

## THE GENERAL RESURRECTION.\*

---

*Jesus saith to her, Thy brother shall rise again. Martha saith unto him, I know that my brother shall rise again in the resurrection at the last day.*  
—JOHN XI. 23, 24.

HAVING formerly spoken of the communion of saints,† now we come to speak of the other two blessings and benefits which the Lord doth give and grant to the church in the life to come. The one whereof is, ‘the raising of our bodies at the last day,’ the other, ‘life everlasting;’ which be the blessings he hath reserved till the day of judgment, wherewith he closes up and makes an end of all, and yet not a final end with them, because they shall have no end, for the Lord will bestow eternal happiness on them; which day, though to some it shall prove a doleful day, yet it shall be joyful to the church of God, even a day that they have many a time looked for and desired.

In handling whereof, we are first to consider the order of God’s distribution, who giveth us first the blessings and the benefits of this life, and then those of eternal life. Now that which is the order of God’s distribution, must be the order in our intention.‡ We must labour to have communion with the saints here in this life, to have our sins pardoned, and then the Lord will raise up our bodies at the last day, and give us life everlasting; which, if we omit, we can have no hope to rise to everlasting life, but to perpetual shame and contempt. Therefore we must labour to entertain the communion of saints here. It is said, Rev. xx. 6, ‘Blessed and holy is he that hath his part in the first resurrection, for on such the second death shall have no power.’ Thus he is a blessed man that in this life rises out of his corruptions and sins, for on such a one ‘the second death hath no power,’ otherwise one must be held captive of the second death: for if one make a bargain, and giveth somewhat in hand, having

\* ‘The General Resurrection’ forms No. 21 of the original edition of ‘The Saint’s Cordials’ of 1629. It was not given in the after editions. Its separate title-page is as follows:—‘The Generall Resvrrrection.’ In One Sermon. Declaring, The manner, time, and certainty of our Resurrection. In what estate our Bodies shall rise againe. Wherein the glory and excellency of the Saints shall consist after the Resurrection, shewed in sundry particulars. Together with the deplorable estate of the wicked in that day, &c. Prælucendo pereo. Vprightnes hath boldnes. London, printed in the yeare 1629.’—G.

† See general Index, *sub voce*, also textual Index.—G.

‡ That is, = striving, intentness.—G.

received earnest, he looks for the bargain; even so the Lord hath made a bargain with us, to give us heaven and happiness, whereof, if he give us earnest in this life, the communion of saints, and the forgiveness of sins, then we may look to have our bodies raised to life everlasting: otherwise raised unto the second death.

Now in this great point of faith we are to consider divers particulars: the first whereof is,

*Point 1. That we believe, although we shall be laid into the grave, and dissolved into dust, yet one day we shall rise again by the power of Christ, and by virtue of his resurrection.* This is the proper faith of a Christian only; for heathens believe that they shall die and turn to dust. The Christian goes further, and believes to rise again; which is clear and manifest, both

1. By Scripture, and 2. by reason.

1. First we will prove it by Scripture, John v. 28, where Christ having spoken of that great work of raising up dead souls from the grave of sin to the life of grace, by his quickening and powerful word in the ministry; lest it should seem strange unto them, fetches a comparison from the resurrection of the body to life everlasting. 'Marvel not at this, for the hour is coming, in 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 condemnation.' So Dan. xii. 2, 'And many of them who sleep in the dust shall awake, some to everlasting life, and some to shame and perpetual contempt.' So 1 Cor. xv. 19, St Paul says, 'If in this life only we have hope in Christ, we are of all men the most miserable;' and then adds, ver. 21, a strong reason, 'For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order,' &c. And Acts xvii. 31, he shews why all men are commanded to repent, everywhere: 'Because,' saith he, 'he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' In another place he says, Acts xxiv. 15, making it the issue of his believing of all things in the law and prophets, 'And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.' Christ's threatenings to Chorazin and Bethsaida, Mat. xi. 22, shew that there shall be a day of judgment: so he threatens, Mat. xii. 36, 'But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.' And he proves the resurrection from an instance of Abraham, Isaac, and Jacob, he being their God, 'who is not a God of the dead, but the living,' Mat. xxii. 32, which also made the prophet Isaiah comfort the people: Isa. xxvi. 19—in that desperate estate of theirs, wherein they appeared as dead men without hope of recovery—from the similitude of the resurrection, 'Thy dead men shall live, together with my body shall they rise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' Many other strong proofs there are, both direct and by similitudes, besides the proof thereof in Christ, Enoch, Elias, and others. But I will pass them over, and end only with that one of St John's vision, Rev. xx. 12, 'And I saw the dead, both small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the

dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.' And, therefore, seeing all things are come to pass which the Scripture hath foretold, and shall come; and seeing God is true, faithful, and almighty in power to do whatsoever he will: we may then also be sure of this, that God will raise again the dead at the last day.

Secondly, Thus much is proved by reasons of divers sorts, five in number.

1. From the power of God. 2. From the justice of God. 3. From the mercy of God. 4. From the end of Christ's coming. 5. From the resurrection of Christ.

(1.) [*Power of God.*] For the first Tertullian says well, 'It was a harder matter for God to make a man, being nothing, out of the dust of the earth, than now, being something, to raise him up and repair him again' (a). And he who spake the word, and made this great frame of heaven and earth, is able also, by his power, to raise up the dead at the resurrection; which made Christ, in that disputation with the Sadducees, Mat. xxii. 29, reprove their ignorance in this point: 'Ye do err, not knowing the Scriptures, nor the power of God.' Now of this, when we are once soundly convinced, then we can believe, and say with Job, 'I know thou canst do everything, that no thought can be withholden from thee; who is he that hideth counsel without knowledge?' &c., Job xlii. 3.

(2.) The second is drawn from his *justice*; for it is agreeable with his justice, that those who have been partakers in good and evil actions should participate in suitable rewards and punishments; but the bodies of men are partners in good and evil actions with the soul; therefore the Lord will raise up both, to reward and punish them, according as they have done good or evil. Tertullian saith, 'We must not think that God is slothful or unjust; 1, We may not think that God is unjust to reward the soul and destroy the body, or punish the one, and not the other; but he will raise up both, to reward both together, according to their sufferings and misdeeds. Again, we must not think him slothful, that he will not take pains to raise up dead bodies; no; he is indefatigable, not subject to any weariness. It is but for him to speak the word, think the thought, will it to be, and all shall be done,' (b). So, in regard of his justice, the body must rise also.

