

THE REDEMPTION OF BODIES.

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NOTE.

'The Redemption of Bodies' forms one of a volume of sermons called 'Evangelical Sacrifices,' published in 1640, 4to. It is given here as being related to the preceding 'Expositions' of portions of Philippians. The separate title-page will be found below;* and as this is our first contribution from 'Evangelical Sacrifices,' the general title-page is also given here,† and the epistles dedicatory and preface of the entire volume, for after reference.

G.

* THE
R E D E M P T I O N
O F
B O D Y E S .

In one Funerall Sermon upon
P H I L . 3 . 21 .

By

The late Learned and Reverend Divine,
R I C H . S I B B S :

Doctor in Divinity, M^r of KATHERINE Hall
in Cambridge, and sometimes Preacher
to the Honourable Society of
G R A Y E S - I N N E .

1 C O R . 15 . 44 .

*It is sowne a naturall Body, it is raised a spirituall
body.*

L O N D O N ,

Printed by *E. Purslow*, for *N. Bourne*, at the Roy-
all Exchange, and *R. Harford* at the gilt
Bible in Queenes head Alley, in Pater-
Noster-Row. 1639.

† E V A N G E L I C A L L
S A C R I F I C E S .

In xix. Sermons.

1. *Thankfull commemorations for Gods mercy in our
great deliverance from the Papists powder plot.*
2. *The successfull seeker.*
3. *Faith Triumphant.*
4. *Speiiall preparations to fit us for our
latter end in foure Funerall Sermons.*
5. *The faithfull Covenantant.*
6. *The demand of a good Conscience.*
7. *The sword of the wicked.*

By

The late Learned and Reverend Divine,
R I C H . S I B B S .

Doctor in Divinity, M^r of KATHERINE Hall in
Cambridge, and sometimes Preacher to the Honou-
rable Society of GRAYES-INNE.

The third Tome.

Published and perused by *D. Sibbs* owne appointment, subscri-
bed with his hand to prevent imperfect Copies after his decease.

R O M A N S 12 . 1 .

*I beseech you brethren, by the mercies of God, that yee present your
bodies a living sacrifice, holy, acceptable unto God, which is your
reasonable service.*

L O N D O N ,

Printed by *T. B.* for *N. Bourne*, at the Royall Exchange, and
R. Harford, at the guilt Bible in Queenes-head Alley, in
Pater-noster-Row. 1640.

TO THE RIGHT HONOURABLE

EDWARD VISCOUNT MANDEVILE,

AND HIS

LADY ANNE, HIS PIOUS CONSORT,

INCREASE OF GRACE.*

RIGHT HONOURABLE,

A pious Christian, whilst upon earth, takes his time to do his task. He is or would be all in grace and all to duty, well knowing that 'the time is short,' 1 Cor. vii. 29, the work great, the wages sure; and that the best improvement of parts and talents will bring in the Master the greatest advantage, and himself the present and most lasting comforts. This is the fruit of a well-led life, to advance God in glory and a Christian in comfort. Such as serve God in fulfilling his will, must to heaven carry their graces with them, enter into their Master's joy, &c.; if they be eminent in profession or public in place, leave behind them their example or some other monument to the world of their fidelity in their places. Happy such servants that can thus employ their times and improve their talents. This was the endeavour of that shining and burning lamp Dr Sibbs, the author of this work, which I now make bold to present unto your honours. Such holy and useful truths were delivered by him in his lifetime, that the judicious conceive may prove very profitable unto the church being published after his death. I conceive thus of the man, what he did in his ministry in public, or in his conference in private, it was done aptly, pithily, and profitably; his art was to hide his art, *est celare artem, &c.*, to say much in few words. He did not desire to cloud his matter from his hearers, or to walk so long about any one text till errors were vented, or his auditors tired. You shall find him to be himself, and one constant to his own principles, all along the treatise. Here you have no new errors broached, or old truths deserted, but opened, maintained, and honoured, the glory of teachers, expectation of hearers, and recompence

* Cf. note, Vol II. page 3.—G.

of readers. Having found this to be your honour's honour, and let it still be, to content yourselves with humble knowledge, cordial respect, and vital expressions of received truths; that you are not in number with those that change their judgments, and I fear their religion, as they do their friends and fashions, being constant in inconstancy; and that with you it is not truths for persons, but persons for truth;* I doubt not the admittance of these sermons unto your respect and patronage. My only request is, that as the author did honour you, so these labours of his, now made public, may be as so many divine beams, holy breathings, and celestial droppings, to raise up your spirits to hate the dominion of the beast, to help forward the ruin of mystical Jericho and all other unprosperous buildings and builders; that you may become successful seekers, gaining faith triumphant, to acquaint you with the hidden life; that at length you may obtain the redemption of your bodies, knowing that Balaam's wish is not enough, unless the faithful Covenanter take you into covenant with himself: this alone yielding to you the demand of a good conscience, which shall be your defence against the sword of reproach.† These I leave with you, and you with God, and rest

Your honour's at command,

JOHN SEDGWICK.‡

* Non ex personis probamus fidem, sed ex fide personas.—*Tertullian Apolog.*

† Cf. note, Vol. IV. page 492.—G.

‡ It will be noticed that Sedgwick ingeniously brings together here all the subjects of the several sermons in the volume. Cf. title-page, *ante*, 156.—G.

TO THE READER.

So precious the remembrance should be of God's thoughts of mercy to us-ward, when he delivered us from that hellish plot of the Gunpowder Treason, that if there were nothing else to commend this treatise to us, the first sermons here presented to us, which were preached upon that occasion, may justly procure it a ready and hearty welcome.

