro spero*, “When I die, then my hope begins to live.”

4. *Comfort to those who forego any members of their bodies for Christ.*—If thou lovest thy leg, or arm, or ear, God will restore it again at the resurrection; the same leg, &c.; as Christ healed the ear of Malchus: (Luke xxii. 50, 51:) he did not give him a new ear, but the same again. Famous is the story that Josephus tells of one of the seven children in the Maccabees; who, when he was to have his tongue cut out, and his hand cut off, said to his mother, “These I have received from the heavens; and for the love of my God I despise them, and trust that I shall receive them again.”

5. *Comfort to the people of God, when in the lowest condition.*—When upon the dunghill, and past help of man, then let them remember, that the God whom we serve can raise the dead; and therefore can deliver them out of all their troubles, though never so great and incurable. This was Job’s comfort, when in the saddest condition. (Job xix. 25—27.) It is proper to God to “deliver from the lowest grave.” (Psalm lxxxvi. 13.) And for this very end and purpose God oftentimes brings his children into a very deplorable and

desperate condition,—that they might learn to trust in that God “who raiseth the dead.” (2 Cor. i. 9.)

6. Lastly. *Here is singular consolation in reference to the sad times in which we live.*—It is with us now as it was with the disciples when Christ was crucified: their hopes died when Christ died; their faith in Christ was dead and buried with Christ; therefore they say, “We trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.” (Luke xxiv. 21.) As if they should have said, “Christ hath now been so long in the grave, that we have no hope of salvation by him; it is now the third day, and we hear no tidings of him.” Even so the people of God are ready to say of these times, “We had thought that this had been the time wherein Christ would have made the churches of England very glorious, and have taken away all our tin and dross out of his church, and perfectly have purged his floor, and made a most happy reformation. But we see that Christ is still in the grave, and there are mountains upon mountains rolled over him, to keep him still in it. We are in as bad a condition as ever, and our hopes as desperate; and it is now not only the third day, but the thirteenth, nay, the sixteenth year, and yet we are not delivered.” But now hearken to a word of consolation. As Christ rose in spite of the Jews; (they rolled a stone upon the mouth of the grave, and sealed it, and set a watch to keep it, and yet he rose, in spite of them all;) so shall religion, and the gospel and church of Christ, rise, notwithstanding all the opposition made against it. Though never so many mountains lie in the way, God will in time roll away all these mountains; for Christ hath said, that “the gates of hell shall not prevail against” his church; (Matt. xvi. 18;) and that “no weapon formed against Jacob shall prosper;” (Isai. liv. 17;) and that he “will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” (Zech. xii. 3.) As the children of Israel, “the more they were oppressed, the more they multiplied;” (Exod. i. 12;) so the more the church of Christ is trodden under foot, the more it will prosper. As Moses’s bush burned, and was not consumed, because God was in it; (Exod. iii. 2;) so the church of Christ may be burning, and full of troubles and afflictions, which shall purge it, and refine it, but it shall not be consumed; for Christ is risen, and his church shall rise. The God whom we serve is a God who can raise the dead.

It is related of the two witnesses, that when they shall have finished their testimony, they should be slain, and lie three days and a half unburied; and that the people that dwell upon the earth should rejoice over them, and make merry: but yet notwithstanding, the Spirit of God should, after three days and a half, enter into them; and they should stand upon their feet, and ascend up to heaven in the sight of their enemies. (Rev. xi. 3, 7—11.) By these “two witnesses” are meant all the eminent opposers of Antichrist, whether magistrates or ministers; who, though they prophesy in sackcloth one

thousand two hundred and sixty years, and toward the end of them (which is yet to come) be in a more than ordinary manner massacred and killed, yet they shall after a little while rise again, (in their successors,) stand upon their feet, and ascend up to a more heavenly and glorious condition. There will be a happy and blessed resurrection of the church. Famous is the parable of the dry bones in Ezek. xxxvii. God saith to the prophet, "Son of man, can these bones live?" The prophet answered, "O Lord God, thou knowest." Then God tells him, that he would cause breath to enter into the dry bones, and make them to live, &c. Though the church of Christ be in as sad a condition as the Israelites in Babylon, and be as dry bones in a grave, and though the prophets know not how they can be raised; yet God knoweth how to deliver his people. (2 Peter ii. 9.) He can and will in due time raise them up to a more pure and happy estate, even in this life. Let us comfort one another with these things.