(3.) The third is drawn from the *mercy of God*, which is infinitely more in him than in us, extending itself in a large measure unto all. Now this mercy is in men, that, if they could raise all the dead bodies of their friends, they would do it. But the mercy of God being infinitely more than all our compassion can be, extends therefore itself to all the souls and bodies of men, to raise them up again, and perpetuate them; wherein, if the wicked had not forsaken their own mercy, they might have had joy and comfort with the rest. For this cause Christ tells us, Mat. xxii. 32, 'that he is the God of Abraham, Isaac, and Jacob,' not the God of the dead; for if it were so, then he should be only a God of one part of Abraham, and not of the other; but he is the God of both, therefore he will raise both soul and body at the last day, and the dead shall rise.

(4.) Fourthly, From *the end of Christ's coming*, as it is 1 John iii. 8, 'For this purpose appeared the Son of God, that he might loose\* the works of the devil;' for the devil first brought in sin, and sin brought death. This was the great work the devil aimed at, to bring in sin and death; and

\* The Greek word is λύω.—G.

therefore Christ coming to dissolve this great work, amongst the rest, which is not done unless there be a resurrection of the dead. Therefore the dead shall rise again.

(5.) The fifth is drawn *from the resurrection of Christ*; for Christ did not rise as a private person, like unto the widow's son, and as Lazarus did, but he rose as the public head of the church. St Paul says, 'that he was the first fruits of them that slept,' 1 Cor. xv. 20. So, in the rising of Christ, all the people of God rise, and that which went before in the head shall follow in the members, as Augustine speaks. And Cyril saith well, 'that Christ entered into heaven by the narrow passage of his sufferings and death; by his death and resurrection to make a wide passage for us unto heaven' (c). So in Christ's rising we rise. Here one may object, Oh, it was an easy matter for Christ to rise, because he was God. I answer, true; but as God-man, sustaining the burden and weight of all our sins, it was not so easy; for when we are laid in the grave, we have but the weight of our own sins to keep us down. Christ, he had the sins of all the elect people of God upon him, and therefore it was a harder matter for Christ to rise again than we suppose; and yet he broke through all, and rose again; therefore do not thou doubt but that he will at length raise thee again. So Christ's promise is, 'When I am lifted up, I will draw all men after me,' John xii. 32; only our care must be to have communion with Christ in our life and death; to live as he lived, die with him, lie in the grave with him, be as near in life, and lay our dead bodies as near his as may be, and then, when Christ, who is our life, shall appear, as it is in Col. iii. 1, 'then shall we likewise be raised up, and appear with him in glory.' Otherwise, we shall be raised, but unto all sorrow and misery in eternal torments, not as unto a head, but unto a terrible judge; where, when one hath lived a thousand years, they are as new to begin again; and so be tormented world without end. Now divers objections are made by atheistical persons against this main point of faith.

*Obj. 1.* The first is a common one, How is it possible, say they, that a body which hath lain rotting a thousand years in the grave should rise again, so turned into dust?

*Ans.* I answer, Though it be above reason, yet it is not against reason; for we see that the flies that be dead all the winter time, when the summer cometh, with the heat of the sun, they live again; so the corn rots in the ground, and revives again. Now if with the heat of the sun the one may be done, much more is the power of God able to raise up those who have lain in the grave a thousand years, to live again.

*Obj. 2.* Secondly, say they, It is impossible for men to rise again, because their dust is so mingled one with another, and with the dust of other creatures, as in a churchyard, where dust is mingled, one cannot well say This is the dust of my father, or This is the dust of my mother, things being so mixed; as, take a quantity of milk, and put into the sea, there both remain in substance, but so mingled, as that they cannot be parted one from another; and so, say they, it is with dead men, whose dust is so mingled together, as it is impossible to part them.

*Ans.* To this I answer, 1. In general, though it be an impossible work for man to do, yet it is not impossible for an Almighty God, unto whom all things are possible, it being an easy matter for him to give to every man his dust again, and sever it one from another, even as a man who hath a handful of divers seeds in his hand can easily distinguish and take one from another, putting each sort by itself again. We see that there be some

men so cunning and skilful, that they can draw out of an herb or flower the four elements, fire, earth, air, and water. Now if so much cunning and skill may be in a man, how much more able is the Creator of men, who is only wise, of an all-seeing eye, to sunder every man's dust, and to bring them together again?

*Obj.* 3. Oh but, say they, what say you to this? When one man eats another, then that man's flesh becomes one with another man's flesh; in which case, if the one rise, the other cannot. To this I answer,

*Ans.* It is true indeed, one man eating another becomes a part of the other for the time; but yet he was a perfect man before he ate of the other, and the other a perfect man before he was eaten. Now it is a truth in divinity, that every man shall rise with his own flesh; but a man shall not rise with everything that was once a part of him. As, for instance, if a man have a tooth beaten out, and another come in the room of it, he shall not rise with both these; so likewise a man hath a piece of flesh stricken off with a sword, and new flesh comes in the room of it, he shall not rise with both, but with so much as shall make him a perfect man. Even so, though one man eats of another man's flesh, he shall not rise with that, but with so much as shall make him a perfect man; neither shall he who was eaten want anything of his perfection at the resurrection.

*Obj.* 4. Lastly, They bring one Scripture in show against us, and but one, which is this: 'That flesh and blood,' as the apostle speaks, 'cannot enter the kingdom of heaven,' 1 Cor. xv. 50. To which I answer,

*Ans.* The meaning is figuratively spoken; that is, flesh, as it is corrupted and sinful, clothed with infirmities, and subject to mortality and death, so it shall not enter in. So this is expounded, Heb. ii. 14, 'Forasmuch, then, as the children were partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through the fear of death, were all their lifetime subject to bondage.' Therefore it is meant of flesh and blood in this transitory life, subject to infirmities; thus it shall not enter into heaven. And thus have we despatched the cavils of the atheists, against all which this point stands sure and firm, that the dead shall rise again.