When God works such wonders for a church and people as that was, it is not enough to praise God for the present, and to rejoice greatly in the great salvation he hath wrought for them; yea, the more a people are in such a case affected for the present, the more inexcusable they must needs be if afterward they slight and disregard it, and that because their former joy proves they were thoroughly convinced of the greatness of the mercy, and so discovers their following ingratitude to be the more abominable; whence it was that when Jonathan put his father Saul in mind how David killed Goliah, and thereby had wrought a great deliverance for them (to the end he might no longer seek his ruin, that had been the means of so much good to God's people); withal he wished him to consider that he himself stood by, an eye-witness of that noble exploit of David's, and was then mightily affected with joy when he saw that formidable giant fall under his hand: 'Thou sawest it,' saith he, 'and didst rejoice,' 1 Samuel xix. 5, intimating how inexcusable it would be if he should forget that deliverance, concerning which himself had been so wondrously affected when it was done.

As therefore we have great cause to bewail the general decay of men's thankfulness for this great deliverance; at the first discovery of that cursed plot, 'Our mouths were filled with laughter, and our tongue with singing,' Ps. cxxvi. 2, all the land over, and every man could say, 'The Lord hath done great things for us, whereof we are glad,' as Ps. cxxvi. 2, 3; and yet now scarce one amongst many is affected with it, as in former times; so have we also great cause to bless God for the holy alarms of God's watchmen, whereby they have endeavoured to stir up those that are fallen from their first joy; and so amongst the rest for these of Reverend Dr Sibbes, the author of them, wherein he hath so feelingly set forth the misery of that antichristian bondage, from which we were delivered in that deliverance, that methinks he that reads them with due care must needs find his heart rousing up itself, as Deborah did: 'Awake, awake, Deborah; awake, awake, utter a song,' Judges v. 12.

As for the other sermons, which, in this third tome, be styled Evangelical Sacrifices, which are published together with these, you shall find them no less profitable than these, though in divers other respects. The most of them tend to fit Christians for their latter end, a work of greatest import-

ance, and do so sweetly set before our eyes that recompence of reward reserved for us in heaven, that I hope many of that brood of travellers, 'the generation of those that seek God's face' and favour here on earth, shall find them a great help to the 'finishing of their course with joy,' and others shall be wakened that are too ready to slumber and forget whither they are going, 'to strive to enter in at the strait gate,' Luke xiii. 24, and not to content themselves with a lazy Balaam's wish; which, reader, let us seek from Him who only gives the blessing, to whose grace I commend thee, resting still

Thine in the hearty desire of thy spiritual welfare,

ARTHUR JACKSON.*

* Cf. Note Vol. II. page 442.—G.

* * The other sermons of 'Evangelical Sacrifices' will be found in their proper places in the present and subsequent volumes. Meantime, with reference to those commemorative of the 'Gunpowder Plot,' and Jackson's remarks thereupon, *supra*, the following calm words from a recently published and very masterly 'History' of the period may be acceptable.—'On their reassembling (1606), the attention of the House was necessarily directed to the danger from which they had escaped. A Bill was eagerly passed, by which the 5th of November was ordered to be kept as a day of thanksgiving for ever. [3 Jac I. cap. 1.] That Act continued in force for more than two centuries and a half, and was only repealed when the service which was originally the outpouring of thankful hearts had long become an empty form.' [History of England from the Accession of James I. to the Disgrace of Chief Justice Coke, 1603-1616. By Samuel Rawson Gardiner. (2 vols. 8vo, 1863.) Vol. I. chap. v. p. 271.]—G.

THE REDEMPTION OF BODIES.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.—PHILIP. III. 21.

THE apostle was now in prison, yet he had a spirit of glory resting upon him; for he speaks as if he were entered into heaven, as if he were there before his time; and therefore in chapter i., ver. 23, saith he, 'I desire to be dissolved, and to be with Christ, which is best of all.' And 'I account all but dung in comparison of Christ,' as he saith in this chapter, ver. 8. And here in the former verse, 'Our conversation is in heaven; from whence we look for the Saviour, Jesus Christ: who shall change our vile bodies,' &c. God reserves abundance of comforts to the fittest times, as we see here in St Paul in this place. Now he brings in his own example to good purpose, as opposite to false Christians and false teachers, that he had mentioned before. 'There are many walk, of whom I have told you oft, &c. They are enemies to the cross of Christ: that mind earthly things,' &c., ver. 18. But saith he, 'Our conversation is in heaven.' He regards not which way they went. He took an opposite course to the world, and swims against the stream. As we see the stars, they have a motion of their own, opposite to the motion that they are carried with. So St Paul had a motion of his own, opposite to the course of the world. 'Their end is damnation,' but 'our conversation is in heaven.' A Christian hath his conversation in heaven. While he is on earth, he rules his life by the laws of heaven.* There are always in the visible church some that walk contrary ways, who make 'their belly their god, whose end is damnation.' There were some that were Christians, nay, and teachers of Christians many of them, yet he saith, 'Their end is damnation, their god is their belly.' Carnal Christians say, We have all received the sacrament, &c. Alas! we may all partake of this common privilege, and yet our end may be damnation. St Paul looked on them with a spirit of compassion, 'I tell you weeping.' So it may be with us in our Goshen here. There may be a spirit of castaways in many; and in the abundance of means there may be many dead souls. But St Paul regards not what their course was, for saith he, 'Our conversation is in heaven.'

* We have here, long anticipated, the title of the racy and suggestive book of Rev. William Arnot of Glasgow, 'Laws from Heaven for Life on Earth' (2 vols., 1857-58).—G.

‘From whence we look for the Saviour,’ &c.

That shews why his conversation was in heaven, because his Saviour was in heaven; and therefore his hope was in heaven: ‘Where the treasure is, the heart will be,’ Mat. vi. 21. Having entered into this blessed discourse, he goes on still: ‘Who shall change our vile bodies, and fashion them like his glorious body.’ He brings it in by way of answering an objection. If our conversation be in heaven, why are our bodies yet subject to such afflictions and baseness in this world? It is true they are; but the time shall come that Christ shall change these vile bodies of ours, and ‘fashion them like to his glorious body.’ Ay, but this requires a great deal of power and strength, and we see not how it may be. Therefore, saith he, he shall do it by ‘that almighty power whereby he is able to subdue all things to himself.’ Therefore he shall subdue death, the last enemy. He will not do it perhaps according to thy fancy and conceit, but ‘according to the working whereby he is able to subdue all things to himself.’ We must not regard our weak conceits in great matters, but God’s power. ‘Ye err,’ saith Christ to the Pharisees, ‘not knowing the Scriptures, nor the power of God.’