USE III. *Of terror to all the wicked and ungodly, that cannot say, with Job, "I know that my Redeemer liveth;" (Job xix. 25;) but, "I know [that] my Revenger liveth."* There will a time come, when they that now stop their ears, and will not hear the voice of Christ, speaking by his word and ministers, shall hear a voice whether they will or no, and shall come out of their graves to the "resurrection of condemnation;" just as Pharaoh's baker out of prison, or as malefactors out of Newgate to be executed at Tyburn. Happy were it for such that there were no resurrection, that their souls did die as the souls of brute beasts. But let such know, that there shall be a resurrection of the unjust, as well as of the just; and that there will a day come, in which they must, whether they will or no, behold the Lord Jesus with those very eyes which have been the casements to let-in iniquity into the soul. They shall see that Christ, whose sabbaths and ordinances they have despised, and whose laws they have trampled under their feet. That drunken and adulterous body, that swearing tongue, those hands of thine which have been workers of iniquity, and those feet which have been "swift to shed blood," shall rise at the last day to be tormented in everlasting flames. That flesh of thine for which thou hast made such provision to fulfil the lusts of it, shall arise into everlasting contempt and punishment. O consider what howling and lamentation will be when thy soul and body shall meet again, and shall curse one another, and call to the mountains to fall upon them, and rocks to hide them from the wrath of the Lamb; but all in vain! when thy godly minister shall say to thee, as Reuben to his brethren, "Did I not tell you before of these things? But you would not hearken unto me;" (Gen. xlii. 22;) and as Paul to the men in the ship, "If you had hearkened unto me, you might have escaped this loss!" (Acts xvii. 21.) *O quam miserum est Deum videre et perire, et ante pretii tui perire conspectum!** Suppose a man were to go to bed at night with an assurance that the next morning he should be hanged, drawn, and quartered; he would dhawe

* "O how miserable is it to see God and to perish! to perish in the very presence and sight of Him who so dearly paid the price of thy redemption!"—EDIT.

but little comfort in that night's rest. And did a wicked man consider that whensoever he falls asleep, and is laid in the grave, he shall awake to everlasting condemnation, this would make his joints to loose, and his knees to smite one against the other, as Belshazzar's did at the sight of the hand-writing. (Dan. v. 5, 6.) The Lord give you grace to perpend and weigh these things, and lay them to heart, before it be too late!

USE IV. If there shall be a resurrection of the dead, *let us labour so to live, that when we die we may have a happy resurrection.*—That we may arise to the resurrection of life; that there may be a necessary connexion between the eleventh and twelfth articles of our Creed; and that immediately after “the resurrection of the body,” we may be received into “life everlasting.” Here I shall briefly answer unto two questions:—

1. “How shall we know whether we shall have a blessed and happy resurrection?”

2. “What must we do that we may have a happy resurrection?”

QUESTION I. “How shall we know whether we shall have a blessed and happy resurrection?”

ANSWER 1. *If thou be a just man, thou shalt have a happy resurrection.*—The apostle tells us, in Acts xxiv. 15, that “there shall be a resurrection both of the just and the unjust:” *the unjust* shall come out of their graves to the resurrection of damnation; but *the just*, to the resurrection of life. If thou be a just man, just in thy dealings, just in thy words and oaths, just both to God and man, and labourest to give God his due in the duties of the first table, and man his due in the duties of the second table; if thou joinest justice with holiness, and holiness with justice; thou shalt certainly have a joyful resurrection. Job was a just man, and one that feared God; and therefore he believed that with those very eyes of his he should see God, to his everlasting comfort.