*Use* 1. Seeing the dead shall rise again, therefore though we die as others do, and are dissolved into dust, *yet to be comforted, in regard that this is the worst our sins and the world can do unto us, to take from us a frail natural life*,—which, when they have done, it shall be restored unto us again in a far more excellent manner,—this, in all distresses and troubles, must comfort us, as it did Job, xix. 25, 26: 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.' This also supported David, Ps. xvi. 9: 'Wherefore my heart is glad, and my tongue rejoices; and my flesh also resteth in hope: for thou wilt not leave my soul in the grave: neither wilt thou suffer thy Holy One to see corruption.' And so Christ himself says, Mat. xx. 19, unto his disciples: 'The Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and deliver him to the Gentiles to scourge and to crucify: but the third day he shall rise again.' Now that which comforted Christ, Job, and David, must also comfort and support us in all crosses and troubles that befall us; for death, the seeming worst of things, shall prove advantage unto us. It was a comfort unto old Jacob that the Lord said unto him, 'Fear not, go down into Egypt; behold I

will be with thee,' &c., Gen. xlv. 3. So faith in death hears this comfortable voice of God, Fear not to go into the ground, to sleep in the grave a while; for behold I will go down with thee, keep thy ashes there, and raise thee up again; for death dealeth no otherwise with us, than David did by Saul when he was asleep: he took away his spear and his water-pot, which he restored unto him when he was awake. Even so death, he takes away our spear and our water-pot, our strength and a weak frail life, and when we awake again it is restored at the day of refreshing in a more excellent and more abundant manner.

*Use 2.* Secondly, Seeing the dead shall rise again, this must comfort us in regard of our dead friends departed, that although death have sundered us for a time, yet we shall all meet together again. So Martha here: 'I know that my brother shall rise in the resurrection of the just;' and, 1 Thes. iv. 14, the apostle saith, 'For if we believe that Jesus died and rose again, even so those who sleep in Jesus will God bring with him;' and then he adds, ver. 18, 'Wherefore comfort one another with these words.' Chrysostom says well, 'If a man take a long journey, his wife and children do not usually weep, because they expect his return ere long home again' (d). Even so it is, our friends who die in Christ, they are gone but a long journey, we must comfort ourselves that we shall meet again.

*Use 3.* Thirdly, Seeing the dead shall rise again, this must make us careful therefore to spend our time well whilst we are here; for if a man did not rise again, he might live as he list; but because we shall rise again with these bodies which have sinned, therefore we should be careful to pass our time here in holiness and righteousness, which is the use St Paul makes of it, Acts xxiv. 16, that because there shall be a resurrection both of the just and the unjust, 'herein,' saith he, 'I endeavour myself to have a clear conscience towards God, and towards man.' So should we in this case do. When Peter heard it was the Lord who was near him on the water, he girded his coat unto him, for he was naked. One would have thought that rather he should have put off his garment and have laid it aside; but Peter had this consideration, that when he came on the other side he should stand before his Master, and therefore he girded himself, that he might stand seemly and comely before him. Even so, seeing when we have passed the glassy sea of this world, we are to stand before God, therefore we are to have this consideration, that we gird ourselves and make everything ready, that we may come seemly and holily before God at the last day.

*Point 2.* The second main point is, that we believe that we shall rise again at the last day with the same bodies. So Job xix. 25, 'I know that my Redeemer liveth, and he shall stand [at] the last on the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.' And Ezek. xxxvii., there is shewed that life and sinews came into the same dry bones, and flesh grew upon them; which, though it be a parable, yet it enforceth that that which falleth being dead, shall rise again, because the strength of comfort therein set forth unto his people, is taken from the similitude of the resurrection. So Revel. xx. 12, John saith, 'And I saw the dead both great and small stand before God,' &c. Thus Tertullian says, that 'he will pray that the same body may rise again; for the resurrection is not of another body, but of the same that falleth: not a new creation, but a raising up' (e). St Jerome says, 'that it cannot stand with equity and right that one body should sin and another body be punished' (f). Neither will a just judge suffer

a victorious person to die and another to have the crown of his deservings. Therefore the same body that sinned shall be punished, the same that hath gotten the victory shall be crowned, and that same body shall rise again. We see in Christ's resurrection, the same body that was wounded, the same body did rise again; he could, if he had pleased, in three days have cured his wounds, seeing that he could heal all sicknesses and diseases with a word, or a touch, but he let them alone to confirm his disciples, and to shew that he had the very same body which was crucified. Thus Thomas was bid, John xx. 27, to reach his finger and behold his hands, and reach his hand to put in his side, whereby appeared the same body and wounds remaining. Therefore, as in the head the same body which died rose again, so shall it be with all his members. Against this doctrine there be some objections.

*Obj. 1.* The first is out of 1 Cor. xv. 44, where it is said, 'that it is sown a natural body, but is raised a spiritual body,' so it is not the same body that riseth again. To this I answer,

*Ans.* That it is not spiritual in regard of substance, but in regard of the estate and condition which they shall be in; for a natural life is upheld by the use of meat, and drink, and sleep, physic, and rest, but then our bodies shall be upheld by the power of God, without the use of these means. Now our bodies are heavy, but then our souls shall be full of agility and nimbleness to move upwards or downwards at pleasure swiftly, so that it is a spiritual body, not in regard of substance, but in regard of quality and operation.

*Obj. 2.* Secondly, Say some, if the same bodies shall rise again, then they rise with a number of needless parts; for what shall a man need teeth, seeing they shall eat no meat? What shall they need a stomach, seeing there shall be no concoction or digestion? and what, shall a man need bowels, seeing there shall be no redundance to fill them?

*Ans.* Augustine shall answer for me: saith he, 'Concerning the teeth, they shall be needful and useful then, for we have a double use of them: they serve to eat with, and they are to further our speech, and therefore, though we shall have no need of teeth in regard of eating, yet we shall have need of them to speak with, for in heaven we shall praise God, and sing the song of Moses and of the Lamb. And as for the other parts of the body, they are, saith he, for sight and comeliness; for though there be no need of the stomach to concoct, nor of the bowels because there is no redundance, yet these shall be as ornaments to the body, to adorn and beautify it. For as there be some things not needful now save for ornament, as a man's beard and his breasts, which have no other use save this, even so, though we shall not need a stomach to concoct, nor bowels for redundance then, yet shall they be for an ornament to man' (g).

*Obj. 3.* Thirdly, It is objected, the same bodies do not rise, because they be heavy and ponderous; for how, say some, should heavy and weighty bodies stay above the clouds in the pure heaven, which is purer and thinner than the air? To this I answer,

*Ans.* (1.) That if a man may fill a great vessel of lead, and make it swim above the water, by drawing the air into it, why then may not God draw his Spirit into us, and fill us so with it, as to make our heavy bodies abide above the clouds, as well as a man to make a vessel of lead swim above water?