St Paul then in these words, and in the verse before, sets down three reasons why his course is opposite to the course of wicked men in his time.

1. First, *My city is in heaven, and my conversation is answerable.* I take a contrary course, for I am a citizen of another city.

2. And then another reason is, *his hope and expectation of a Saviour from heaven,* the Lord Jesus. Hope, and faith, which is the ground of hope, carry up the soul where the thing hoped for is. ‘Our conversation is in heaven: we hope for a Saviour from thence.’

3. The third reason is, *from the condition of the body.* However it was now for the present, ‘he shall change our vile body, that it may be like his glorious body.’

‘Who shall change our vile body.’

You see here the apostle, having set himself upon a holy and heavenly meditation, he could not satisfy himself, but goes from point to point, setting down his present holy conversation, grounded upon his future hope of a blessed state to come. ‘Christ shall change our vile body.’ Our bodies are vile, and *our* bodies. Here is the point then, that

The best men’s bodies in this world are vile.

Vile in regard of *the matter whence they are taken*, the earth, from the dust. The fairest body is but well-coloured dust; base and vile from the beginning, from the womb; base in the whole life, base in death; most base after death. They are base, I say, in the beginning.

But especially, *base in our life.* Our bodies are *base in regard of labour.* ‘Man is born to labour’—in this world—‘as the sparks fly upward,’ Job v. 7. God would humble the body of every man with labour; or else those that have not the labour of men here shall have the labour of devils hereafter. The best body of the best saints are condemned to labour.

Vile likewise in regard of *sickness and diseases*, which grow out of the body; so that be it kept never so warm and tenderly, yet as the worms grow out of the very wood, and consumes the wood that breeds it, so diseases grow out of and come from the body. There is a fight and conflict between moisture and heat, till the one prey upon the other and consume it. In regard of sickness therefore they are vile bodies.

In regard likewise of *disposing the soul the worst way*; for take all tempers of the body, they incline the soul to some sin or other, to some ill disposi-

tion or other. *Choler* inclines it to intemperate anger, *melancholy* to distrust and darkness of spirit. The *sanguine* inclines it to liberty and looseness, &c., *phlegm* to deadness and dulness of spirit. So our base bodies make the soul dull. It becomes an unfit instrument, whereby the soul cannot work as it would; an unfit house. The body is oftentimes a dark house; sometimes a house that drops in with moist diseases; a house that lets in water, and so consumes it to rottenness. Sometimes it is a house fired by hot diseases. It is thus indisposed, and therefore a vile body.

A vile body likewise, that when it is thus indisposed, *there is no comfort in the earth that can comfort it*; for all the foundation of comfort in this world is the health of this poor body. A kingdom, nay, all the kingdoms in the world, will not comfort a man if his body be not in tune; and, alas, how soon is this body out of tune! An instrument that hath many strings is soon subject to be out of tune,* and there are many strings in the body. How many turnings, how many instruments, doth the soul use! If any be out of tune, the music is hindered. It becomes an unfit instrument. In this regard it is a vile body.

In regard likewise *of the necessities of nature*, this body is vile in this world. I speak not of what comes from the body, in which respect it is base and vile. But how many things doth this vile body stand in need of! Man, in that respect, is the basest creature in the world. He is beholden to the worms; he is beholden to nature to feed him in health, and in sickness the body needs patching up and piecing by this creature and by that. So it is a vile body in regard of the necessities of it, in health, in sickness, in youth, in age. It is vile in life. I need not stand on this.

It is more *vile in death*. In the hour of death, then it is base and vile indeed. Can we endure the sight of our dearest friends? How noisome is their presence after death! And the most exquisite temper† is the most vile and noisome of all. Those that are most delicately fed, and most beautifully faced, are most offensive; and this is the condition of all. That head that wore a crown, those hands that swayed a sceptre, those brains and that understanding that ruled many kingdoms, all are subject to death, yea, and to baseness after death, as well as those that are poorer. And then they are vile bodies, because they are subject to all manner of deaths. The bodies of God's saints have been cast out to the fowls of the air. The poor martyrs, how many ways have they tasted of death! These bodies are subject to all manner of deaths, to variety of deaths; therefore they are vile bodies.

And then they are *vile after death*. As we were taken out of dust at the first, so we return to dust again; and if these bodies be not transformed to be like the glorious body of Christ, they are most vile of all. The spirit of despair, the spirit of anger, that is in reprobate persons, how doth it disfigure their faces! One may see their shame, their grief, their despair in their very looks. So their bodies are most vile and dishonourable. But I speak of God's children. I say here in this world, in regard that they come of parents that are miserable and sinful, 'Man that is born of a woman hath but a short time to live, and is full of misery,' Job. xiv. 1; man that is born of a woman, of a weak, miserable, sinful woman. In

* "Strange that an harp of thousand strings
Should keep in tune so long."—*Cowper*.—G.

† That is, 'attemper'd' body.—G.

this respect it is a vile body. And in all passages of our life, in respect of labour, and pain, and sicknesses, and diseases, and likewise for indisposing the soul, that it is an instrument to ill. And in death itself more vile than in life; and after death most of all vile. So you see they are vile bodies every way. To make some use of this.

Use 1. If this be so, considering what the condition of our body is here, *let this abate the pride of the greatest.* Let them consider, when they look upon their gay apparel, what doth these garments hide? When great magistrates and others have their purple on, let them consider, what doth this glorious garment cover? Nothing but dust; a vile body. Why should we be proud then of our bodies, or of any ornament of our body, seeing it is a vile body?