2. *If thou refusest earthly resurrections upon base terms, thou shalt have a happy resurrection.*—The apostle tells us of many blessed martyrs, who would “not accept deliverance, that they might obtain a better resurrection.” (Heb. xi. 35.) They might have risen to great preferments, if they would have complied upon base terms; but they would not accept of an earthly resurrection, “that they might obtain a better resurrection.” When St. Basil was offered great preferments, if he would have subscribed to the Arian heresy, he refused them with scorn and contempt, &c.; he would not accept deliverance upon such unworthy terms. When Hormisdas, a Persian nobleman, was divested of all his honours for his religion, and afterwards restored again, and offered greater advancements, if he would renounce it, he answered, *Si propter ista me Christum denegaturum existimas, ea denuò accipe*; “If you think I will deny my Christ for these things, take them back again.” But if you accept of earthly resurrections upon base and sinful conditions, you shall have a sad and woful resurrection.

3. *If thou glorifiest God with thy body here, thy body shall be glorified at the resurrection.*—If thou beatest down thy body, and bringest it “under subjection;” (1 Cor. ix. 27;) if thou offerest up “thy body a living sacrifice, holy and acceptable to God;” (Rom. xii. 1;) if thou makest thy body an “instrument of righteousness;” (Rom. vi. 13;) if thy body be serviceable to the soul in the worship of God; then shall it be made a most glorious body. But if it be the devil’s instrument unto sin; if thou makest it a slave to thy lust here; it shall rise at the last day unto everlasting misery.

4. *If thou hast a gracious soul here, thou shalt have a glorious body hereafter.*—For the body followeth the soul; it is but as the soul’s shadow. If when thou diest thy soul goeth to hell, thy body will come thither at last; and if thy soul go to heaven, thy body will come thither also. And therefore examine what kind of soul thou diest withal: if thy soul be beautified with grace, if sanctified and regenerated; if thou mindest thy soul more than thy body, and labourest for soul-riches, and soul-honours, and soul-food; then thy body shall be happy at the resurrection. But if thy soul be polluted and deformed; if starved by the neglect of gospel-ordinances; if poisoned with sin; if infected by evil company; if thou dicest and cardest it away; if thou lovest thy soul for want of looking to; thy body will arise to “the resurrection of condemnation.” (John v. 29.)

5. Lastly, and especially, *if thou hast got a real interest in Christ and his righteousness, then thou shalt have a most blessed resurrection.*—For Christ Jesus is “the Resurrection and the Life;” and whosoever believeth in him, shall rise to life everlasting. (John xi. 25.) If thou gettest into Christ while thou livest, thou shalt die in Christ, and sleep in Christ, and be raised by Christ unto eternal happiness; but if thou hast not got into him by a Christ-appropriating faith, thou canst not die in him, nor sleep in him, nor rise by him as Head unto life everlasting, but as a revengeful Judge unto everlasting damnation.

QUESTION II. “What must we do that we may have a happy resurrection?”

ANSWER I. You must labour to be just persons, that you may partake of “the resurrection of the just.”

2. You must refuse earthly resurrection upon base terms, as the three children and Daniel did. (Dan. iii. 16—18; vi. 10.)

3. You must glorify God with your bodies; you must make them helpers to your souls, not hinderers; you must make them temples of the Holy Ghost. The body which hath fasted, and prayed, and joined sincerely with the soul in holy services, shall one day behold the face of God with comfort. Christ will say, “Are not these the eyes which have been lifted up unto God in my service? Are not these the ears which have hearkened to my word?” Remember this, when your bodies are wearied and tired in the worship of God,—the more thou servest God with thy body, the more glory it shall have at that day.

4. Labour to get gracious souls here, and you shall have glorified bodies hereafter.

5. Labour to be united to Christ by a lively faith, and he will be your Resurrection and your Life. (John xi. 25.) It is the great promise of Christ, that he will "raise up the body at the last day;" (John vi. 39, 40, 54, 58;) that is, raise it up to life everlasting.