*Ans.* (2.) Again I answer, that everything abides in his own proper place at God's appointment. As, for example, the clouds are heavy and wet, and therefore would fall down to the ground, but that God hath appointed

the air to be the proper place of them, where therefore they abide ; so likewise the water would be above the land, but that God hath limited the proud waves to a confinement, where it must rest and advance no further. So, it being God's appointment which makes anything to remain where it doth, though contrary to the nature thereof ; therefore, because heaven is the proper place of a glorified body, and earth of a mortal body, the same bodies shall remain here until the day of judgment, after which, being made glorified bodies, they shall remain for ever in heaven, the proper place of their assignment. The uses are,

1. First, That seeing we shall rise with the same bodies, therefore *we must be careful to keep them well, that they be pure and unspotted, without sin.* It is Paul's conclusion, 1 Cor. vi. 18, ' Fly fornication. Every sin that a man doth is without the body : but he who committeth fornication sinneth against the body.' So, because our bodies shall rise again, let us fly every sin and corruption, and keep our bodies unspotted, that so they may be presented before Christ holy and pure at that day. For what a shame will it be to stand before God in judgment, when we have wronged and grieved God by our sins ; when our heavenly judge shall say unto us, Are not these the eyes wherewith you have let in lust and looked after vanity ? are not these the tongues that ye have told so many lies with ? are not these the mouths wherewith you have sworn and blasphemed my name ? are not these the hands you have wrought wickedness with ? are not these the feet which have carried you to sin, vanity, and disorder ? And then how shall we be able to answer the Lord ! Therefore let us be careful to live well, and keep our bodies unspotted, that we may have comfort at that day. We read, 2 Chron. xxxvi. 8, when Jehoiachim was dead, there was found the characters, marks, and prints of his sorcery ; howsoever during his life he, being a king, bore it out, and kept it close ; yet, being dead, there remained the prints of his abominations found on his body. So, howsoever sinners may hide and conceal their sins here, and deceive the world, yet when they be dead there shall be found the marks and prints of the foul sins that they have committed ; therefore keep we our bodies pure and unspotted against that day.

2. Secondly, Seeing the same bodies shall rise again, therefore *we should depose and lay them down well at the day of death, to die in faith and repentance.* We see if a man put off his garment, and means to put it on again, he will not rend and tear it off his back, but pull it off gently, brush and lay it up safe, that so it may do him service again, and grace him before his friends. So, seeing our bodies are as a garment for our souls, when we put them off, let us labour to depose and lay them down well at the day of death, that they may do us credit at the day of judgment. We read, 2 Peter i. 14, saith he, ' I think it meet, so long as I am in this tabernacle, to stir you up, by putting you in mind ; seeing I know that the time is at hand that I must lay down this my tabernacle, even as the Lord Jesus hath shewed me.' So Saint Paul, 2 Cor. v. 1 : ' For we know, that if the earthly house of this tabernacle be dissolved, we have a building given us of God,' &c. Thus is he careful of a better building, in pulling down of the old. There is great difference between a soldier destroying of an house, and one that only dissolves it. He that destroys a house pulls down the timber and stones, and flings everything he cares not where, because he doth not purpose to use them again ; but a man that dissolves a house, he will take it down piece by piece, laying up carefully every several parcel, because he intends to build with it again. Even so, because we know our



bodies shall rise again at the last day, we must not therefore destroy them, but labour to dispose of them, and lay them down well at the day of death.

3. Thirdly, Seeing the same bodies shall rise again, this should make us *live with fear, so to lay them down well at the day of death.* Here this great question may be answered : whether we may know one another at the day of judgment ? But this needs be no question, seeing we shall rise again with the same bodies that we lay down here, therefore we shall know one another in heaven. The reasons are,

*Reasons.* 1. First, *Because our knowledge shall at that time be more perfect than ever Adam's was in the time of innocency,* in which state he did know his wife as soon as she was brought unto him, though he never saw her before ; therefore much more we shall then know one another, seeing our knowledge, rising with the same bodies, shall be perfecter.

2. Again, *The disciples in the mount, at Christ's transfiguration, had but a glimpse or taste of the heavenly glory, and yet Peter knew Moses and Elias,* though they were dead many hundred years before. Wherefore, if he, having but a taste of heavenly glory, knew them, he being unglorified, much more we shall know one another, when we have fullness of glory.

3. *Because our happiness shall be greatly increased by the means of the mutual society one with another ;* as, Mat. viii. 11, Christ says, ' But I say unto you, that many shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God.' And therefore, seeing our happiness shall be greatly increased by mutual society, we are not to think that we shall go to a strange people, where we shall know nobody ; but we shall go to all our godly friends and acquaintance, and to such as we know.

4. *We shall hear the indictment of the wicked at the day of judgment ;* when, if we hear the same, we shall know the persons indicted of wicked men, such as oppressed the people of God, Cain, Pharaoh, Judas, Nero, and the like. And as we shall know the wicked, so we shall know the godly too, when they shall be rewarded. This, methinks, may be a motive to quicken us in our care to live holily and christianly, seeing we go not to a strange country, or people, but to our friends and acquaintance, and to such as we know.

The third general point is, the time when we shall rise.

*Point 3.* At the day of judgment, then, and never till then, as John xi. 23, Martha confesses, ' I know my brother shall rise again in the resurrection at the last day.' So, 1 Cor. xv. 51, Saint Paul says, ' We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall blow), and the dead shall be raised up.' Of which there be four reasons.

*Reasons.* 1. First, *Because there might be a proportion betwixt Christ and his members ;* for, when he died, he did not by and bye rise again, but he lay a while trampled and trodden under foot of death. So must we. Irenæus with this shuts up his book, saying, ' Even as our heavenly master did not fly to heaven by and bye, but did remain under death and in the grave for a time, even so all his servants must be contented to lie in the grave, and to be trampled under foot of death for a time before we go to heaven' (h).

2. Secondly, *Because the saints might meet the bodies of all the faithful which are gone before them together, they shall not rise to prevent one another in glory, but shall all go together ;* as it is 1 Thes. iv. 14. This is an excellent comfort unto us who live in the last age of the world, that the saints

departed before us shall not rise to heavenly glory till we also be ready with them. Until this time they wait for our accomplishment in their graves ; as 1 Sam. xvi. 11, when Samuel calleth all Jesse's sons before him, there being yet one of them wanting, said, Fetch him, we will not sit down till he be come, so all the people of God lie in their graves, and cannot rise till our time also be accomplished.