Use 2. Again, If our bodies be vile and base, *why should we spend the strength of our souls in searching to satisfy the lusts of so vile a body,* and so make our souls nothing else almost but stewards to prowl how to content, how to clothe, and how to feed this body? As it is the study of many idle vain persons, almost all the day long, to give contentment to the craving lusts of this vile body; they make even an idol of this poor base piece of flesh, and sacrifice the best of their thoughts, and the best of their studies and endeavours and labours, to the contentment of it. Certainly this is forgotten which the apostle saith here, 'It is a vile and base body.'

Use 3. Again, Is our body a vile body, a base body, as we have it here? Then *let us not make it more vile by intemperate courses, as wicked persons do.* They dishonour their bodies. They are vile indeed, make the best of them we can, and they will end in dust; but we ought not sinfully to make them more vile and base, as many wretched persons do by their loose and licentious courses of life.

Use 4. Again, If our bodies be vile, base bodies, while we live here, *let us not offend God for anything to gratify our vile bodies.* Let us do as Joseph did, when his mistress tempted him; he left his garment behind him rather. So when we are tempted to any sin, let us rather leave our garments behind us, let us leave our bodies. They are but vile bodies, let us be stripped of them, rather than offend God. It is pitiful to consider how this vile body, as vile as it is, and shall be in death, how it tyranniseth over the poor soul, and how men wound their souls for their bodies. How many are there that justify errors that they condemn in their hearts, to live a lazy, idle, a full, a plentiful life. And how many do condemn those things, those courses, and those truths, to please others, and to live a large and idle life—which they justify in their very souls—and all to please the flesh? It is but a bad counsellor, a bad solicitor I say, it tyranniseth over the poor soul. Let us not offend God or conscience, to break the peace of it for anything, to gratify this vile flesh. This I thought good to touch concerning that.

'Who shall change our vile bodies.'

'Change.' The action that Christ shall exercise about them is 'change.' Christ will 'change' our vile bodies. They are vile now. They shall not be always so; but Christ will 'change' our vile bodies. He will not give us other bodies for them, but he will change them in regard of quality. For even as the great world was the same after the flood as it was before the flood, and shall be when it is consumed by fire, it shall be a new world for quality, but the same for substance; so this body of ours, it shall be the same after the resurrection for substance that it is now. It shall be altered for quality, it shall not be changed for substance. Therefore he

shall 'change,' he shall not abolish our vile bodies. This is the action that our blessed Saviour will exercise upon these vile bodies ; they shall be changed. Man is the most changeable creature in the world, for soul and for body too.

Take him in his soul, how many states is he in ? There is first the state of nature in perfection ; and then the state of corruption in original sin ; and then the state of grace in the new creature ; and then the state of glory. So likewise he is changeable in his body. He was first taken out of the dust. Out of the dust God made this glorious creature of man's body. He is a painful creature, in labour, in sickness ; and then from strength he is changed to old age ; and from thence to death, and dust ; and from dust then he is changed again to a more glorious estate than ever he was in. The body is made like the glorious body of Christ. He is changeable in soul and in body.

But this is our comfort, we shall change for the best. All the changes of our body serve for the last change ; after which, there shall never be any more change. When they are changed once to be glorious, they shall be for ever glorious. A blessed change, a blessed estate of a Christian ; all his changes tend to a state that shall never change. For after these bodies are once changed from base to be glorious, they shall be for ever glorious.

'Who.' The person that shall change them is Christ : '*who* shall change our vile bodies.' In the person, we may consider the object and the action. Christ shall change our vile bodies. He that made us will make us again. He that is the image of God will refine us. He will renew us in body and soul to be like God, to be like himself ; and he that changeth our souls in this world, will change our bodies in the world to come. His first coming was to change our souls, to deliver them from the bondage of Satan. His second coming shall be to deliver our bodies from the bondage of corruption, that is, the day of 'the redemption of our bodies,' as the apostle calls it, Rom. viii. 23. So it is he that shall change. But of this I shall speak more afterward.

What is the pattern according to which this body shall be changed, by this author of it, Christ Jesus ? His own body. 'He shall change our vile bodies,

'That it may be made like, or fashioned like, his glorious body.'

He is both the cause and the pattern ; the efficient and the exemplary cause. He is the pattern. Our bodies shall be like his glorious body, even as our souls are like Christ's soul. For this is certain. We are renewed in grace, not to the image of the first Adam, but to the image of the second Adam. We are conformed in soul to the image of Christ in holiness and righteousness. So likewise in the body, we shall be conformable to the body of Christ, 'the second Adam.' As we bare the image of the first Adam in our first creation, so we must bear the image of the second in our restoration, at the day of the resurrection. The glorious body of Christ is the pattern of this transmutation and change.

But we must understand this, as I said, in regard of quality, and not in regard of equality : our body shall be like his glorious body, not equal to his glorious body. There must be a reservation therefore of difference in heaven, between the head and the members, the husband and the spouse. Our bodies shall be like his glorious body, not equal to it. To our capacity we shall have full satisfaction and contentment for body and soul too ; and they shall have security to be in that estate for ever. Therefore, though there be a difference of glory, yet that difference is no prejudice to the glory

we shall have. We shall have that that is fit for us. 'Our body shall be made like unto his glorious body.' Christ is our pattern.

Whence we see this point of divinity clear to us, that

Whatsoever is in us, both for soul and body (but here we speak of the body), whatsoever excellency is in us, it is at the second hand.

It is first in our head, first in Christ, and then in us. He is first the Son of God by nature. We are the sons of God by adoption. He is the predestinated Son of God to save us, to be our head. We are predestinate to be his members. He is the Son of God's love; we are beloved in him. He is full of grace: 'Of his fulness we receive grace for grace,' John i. 16. He rose and we shall rise, because he rose first. He ascended into heaven; by virtue of his ascension we shall ascend into heaven too. He sits at the right hand of God in glory, and by virtue of his sitting we sit there together with him in heavenly places. Whatsoever is graciously or gloriously good that is in us, it is first in our blessed and glorious Saviour.