6. Labour to have part in the first resurrection: "Blessed and holy is he that hath part in the first resurrection." (Rev. xx. 6.) I know, this text is differently interpreted; but sure I am [that] according to the judgment of all learned men, there is a double resurrection; the one spiritual, the other corporal; the one of the soul, the other of the body. Those texts, Eph. ii. 1, Col. ii. 13, John v. 25, do, without all doubt, speak of the spiritual resurrection. By nature we have dead souls, dead in sins and trespasses, void of spiritual life; as perfectly under the power of sin, as a dead man is under the power of death; and as unable to do any thing that is spiritually good, as a dead man is to do any work. Now a soul dead in sin shall be damned for sin: but if thy soul be quickened and made alive; if the Lord hath infused principles of grace into thee, and given thee a new heart, and a new spirit; if regenerated and born again; then thy bodily resurrection shall be happy. It is very observable, that the resurrection is called "regeneration;" "In the regeneration;" (Matt. xix. 28;) that is, as many interpret it, "In the resurrection." If spiritually regenerated, thy resurrection shall be most happy and glorious. O pray unto God, and labour for regeneration, and a new creation, and that thou mayest have a share in the first resurrection!

7. Hearken to the voice of Christ, and of his Spirit; and of his ministers, and of his rod; and then his voice at the resurrection, when he shall call thee out of the grave, shall be a happy voice. If thou stoppest thine ears, and wilt not hearken to the voice of the rod, nor to the voice of his word, and the ministers of it, thou shalt hear the voice of the archangel calling thee out of the grave, whether thou wilt or no, and the voice of Christ saying, "Depart from me, ye cursed, into hell-fire, prepared for the devil and his angels." (Matt. xxv. 41.)

8. "Count all things but dung" and dross, "that thou mayest gain Christ, and be found in him" at that day, "not having thine own righteousness, but the righteousness which is of God by faith in Christ;" and be willing to do any thing, "if by any means you may attain to the resurrection of the dead;" (Phil. iii. 8, 9, 11;) that is, either to a happy resurrection, or rather to such a degree of grace which the saints shall have at the resurrection.

9. Remember, and carry daily in your mind, that saying of St. Jerome: "Whether you eat or drink, or whatsoever you are doing, think with yourselves, that you hear the trumpet sounding, and the voice of the archangel saying, 'Arise, ye dead, and come to judgment.'"

USE V. *A divine project how to make your bodies beautiful and*

glorious, and beautiful in an eminent degree, in a super-superlative measure.—Beautiful as the sun in the firmament; as the beautiful body of Christ, which so dazzled Paul's eyes, that it put them out; (Acts ix. 8;) to make your bodies majestic, immortal, and impassible; and that is, *by labouring to glorify God with them, and to get an interest in Christ, and to get gracious and beautiful souls.*—O that this word were mingled with faith! Methinks, if any motive could prevail with you that are gentlewomen and rich ladies, this should. Behold a way how to make your bodies eternally beautiful. What trouble and pains do many women that are crooked endure, by wearing iron-bodies, to make themselves straight! What labour and cost are many women at to beautify their rotten carcasses! Hearken to me, thou proud dust and ashes, thou gilded mud, that labourest to beautify thy body by vain, foolish, and sinful deckings and trimmings, and thinkest thyself decked in the want of decking; that pamperest thy body in all voluptuousness, and makest thyself by thy strange fashions so unlike thyself, as that if our civil forefathers were alive again they would wonder what strange monster thou wert: hearken unto me, I say, and consider thy madness and folly; by labouring so much to adorn thy body with the neglect of thy soul, thou undoest both body and soul. The only way to make thy body beautiful is, as I have said, to gain Christ, to have "a part in the first resurrection," and to get a gracious soul; and then thou shalt be sure hereafter to have a glorious body. Excellent is that saying of Bernard: "Christ hath a treble coming: once he came in the flesh for the good of our souls and bodies; now he comes in the Spirit, by the preaching of his ministers, for the good of our souls; at the last day he shall come for the good of our bodies, to beautify and glorify them." *Noli, O homo, præripere tempora*: "Do not, O fond man, mistake the time!" This present life is not the time for thy body; it is appointed for the beautifying of thy soul, and adorning it with grace and holiness. The resurrection is the time wherein Christ will come from heaven to make thy body glorious. How quite contrary to this do most people live! Let it be our wisdom, with the children of Issachar, to have "understanding of the times." (1 Chron. xii. 32.) Let us labour to get our souls beautified, by Christ's second coming, with justification and sanctification, and Christ at his third coming will make our bodies glorious above expression.