3. Thirdly, *For the further declaration of the power of Christ* ; for it seems a greater matter that Christ should raise men who have been lying rotting in their graves a thousand years, than it is to raise men when they are newly dead. Therefore, when Christ was about to raise Lazarus from the death, Martha said to Jesus, 'My brother stinketh already, for he hath been dead these four days ;' therefore she inferred, it was not so easy a matter to raise him then as at first, being new dead, and as it was to raise Jairus's daughter, and the widow's son. So Ezek. xxxvii. 3, when the Lord demanded this question of the prophet, 'Can these dead bones live ?' he answered, 'Lord, thou knowest ;' as though he had said, It is not impossible to thee, but it is a hard matter to be done, or bring to pass.

4. Fourthly, *For the further confirmation of our faith* ; for look how many there be of the dead bodies of the saints amongst us, so many pledges and pawns there are for our redemption ; for although we might in ourselves doubt of our own bodies rising in regard of our sins, and of the badness of our lives, yet because there be so many bodies of the dead saints among us, we need not doubt but he will raise them up one day to glory. There are three bodies already ascended into heaven : Enoch before the law, Elias in the time of the law, and Christ in the time of the gospel ; and for these three bodies he hath left many thousand of the dead saints' bodies remaining in the grave, to be pledges and pawns to us of our resurrection ; to this purpose Saint Paul says, Heb. xi. 40, that God provided 'better things for us, that they without us should not be made perfect.' The uses are,

1. First, Seeing that the bodies of the saints do not rise till the day of judgment, therefore *we must be contented to be under affliction and trouble till God deliver us* ; as the saints' bodies are trampled upon, and rest quietly till the day of deliverance.

2. Secondly, That seeing the bodies of the saints rise not till then, that *we should therefore desire and long for it, yea, and wait* ; as it is said, Rom. viii. 21, both the creatures rational and irrational do groan and travail in pain towards that day of redemption, and glorious liberty of the sons of God. We see if a man have broken an arm, or put a leg out of joint, if one have promised him that he will come to set it in joint at such an hour, he will still be looking and longing for his coming ; even so, seeing at the day of judgment the Lord will restore us again to our former integrity, we should long for that day, and be looking for it.

3. Thirdly, *This should moderate the delicate and too much pampering of our bodies*, which must ere long lie so trodden under and rotting in the grave, to be so careful about them, but to take care for our soul's good, and then both body and soul shall be raised up unto glory for ever.

*Quest.* Now here ariseth a question : Seeing our bodies must lie so many years and ages rotting in the grave, what may be our comfort to uphold and sustain us in the mean time ?

*Ans.* 1. That God will be present with us, that he will not fail us nor forsake us, but will go to the grave with our dead bodies, watch over our ashes with the eye of his providence, to keep them, and raise up all again.

So that look how God encouraged Jacob, Gen. xlv. 4, 'Fear not to go down into Egypt, for I will go with thee, and I will bring thee up again,' so God will go down into the grave with our dead bodies, watch over them, and bring them up again.

2. Secondly, That though our bodies lie rotting in the grave, yet that our souls shall be happy and blessed, which was Paul's comfort : 2 Cor. v. 1, 'For we know that if this earthly house of our tabernacle be dissolved, we have a building given us of God, not made with hands, but eternal in the heavens.' So Rev. vi. 11, the souls which lay under the altar, crying, 'How long, Lord?' were comforted with the long white robes given unto them; the present blessed estate of their souls.

3. Thirdly, This may comfort us, that although we lie in the grave a long time, yet that Christ hath sanctified and sweetened it unto us, by lying therein himself; so that the grave is now become a sweet bed to rest in peace in: as Isa. lvii. 2, he speaks of such, 'Peace shall be upon them, they shall rest in their beds, every one that walketh before me;' so that Christ hath now made this the plain way to heaven. Wherefore, as the children of Israel marched through the wilderness, where were fiery serpents, enemies, and many discouragements, overcoming all, because it was their way to Canaan, so the grave, being our way to heaven, let us overcome all doubts, and not fear to march that way unto it.

4. Fourthly, That although we lie a long time in the grave, that we have assured hope that we shall rise again; as David says, Ps. xvi. 9, 'Wherefore my heart is glad, and my tongue rejoiceth; my flesh also rests in hope: for thou wilt not leave my soul in the grave; neither wilt thou suffer thy Holy One to see corruption;' as it was true thus of Christ, so is it of all the members: when they are laid in the grave they are not gone and past hope. Though like Jonah, for the time swallowed up of a whale, the grave receive them, yet the Lord will in due time speak to the grave to cast them out again. Therefore it should teach us to live comfortably in this life, to encourage others; and when the time of our death cometh, then to depart in peace, seeing God will be with us, and our bodies shall rise again, heavenly glory in the mean time being appointed for our souls.

The fourth point is, the consideration by whose power we shall rise.

*Point 4.* That is, *by the power of Christ*; no power else can do it. It cannot be done by the power of nature; as Job xiv. 14, 'If a man die, shall he live again?' meaning, that if a man die he cannot rise of himself; so David says, Ps. xlix. 7, 'Yet a man can by no means redeem his brother, he cannot give his ransom to God.' So Ps. xlix. 15, 'But God shall deliver my soul from the grave; for he will receive me;' so all shall rise by the power of Christ, but with great difference: the godly with boldness, joy, and ravishment; the wicked with fear, shame, and astonishment.

The uses of which are,

*Use 1.* First, *To magnify and rely upon this mighty power of Christ*, by which we shall rise again out of the grave, and from the belly of rottenness.

2. Secondly, *Therefore to labour to feel the power of Christ here in this life to thy conversion and conscience quieting*, or else thou shalt feel the power of Christ to thy terror at the day of judgment.

3. Thirdly, *Seeing all shall rise again at last, through the power of Christ, therefore let us not doubt but that the Lord will raise us out of all troubles whatsoever in the best time*, as we see, Ezek. xxxvii. 3, the Lord there asks the prophet, 'Son of man, can these dead bones live?' then he bade him prophesy upon those bones, and bone ran to his bone, and the

flesh and sinews grew on them again, so that there stood up a great army. Now God applies this, ver, 11, 'Son of man,' saith he 'these bones are the whole house of Israel, which did lie in captivity and bondage;' wherefore God shewed the prophet that as he was able to raise these dead bones, so he was able to bring his people out of captivity and bondage again; therefore doubt not but thy God will raise thee out of thy troubles, whatsoever they be. So Ps. lxxxvi. 13, David confesseth, 'Great is thy mercy towards me, and thou hast delivered my soul out of the lowest grave.' This the saints have found, and this thou shalt find to thy comfort, therefore make a right use of the power of Christ.