Therefore *let us look to him, and be thankful to God for him.* When we thank God for ourselves, let us thank God first for giving Christ, who is the pattern to whom we are conformed. Let us give thanks for him, as St Peter doth, 'Blessed be God, the Father of our Lord Jesus Christ,' 1 Peter i. 3. If he had not been his Father, he had not been ours. We cannot stand before God of ourselves, but in one that is perfect in himself, God-man. Therefore when we bless God for grace and glory that belongs to us, let us bless him for giving Christ, that in him we are happy. He conforms us in grace here and in glory hereafter, in body and soul, to our glorious Saviour.

And as it is a ground of thankfulness to God for Christ, so it yields us *a rule for meditation.* When we would think of anything in ourselves, let us go to our head, to Christ, in whom we have all we have and that we hope to have. 'Of his fulness we receive, not only grace for grace,' but glory for glory. Of all the glory he hath, we have answerable to him; and surely it is a transforming meditation to think of Christ's glory, and to see ourselves in him; to think of grace in Christ, and of our interest in grace in him. We must not think of him as an abstracted head severed from us, but think of his glory, and our glory in him and by him. He is glorious, and we shall be glorious likewise.

Again, You see here that howsoever our bodies are vile for the present, yet they shall not be so for ever. They shall be 'glorious bodies,' like to Christ's body. The point then is that,

As Christ is the pattern of the glory of our body, so our body undoubtedly shall be glorious as his body is.

This vile body shall be glorious, even like Christ's glorious body. I need not stand to prove it. I proved it before. What should this afford us? Then let us use them to a glorious end; let us not use these base bodies to base purposes. Let every member of this vile body, while we live here, be a weapon of a sanctified soul; a weapon of righteousness ready to do good. Let us put honour upon these bodies that shall be thus honoured; let us use them for honourable purposes. Let us lift up our eyes to heaven; let us reach forth our hands to good works. Let our feet that have carried us to ill heretofore, carry us to the service of God; for these very vile bodies shall be glorious bodies. The very same eyes that have been lift up to God in prayer; those very hands that now are instruments of good works; those very knees that are humbled to God in prayer; and those feet that have carried us to holy exercises; and those spirits that are wasted and

spent in holy meditation : even these, this vile body that is thus holly used, shall be a glorious body. Therefore let us use it answerably.

And labour to lay it down with honour in the dust, to leave it with a good report to the world, considering it shall be so glorious afterward. Do those think of this that use their bodies for base purposes ? whose eyes are full of adultery, whose hands are full of rapine, whose feet carry them to base places where they defile themselves, whose bodies every member is a weapon and instrument of sinning against God ? How can these dare to think of that glorious day, wherein our vile bodies shall be made like the glorious body of Christ ? Can they hope that those hands and those feet of that body shall be made glorious that have been defiled, that have been instruments to make others likewise sin ? Can such a body look for glory ? Let us not deceive ourselves. This vile body indeed shall be a glorious body. Ay, but it must be used accordingly, unless we have a presumptuous hope.

This body shall be glorious ; this very vile body, ' this corruptible shall put on incorruption,' the same body, as the apostle saith, 1 Cor. xv. 54. I believe the resurrection of this body, as we say in the creed. St Paul pointed to his own body : this body, ' this mortal shall put on immortality.'

If this body shall be glorious, how base soever it be in this world, then again *let us honour poor Christians*, though we see them vile and base, and honour aged Christians and deformed. Alas ! look not on them as they are, but as they shall be ; as they are in the decree of Christ, and as they shall be ere long by the power of Christ. He will make them like his glorious body. Let us not despise weak or old or deformed persons. These vile bodies shall be glorious. Those that died in martyrdom, whose bodies were cast into the fire and cast to wild beasts, &c., they shall be glorious bodies. The Emperor Constantine would kiss the very holes of the eyes of those that had their eyes pulled out, that had been martyred (*a*) ; so even our vile bodies, when they are used in the service of God in suffering, they shall be glorious bodies. Let us honour our bodies, or theirs that suffer for Christ. St Paul made it his plea, and a ground of his confidence, because his body was vile for Christ. ' I Paul, a prisoner of Jesus Christ, and I bear in my body the marks of the Lord Jesus, the dying of Christ, that the life of Christ might be made manifest,' 2 Cor. iv. 10, and Gal. vi. 17. He carried Christ's marks in his body, making this an argument of respect, that he was a prisoner. So when any are abased for Christ's sake, let us think these are such as shall have glorious bodies, however they are esteemed of the world. But to enlarge the point a little further. These bodies shall be made like the body of Christ.

Quest. Wherein shall this glory of our bodies consist ?

Ans. Especially in these six endowments. Our bodies be now vile *and perhaps imperfect*. They want a member, a sense, or a limb. Our bodies then shall be perfect, even as Christ's body is. Those martyrs that have been dismembered shall then have perfect bodies. Let us not be afraid to lose a limb or a joint for Christ or a good cause. If our bodies be made vile for Christ, they shall be made perfect afterward.

Then again, our bodies then shall be *beautiful*. Adam in his innocency had such a beauty in his body that the very creatures revered him. He was awful to the very creatures. So the body of our blessed Saviour, now in heaven, is wondrous beautiful ; and so shall our bodies be, how deformed soever they be now. Let us not stand, therefore, upon any present

deformity of our bodies now with years, or sickness, or other means. They shall not always be so. We shall have beautiful bodies.