The fifth point is, in what estate our bodies shall rise again.

*Point 5. That is, into an estate of glory.* Now our bodies are mortal and mutable, subject to a number of infirmities, hunger, cold, nakedness, sickness, and pains; now they are lumpish, dull, and heavy in the service of God, but at the resurrection then our bodies shall be made immortal, without subjection to any infirmities of nature, having strength to perform our own actions; in this goodly estate shall our bodies rise in.

If a physician should out of his art and skill give us such a potion that we should never hunger nor thirst after it, and to be freed also thereby from all griefs, pains, infirmities, and diseases, how would one strain to his utmost to buy such a potion? Yet such a potion the Lord hath freely provided for us at the last day, when he will give us such a cup to drink of as we shall never hunger, thirst, or feel any more pain, how should we therefore long and desire after the coming of Christ! We see what our Saviour says, Mat. xviii. 8, 'It were better for a man to enter heaven hurt and maimed, than otherwise to be cast into hell in never so great perfection of parts.' But thanks be to God, we may enter into heaven, and have all things in the state of perfection. Therefore how should this make us strive to be God's people, that we may attain unto this so excellent an estate?

But this question which St Paul propounds, 1 Cor. xv., in what estate our bodies shall rise at the last day, cannot be answered but with a distinction. The bodies of the godly rise in an estate of glory, the bodies of the wicked rise in an estate of shame and disgrace; so both rise, but in a different estate, as Gen. xl. 20, we read Pharaoh's two servants were both delivered out of prison, but in a diverse manner, the one to stand before the king, and give the cup into his hand, as formerly, the other to be executed and hanged. Even so it is with the godly and wicked at the last day, both of them shall be raised out of the grave, but the one to honour, to stand in the presence of God, the other to shame and perpetual contempt. So the bodies of the saints, though now weak, shall be glorious then; as Paul shews, 1 Cor. xv. 37, of corn, which, when it is sowed, it is but bare corn, but God giveth it a body at his pleasure; so, saith he, is the resurrection of the dead. Our bodies are sown in corruption, but raised in honour; it is sown in weakness, and is raised in power; it is sown a natural body, and is raised a spiritual body. So St Paul shews, 'Christ shall change our vile bodies, that it may be fashioned like unto his glorious body;' for look, in what estate Christ's body rose again, in the same estate shall all the bodies of the saints rise in; for the members must be conformable to the head; but Christ's body did rise in a far more glorious estate than ours are now. Therefore, when we look on our bodies, and see them weak, and poor, contemptible, crooked, and deformed, we should live well, and then comfort ourselves with this, that in the kingdom of God our

bodies shall be made glorious and beautiful, and all deformities taken from them. One says well, that as the goldsmith melts his gold, and so frames a cup to serve the king, so the Lord only melts and refines us by death, to fit us to be vessels of glory hereafter. Therefore it is an excellent meditation to think often of the glory to come, to strengthen us against the terrors of death; as Job doth, chap. xix., when he was covered with griefs and sores; 'I am sure,' saith he, 'that my Redeemer lives, and he shall stand [at] the last on the earth; and though after my skin worms destroy this body, yet shall I see God with my flesh,' &c. So must we comfort ourselves in the like extremities. Now this glory shall not be from the redundancy of the spirit only, but it shall be also in regard of the blessed and happy estate that the body shall be in at that time; which appears in

Six things, wherein the glory and excellency of the body shall consist after the resurrection.

1. First, *That all the parts of the body shall be then perfect and entire, and shall want nothing.* Howsoever now a man may be maimed and deformed, wanting a hand, eye, leg, arm, finger, or the like, yet all shall be supplied unto him then at that day; and that for two reasons.

(1.) First, Because all things then shall be reduced to their former estate; as Peter shews, Acts iii. 21, speaking of Christ, 'Whom,' saith he, 'the heavens must contain until the time cometh that all things shall be restored.' But in the beginning, man's body was made perfect and entire, wanting nothing either for beauty or comeliness; therefore to this estate it shall be restored again.

(2.) Secondly, Tertullian fetches it from another ground, Rev. xxi. 4, where it is said, 'There shall be no more death then.' 'Always,' saith he, 'in the greater is inferred the lesser. Now the lameness or deformedness of any member is the death of that member. Now if death be expelled from the whole man, so also must it be from every particular member; therefore the bodies of the saints shall rise again perfect and entire at the last day' (i).

*Use 1.* Therefore, in any of the wants and imperfections of ourselves or our friends, we must labour to live a holy life, draw them on also in goodness, and then be comforted. <sup>1</sup> Whatsoever our imperfections are, God will help all at the last day.

*Use 2.* Again, seeing at the day of judgment all parts shall be perfected and restored, we should not now be afraid to give any of them for the name of Christ; for he that did restore the ear of Malchus, who was his enemy, much more will restore any part which his friends shall lose for his name's sake. Therefore we read, Heb. xi. 35, how those holy men there mentioned endured, and would not be delivered from those pains and torments which they endured of wicked men, that they might receive a better resurrection.

2. Secondly, *The glory of the body consists in this, that it shall be beautiful and lovely,* though now deformed and ill-favoured; being dead especially, which made Abraham desire to buy a place to bury his dead out of his sight, Gen. xxiii. 4; for these reasons:

*Reason 1.* First, look what estate Adam was in in the time of his innocency; in the same estate shall the bodies of the saints be at the resurrection. But in the beginning, the body of man was so beautiful, glorious, full of brightness and splendour which came from it, as all the beasts of the field came gazing, and stood looking on him; therefore the bodies of the saints shall be in the same state at the resurrection.

2. Secondly, Because all deformities, blackness, and ill-favouredness are punishments and penalties for sin; but when our sins shall cease, and our corruptions, then the penalty and punishment of them shall cease also. Oh how should this quicken up our care to repent us of our sins, to get faith in Christ, and to walk holily before him, that we may have our portion with the saints at last. Men cannot help deformedness, but God can. Both the temples were built, and defaced again, the last not so glorious as the first; but God will raise up all his, and make them more glorious than ever.