Nay more than so, the third endowment is, we shall have *glorious bodies*. As we see Christ in the mount when he was transfigured, and Moses and Elias were with him, his body was glorious. They could hardly behold him. And Christ, in Rev. i. 16, he appears 'as the sun in his full strength.' His body is wondrous glorious now in heaven, and so he is represented there. If the very representation of him while he was upon earth was so glorious in the mount, what is it in heaven? St Paul could not endure the light that shined to him, Acts ix. 3, *seq.* So shall our bodies be like the glorious body of Christ.

What a glorious time will it be when the glorious body of Christ shall appear, and all the saints shall appear in glory! what a reflection of beauty and glory will there be, one shining upon another, when Christ shall come 'to be glorious in his saints!' Oh, the glory of the body of God's children, it shall put down all created glory. All the glory of the sun and moon, and all the glory of these inferior bodies, are nothing to the glory of the body of a Christian that doth abase his body here for Christ and the church's sake. You see, then, these bodies shall be perfect, and beautiful, and glorious bodies in regard of the lustre of them.

And likewise, in the fourth place, they shall be *immortal bodies*—bodies that shall never die, unchangeable bodies. There shall be no alteration, no death, no sickness. 'All tears shall be wiped from our eyes,' Rev. vii. 17. They shall be immortal bodies, that shall never die; as St Peter saith, 'We shall have an inheritance undefiled, immortal,' &c., 1 Peter i. 4. This is clear: therefore I will not stand in the enlarging of it.

In the next place, Our bodies shall be *powerful and vigorous*. Now they are weak, as St Paul saith, 1 Cor. xv. 43. Our bodies are 'sown in weakness,' but then they shall be able to ascend and descend. They shall be strong, even as the body of Christ. We shall have strong bodies; as all imperfections, so all weakness shall be taken away.

In the sixth place, They shall be *spiritual* bodies; that is, they shall not stand in need of meat, and drink, and sleep, and refreshings as now they do, but Christ will be all in all to them. He will be instead of meat, and drink, and clothes. Yea, and instead of the ordinances that we stand in need of here, the word and sacraments, he will be all in all. And our bodies shall be spiritual in another regard, because they shall be subject to the spirit. Whereas now, our very spirits are flesh, because the flesh rules and tyranniseth over them, so our souls follow our bodies. The soul of a carnal man is flesh, but then our flesh, our bodies, shall be spiritual. Not that they shall be turned into spirits, that is not the meaning, but spiritual bodies, obedient and obsequious to the very guidance of the soul, to a sanctified and glorious soul. These shall be the endowments of our bodies. They shall be perfect bodies; beautiful, glorious, shining bodies; immortal, unchangeable bodies; powerful, strong, and vigorous bodies, ready to move from place to place; and spiritual bodies. They shall stand in need of no other help, and they shall be obedient altogether to the spirit. You see now how these vile bodies draw away our souls. Then all imperfections shall be taken away. We shall have purged bodies and purged souls. Thus you see wherein the glory of the body shall consist.

Let us therefore often seriously think of these things; and let me renew my former exhortation: let us be content to make our bodies here vile for

Christ's sake, that they may be thus glorious. Let us abase them in labour and pains in our calling; in suffering, we do no more than he did for us first. Was not his body first vile and then glorious? And do we think that our bodies must not be vile before they be glorious? Not only vile whether we will or no, but we must willingly make them vile. We must be willing to be disgraced for Christ's sake, to carry his death about us, to 'die daily' in the resolution of our souls. How was he abased before he was glorious! He took on him our bodies at the worst, not in the perfection as it was created, but he took the body of man now fallen. Again, what pains did he take in this body! And how was he disgraced in this body! That sacred face was spit upon; those blessed hands and feet were nailed to the cross; that blessed head, that is revered of the angels, it was crowned with thorns. How was his body every way, in all the parts of it, abased and made vile for us! He neglected his refreshings for us: it was 'meat and drink' to him to do good. If he became vile for us, if he abased his body for us, certainly we should be ashamed if we be not content that our bodies should be made vile for him, that afterwards they may be made like his glorious body. Away with these nice Christians that are afraid of the wind blowing on them or the sun shining upon them, that are afraid to do anything or to suffer anything, and so in sparing their bodies destroy both body and soul. Consider, whoever thou art, this is not a life for thy body. This present life is a life for the soul. We come now to have the image of God in our souls in this life especially, and to have in our souls the life of grace here, but the life and happiness of our body is for this second coming of Christ, the glory of the body. This life is not a time for the body. Do what we can, it will be a vile body: cherish it, set it out how thou canst, those painted sepulchres that would out-face age and out-face death, and by colours and complexions, &c., hide those furrows that age makes in the face, they are but vile; and age and death will be too good for them; to dust they will. Why should we regard our bodies? This life is not for them though we be dainty of them. Let us use this body here so as it may be glorious in the world to come. We should suffer our souls to rule our bodies, and to do all here, that both body and soul may be glorious after. For indeed all that the body hath here it is beholding to the soul for. Why, therefore, should it not be an instrument for the soul in holy things? Doth not the soul quicken it? Hath it not its beauty from the soul? When the soul is gone out of the body, where is the life? Where is the beauty? Where is anything? The body is a loathsome carcase. Now, therefore, while the soul is in this body, look to the soul especially, that when the soul shall go to heaven, the soul be mindful of, and speak a good word for, the body, as Pharaoh's butler did for Joseph; that the soul there may think of the body, that it may think of the pains, of the suffering; as the soul doth, it hath an appetite in heaven, a desire to be joined again to the body which it useth to labour in, to pray to God in, which it used to fast in, which it used as an instrument to good actions. Let us use it so here that the soul may desire to meet it again, that Christ at that day may bring body and soul together to be glorious for ever.

'That it may be fashioned like unto his glorious body.'

We see here, then, that the best is to come. The best change, after which there shall be no change, is to come. The weakest is the first, and the second is better. The second Adam is better than the first; and the second life shall be better than the first. Our bodies, as they shall be

glorious, shall be better than they were in the first creation. They shall be glorious bodies, like unto Christ's. Oh, the comfort of a Christian! There is nothing that is behind, nothing to come, but it is for the better. There shall be a change, but it shall be a change for the better. A Christian is a person full of hope. He is under a glorious hope, under a hope of glory of soul and body. He is always under hope, the 'hope of glory.' Therefore 'he joys under this hope,' Rom. v. 2.

'That it may be fashioned like unto his glorious body.'

Quest. But how shall any Christian know that his body shall be like to the glorious body of Christ?

Ans. 1. I answer, He may know it from this: The change of a Christian *begins in his soul.* Christ begins the change of our souls to be like his: full of love and obedience to God; full of pity and compassion to men; full of industry to do good. Our souls will be like Christ's soul. First look to thy soul, what stamp that bears. Is there the image of Christ on thy soul? Certainly he that hath transformed this soul to be gracious, he will transform the body to be glorious, like his glorious body. Look to thy soul then. If thou art the child of God by adoption, if thou hast the spirit of adoption and grace, and findest peace of conscience and joy in the Holy Ghost, thou mayest know thou shalt have the adoption of thy body. Thou hast the first adoption in thy soul; thou art the child of God: know that thou shalt have the second adoption, spoken of Rom. viii. 23, 'We wait for the adoption of our bodies.' If thou partake of 'the first resurrection,' that thy soul is raised from sin, thou shalt partake of the second resurrection at the day of judgment.

For Christ is a perfect Saviour. He saves not only the soul, but the body. Though he begin with the soul, he ends with the body. He took our bodies as well as our souls; and he will glorify our bodies as well as our souls. And if we find the work of grace a 'spirit of glory' in our souls, undoubtedly we may know that our bodies shall be glorious.

Ans. 2. Again, Thou mayest know that thou shalt partake of this glorious estate, that thy body shall be like the glorious body of Christ, *by the use that this body is put to.* How dost thou use this vile body for the time thou livest now? Dost thou use it to the base services of sin? Dost thou beat thy brain, and thy breast, and thy spirits? Dost thou take up thy time and all to provide for the flesh? Whither doth thy feet carry thee? What dost thou meddle with in the world? Are all thy members weapons of an unsanctified soul to offend God, and to 'fight against thy soul?' 1 Pet. ii. 11; to cherish lusts that fight against thy soul and against thy Maker and Redeemer? Then know this, that thou hast no hope of glory: 'He that hath this hope purgeth himself, and is pure as he is pure,' 1 John iii. 3. This hope, where it is found, it is a purging, a cleansing hope; and all the members of the body will be used to a sanctified purpose. A man will not sacrilegiously use those members that are dedicated to Christ; that are temples of the Holy Ghost; that are fellow-heirs, as St Peter saith, concerning the wife and the husband, 1 Pet. iii. 7. The body is a fellow-heir with the soul, of glory. He will not use it to the base services of sin. He that shall have a glorious body will esteem so of it here. What! shall I use the temple of the Holy Ghost? That that is a fellow-heir of heaven with my soul! that is the spouse of Christ, a member of Christ, as well as my soul! Shall I use it to these and these base services? It cannot be. If a man have the new nature in him, he cannot. It will not suffer him to sin in this manner. He cannot prostitute his body to base services.

Those that do so, how can they hope that their bodies should be glorious, like unto Christ's?

St Paul gives three evidences in one place, to know our interest in this glory of our bodies, in 2 Cor. v. 1. Saith he, 'We know that when this earthly house or tabernacle shall be dissolved, we have a building,' &c. We know we have a glorious building, a double building, heaven and our bodies. We have two glorious houses. Heaven and these bodies shall be a glorious house. But how do we know this?

Saith he, in the second verse, 'We groan earnestly, desiring to be clothed upon.' There is a wondrous desire after this clothing, Rom. viii. 23: 'The creature groaneth, much more we that have the first fruits of the Spirit.' There will be a sighing for this glory, a waiting for the blessed coming of Christ; for Christ to redeem soul and body perfectly. That is the first sign, a desire and groaning earnestly.

In the fourth verse there is another evidence, 'He that hath wrought us for the same things is God.' He that hath wrought us for the blessed estate to come is God. So, whosoever hopes for a house in heaven, when this tabernacle is dissolved, he is 'wrought' for it, that is, he is a new creature for it. God hath wrought his soul and body for it. God fits our souls here to possess a glorious body after; and he will fit the body for a glorious soul. So both shall be glorious; a glorious soul and a glorious body. He hath 'wrought us' for the same. If a man therefore find the beginning of the new creature, that it is begun to be wrought in him, he may know that he shall partake of this glory of the body, because he is 'wrought' for it.

The third is, 'Who hath also given us the earnest of the Spirit.' Whosoever finds in them the Spirit of God, sanctifying their souls and bodies, stirring them up to holy duties, guiding, and leading, and moving them to holy actions, they may, from the sanctifying Spirit that is an earnest to them, know what shall become of their bodies: 'He hath given us the earnest of the Spirit.'

To confirm this, there is an excellent place in Rom. viii. 10, 'If any man have not the Spirit of Christ, he is none of his.' 'If Christ be in you, the body is dead,' &c. It is a vile body: it is as good as dead; it hath the sentence of death already. It is dead, in regard it is sentenced to death for sin, as a malefactor that hath his sentence. 'But the Spirit is life in regard of righteousness.' What then? If the sanctifying Spirit of Christ dwell in you, 'he that raised Jesus from the dead shall also quicken your mortal bodies.' The same Spirit that sanctifies these souls of ours, and quickens them to holy duties, the same Spirit shall raise our bodies. As the same Spirit that sanctified the blessed mass of the body of Christ that he carried, and raised his body, the same Spirit that sanctifies our souls shall raise our bodies. The Spirit of God, when he hath begun to sanctify us, he never leaves us. He goes along in all changes, in life, in death, to the grave, as God said to Jacob, 'I will be with thee there,' Gen. xxxii. 28, *seq.* The Spirit of God he will mould our dead bodies, and make them like the glorious body of Christ. The Spirit of God never leaves our souls or bodies. Therefore, if we find the earnest of the Spirit, if we find the work of the Spirit, or the comfort of the Spirit, which is the term the Scripture gives, 'joy in the Holy Ghost, and peace of conscience,' together with the Spirit sanctifying us, especially in the time of trouble, when God sees his children have most need, they have the earnest of the Spirit, the beginnings of grace and joy, the beginnings of heaven upon earth. By