3. Thirdly, *The glory of the body shall then consist in this, that it shall be filled with brightness and splendour.* Now our bodies are dark and obscure, but then the bodies of the saints shall be like so many bright stars and shining lamps, when the wicked shall look dark and ugly to behold. We read, Dan. xii. 3, 'That they who be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, shall shine as the stars for ever and ever.' So Mat. xiii. 43, Christ enlargeth the same their shining, where he saith 'that the just shall then shine like the sun in the kingdom of their Father.' Therefore what glory they shall have is unconceivable of us. We see, when Moses had talked with God forty days, by the reflection of God's glory upon him, his face did so shine, that the children of Israel were not able to behold it; therefore how much more glorious shall the saints be to behold, when they shall stay, not forty days only with God, but for ever and ever? If in this case a spark was such, what shall the flame be? and what shall be the inward glory of the soul?

*Use 1.* The use hereof is, *that we should much and often solace ourselves with the meditation hereof*, abstracting our minds from this world; and, as Gen. xiii. 17, when the Lord had made a promise to Abraham of the land of Canaan, he bid him to arise and walk through the land in the length and breadth thereof, so seeing God hath promised us heaven, though we be not in actual possession, as we shall be, yet we should arise often, and walk through this land in the length and breadth thereof; that is, meditate and think of the surpassing glory and excellence of the place.

*Use 2.* Secondly, *Let us then be careful to live well, and spend our time in holiness and righteousness whilst we live here;* for how can we expect that God should honour us then, when we are not careful to honour him with our bodies now? It is a rule in art, that they who would finish their colours in brightness must lay light grounds; even so, if thou wouldst have Christ to finish up thy life in glory, never lay the sad grounds and black colours of sin and corruption, but repent of thy sins, purify thy heart by faith in Christ, wash thyself often in the blood of Christ, that so he may present thee pure and unspotted in that day.

4. Fourthly, *The body shall then be immutable and immortal.* Now our bodies are subject to many alterations and changes; as it is Job xiv. 2, 'Man shooteth forth as a flower, and is cut down: he vanisheth away as a shadow,' &c. Now our bodies are subject to hunger, and thirst, and many diseases, but then they shall be brought to such an estate of pre-eminency as they shall never hunger or thirst any more, nor have any alteration. So Rev. xvi. 7, it is said, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, neither any heat.' So Rev. xxii. 4, he shews God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain,' so they shall have rest. And as this is clear by the Scripture, so is it also by reason; for it is a ground in nature that all

things labour to attain to their last perfection, so to rest in it. We see in nature, if the shipman's needle be touched with a loadstone, it turns, and shakes, and never is at rest till it stand against the north pole, when, if it be hindered by anything, it stands trembling as discontented, resting when once it cometh there. So is it with the bodies of the saints that are touched with the loadstone, that is, who have touched Christ by faith; they be not in rest and quiet here, but subject to many sorrows and infirmities of nature, until they be brought to Christ, where they securely rest, and be immutable and unchangeable. Therefore, when we feel these diseases and decays of nature, let us take Peter's counsel, mentioned Acts iii. 19, 'Repent and turn to the Lord, that our sins may be put away, when the time of refreshing shall come out from the presence of the Lord.' It is a world to see what means men use to keep their bodies from putrefaction, to embalm them, keep them in lead with sweet spices, lay them in marble, yet none of these will serve, for all must stoop and yield to the grave and rottenness. But if we live a holy life, and get faith in the Lord Jesus, then at the last day the body shall be brought to such an estate as shall be immortal and immutable.

5. Fifthly, *They shall be spiritual bodies.* Now they are natural bodies, but then they shall be spiritual; as it is 1 Cor. xv. 44, 'It is sown a natural, and is raised a spiritual body.' Now, it shall not be a spiritual body in regard of substance, for it shall have breadth, and length, and thickness, parts and dimensions, as our bodies now have. So Christ told the disciples, Luke xxiv. 39, when entering the house, they supposed to have seen a spirit, but he says, 'Behold my hands and my feet, and handle me, for a spirit hath not flesh and bones.' Now, in two respects, our bodies are said then to be made spiritual.

(1.) First, Because then they shall be upheld and maintained by the Spirit. Now our bodies are upheld by meat and drink, sleep and physic; but then the Spirit of God shall quicken them, and they shall have no need of these helps. We know that Moses was forty days in the mount, where he was so filled with the glory of God, that he was neither thirsty nor hungry, nor desired to rest or sleep. Now if Moses was thus upheld with the glory of God in the estate of mortality,\* without the use of meat and drink, much more shall the bodies of the saints be upheld in the state of glory, where God shall be all in all unto them (j).

(2.) Secondly, Because the body shall attend the spirit in all good duties, and shall be subject unto it; as Augustine speaks, 'It is not called a spiritual body, because, as some think, the substance of the body is turned into a spirit, but,' saith he, 'it is called a spiritual body, because it shall be subject to the spirit, and attend it' (k). The schoolmen, as Thomas Aquinas, confess thus much. It is a plain case that in glory the spirit shall not depend on the body, but the body shall be led by the spirit and attend it. For in the best there is now such reluctance betwixt the flesh and the spirit, as Gal. v. 17, that they being contrary to one another, we cannot do the things that we would; so Mat. xxvi. 40, when the disciples should have watched and prayed, Christ found them asleep; so Rom. vii. 22, 'For I delight in the law of God as touching my inward man: but I see another law in my members rebelling against the law of my mind, and leading me captive unto the law of sin which is in my members;' so Ezek. iii. 14, 'I went,' saith he, 'but it was in the bitterness of my spirit.' Thus the wrestling is great in us betwixt the flesh and the spirit, but one

\* Qu. 'immortality'?—ED.

day it is our comfort, the spirit shall have a final victory, and we shall be led by the spirit. When Rebecca had conceived, Gen. xxv. 22, she felt so great striving and struggling in her, that she was much perplexed, until she went to God, and had this answer, that two nations were in her, and that the elder should serve the younger. So must this be our comfort, that though now we be troubled with the flesh, which is the elder, yet that the time shall shortly come that the flesh shall submit, attend, and be subject to the younger, which is the spirit, last bred in us, in all things. If one bring a little spark of fire to a great heap of gunpowder, the fire will dissolve it and bring it to nothing; so, although there be a great heap of sin and corruption in us, yet if a man get but a little spark of the Spirit of God into us, it will dissolve our sins, and bring those purposes to nothing. Therefore now we must comfort ourselves with this, that though now our bodies be not ruled by the spirit, yet that one day they shall be subject unto it.