this they may know, as the first fruit is, so likewise is the harvest ; as the earnest is, even so is the bargain ; as we have it now in our souls, so we shall also have it in our bodies and souls hereafter. These three grounds St Paul hath, why his hope of heaven was a good hope. We groan for it, and we are wrought for it, we are fitted for it. There is no man can hope to be glorious in his body, but his soul must be fitted for it. It must be a fit jewel for so glorious a casket, a fit inhabitant for so glorious a temple as the body shall be. The body shall be fitted for the soul, and the soul for the body : they are 'wrought' for it. And then he hath given us 'the earnest of the Spirit.' What need I quote further evidences, the Scripture being thus pregnant ?

I beseech you, often consider your desires, whether you be content to live here alway or no, to satisfy the vile lusts of your body ; or whether you desire 'to be dissolved and to be with Christ,' when you have done the work that God sent you for into the world. If we be content to abase ourselves for God here, who hath provided so much glory for us hereafter, and when the time comes, we can desire to be dissolved and to be with Christ, it is a good sign,—if we have the beginnings of the new creature, 'ye are wrought for it'—that our souls are fitted for a glorious body. We have 'the earnest of the Spirit,' the same Spirit that sanctifieth our souls, and that quickens our souls with joy and peace, the same Spirit shall raise our bodies. Comfort yourselves, you that are Christians, though you be weak, with this, that if you have but the earnest of the Spirit, undoubtedly you shall have a glorious house, instead of this tabernacle of dust.

Christ 'will change these vile bodies, that they shall be fashioned like his glorious body.' I beseech you, therefore, oft think of this ; think of the time to come, comfort yourselves with things to come. In 1 Thes. iv. 18, St Paul would have us talk one to another often of this. This should be the matter of our conference : not only the state of the church, and our own estate here, but how it shall be with us when we are gone hence ; how it shall be with us world without end hereafter. We should confer and speak, and oft meditate and think of these things.

What can be grievous,—what can be over-burdensome to that soul that knows it hath the pledge and earnest of glory hereafter ? How doth it quicken the soul to any endeavour, when once we know that howsoever we abase ourselves here, yet we shall have glorious bodies hereafter ! It will quicken us to any endeavour, to anything for Christ. Therefore let us oft think of our estate to come : let us set our thoughts forward to the time to come ; let faith make the times to come present, and that will make us heavenly-minded. What made St Paul converse as if he were in heaven ? Faith made the estate to come present ; and hope, which is grounded on faith, it looks to Christ's coming to change our vile bodies. So faith and hope they make the soul look upward, they make it heavenly-minded.

Our souls are dull, and our bodies are dull in this world, but as iron, if it be touched with a loadstone, up it will ; so if we get faith and hope to look forward, what shall be done to us for the time to come ! The Spirit of faith and hope, if it touch the soul, will carry our dull bodies and our dead souls upward.

Therefore let us cherish our faith and hope by often meditation of the blessed estate to come, and think of these two things, of the excellent estate of our bodies and souls then. For if our bodies shall then be glorious like the body of Christ, our souls much more ; the inhabitant, which is the special part, the soul shall be much more glorious. Let us think oft

of this glory as it is described in the word. It transcends our thoughts. We cannot think high enough of it, and our interest and assurance of it. And daily search ourselves, whether our hope be good or no, that we have found evidence that our title is good to glory. Let us examine ourselves by those signs I named before. Where are our desires? What work hath the Spirit of God in us? How do we use these bodies of ours? As we use them now, we must look they shall be used hereafter. Let our tongues be our glory now, and they shall be glorious tongues afterward to praise God in heaven. Their bodies that have been glorious here shall be glorious in heaven. We may read our estate to come by what we are here. Those that carry themselves basely, and filthily, and dishonourably here, we may know what will become of them hereafter. Let us oft think of the estate to come, and of our interest in it; and both these together, the excellency of the estate, and our interest in it, without deceiving of our souls, what life will it put into all our carriage! What will be grievous to us in this world when our souls are thus settled? Oh, let us spend a few days fruitfully and painfully here amongst men, and do all the good we can; and use these bodies of ours to all the happy and blessed services we can! Why? We shall have glory more than we can imagine.

Let it comfort us in the hour of death, what death soever we die, or are designed to. Now you know the sickness is abroad; and alas! those bodies especially are vile bodies that are under the visitation: so that their dearest friends dare not come near them. Yet let this comfort us. They are vile bodies for a time. Put ease we die the death that may hinder the comforts of this life. Those that die in much honour and pomp, and have their bodies embalmed, do all what they can with the body, it will come to dust and rottenness. It will be vile in death, or after death, at one time or other; and those that die never so vile and violent a death for God's sake, those that die of this base death, that they are deprived of much comfort, yet let it comfort them, Christ will transform their vile bodies to be glorious.

They talk much of the philosopher's stone, that it will change metals into gold. Here is the true stone that will change our vile bodies to be glorious. Let us die never so base or violent a death. Let us comfort ourselves in our own death, if it be thus with us, and in the death of our friends; these vile bodies, when they are most vile in death, they shall be made like the glorious body of Christ. Let us oft think of these things.

NOTE.

(a) P. 167. 'The Emperor Constantine would kiss the very holes of the eyes of those that had their eyes pulled out, that had been martyred.' Cf. Memoir of Constantine, with valuable references, in Dr Smith's Dictionary of Biography and Mythology, *sub voce*. G.