6. Sixthly, *In that it shall be a powerful body*; as 1 Cor. xv. 43. Now this power of the body appears in two things.

(1.) First, That it shall have power to perform the actions of the body without defatigation or weariness. Now we cannot do any action but in time we shall be weary of it, weary of going, sitting, standing; as it is said of Christ, John iv. 6, that being weary, he sat down upon the well; so Exod. xvii. 12, Moses's hands waxed weary in holding them up for Israel. So the best Christians are weary in the best duties, but at that day all duties shall be performed without any show of weariness, which should comfort us now amidst our imperfections, making us long for that day when we shall be enabled to serve God without ceasing.

(2.) Secondly, *In that the body shall then move any way with ease*, being able to walk in the air, on the water, even as now we can walk on the ground. Though now our bodies be heavy, yet then they shall have strength, as they shall be able to mount upwards, downwards, or forward or backward with as much ease as a man lifts up his hand; which should stir us up to live a holy life, that we may one day be partakers of these excellent privileges. Pliny reports of the little bees, that in a great wind or tempest, they fetch up little stones in their claws, to ballast themselves against the wind, that they be not carried away in it (*l*). So should we do in the time of temptation or trouble; ballast ourselves with the promises of God and hope of blessedness, that so we be not carried away with the wind of temptation and trouble. Thus far of the godly.

Now for the wicked, in what estate they shall rise in; it consists in two things.

1. First, *They shall rise in an estate of shame and disgrace*. 'And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh,' Isa. lxvi. 24. We see in sickness and pain, or a great fear, how our countenances alter and change; much more shall they then, in so great vexation and anguish of spirit.

2. Secondly, *As the godly shall be free from hunger, cold, thirst, and all diseases and pains, so the wicked shall be subject unto all these in much extremity for ever*, insomuch as if they should but, like the rich glutton, desire a drop of comfort to refresh them, they shall not have it. Wherefore seeing all the necessities and pains of nature, yea, and all the vengeance that the anger of an angry incensed God can inflict upon them, shall tor-



ment them for ever, let us now stir up ourselves to strive more than ever to shun this woeful miserable condition which the wicked shall then be in, and hearken unto the good counsel and advice of God's word, of the ministers, and of our godly friends to help us on in the good ways of God, which leads to heaven and happiness.

Thus I have done with the doctrine of the resurrection of the body; yet there remains some questions to be answered, which for mine own part I could be contented to pass over; because as David says, Ps. cxxxi. 1, 'I have not walked in great matters and hid from me.' And in the law, Exod. xix. 23, the priests as well as the people had their bounds set them, which they might not pass beyond. Yet, notwithstanding, because some are desirous to hear what further may be said, I will answer your desires, and make a further supply of them as far as the light of God's truth will lead me.

1. The first question is, Whether such as were born monsters and mis-shapen shall rise so at the last day?

Augustine answers, that they shall not rise monstrous deformed bodies at the last day, but corrected and amended in all parts. The reason he shews in another place is this, 'Because if a workman cast an ill favoured piece of work at first, he takes it and melts it again, until he make it an excellent piece; therefore much more God can and will melt these deformed bodies by death, and make them glorious, entire, and perfect' (*m*). Now to this judgment I assent thus far, that all the deformed bodies of the godly shall rise, melted by death, glorious and perfect in all parts; but that they who be wicked shall have the same deformities upon them at the day of judgment. My reason is, deformedness and mis-shapeness is a punishment of sin; but at the day of judgment the punishment of sin shall not be repealed unto the wicked, but shall be further increased. But the Schoolmen say, unto which I assent, that if a wicked man lose an eye or a hand for his offence, by the command of the magistrate, they shall be restored unto them at the day of judgment, to their further increase of torment. Lo, then the way to shun deformity, if thou be mis-shapen any way, live in the fear of God, believe in Christ, repent thee of thy sins, and then at that day all thy deformities shall be done away, and thy body made like unto Christ's glorious body for ever.

2. The second is, In what sex we shall rise, whether men shall rise men, and women women, or not?

I answer, They shall rise in the same sex; as Mat. xxii. 8, we see by the Sadducees' question propounded to Christ, of a woman who had seven husbands, whose wife she should be in the resurrection? Christ doth not say there shall be no women in the resurrection, but he says they shall not marry; so that the sexes shall not cease, but they shall be as the angels of God in heaven. And Saint Jerome upon that place affirms, that 'Christ gives us thereby to understand, where he says they shall not then marry, nor give in marriage, that both shall rise again in their proper sex, men shall rise men, and women shall rise women;' and the Greek text bears so much, though the Latin do not (*n*). So 1 Peter iii. 7, the apostle exhorts both men and women to live together as heirs of the grace of life. And Mat. xii. 42, there it is said that 'the queen of the south shall rise up in judgment against this generation, and shall condemn it,' &c.; so it is clear that both sexes shall rise again.

3. The third question is, In what age we shall rise, whether children shall rise children, and old men rise old men?

Augustine, unto whom the Schoolmen agree, answers, 'That all shall rise at the age of Christ, of thirty-three years of age' (*o*). But I dare not assent unto this opinion, because there is no warrant for it out of the Scriptures; for whatsoever is not of faith is sin; and that which hath not its warrant from the word cannot be of faith, which must be grounded on the Scripture. There is one place which seems to confirm the former opinion, that of Eph. iv. 13, 'Till we all meet together in the unity of the faith, and knowledge of the Son of God, into a perfect man, and into the age of the fulness of Christ.' Now by a consent of most of the fathers, they understand this place in another sense. Chrysostom saith, that in this place 'by the fulness of the age of Christ,' is meant not the full age of Christ, but the gifts and graces of Christ (*o*). So some others say to the same sense. St Jerome says, that 'by the age of Christ is not meant the grounds of the bodies of the godly, but the inward man, of the gifts and graces of the soul' (*o*). Again Tertullian differs from his judgment another way; saith he, 'Let Christians remember that our souls shall receive the same bodies from the which they departed; and therefore look in what stature and in what age they departed, in the same they shall rise again' (*p*). And in my judgment there be some reasons to prove the contrary.

1. First, That there is nothing in a child more than in a man to hinder him from the kingdom of God; for Christ saith, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.' And I make no question, if in innocency Adam had had children, they should have been blessed; much more are they capable of blessedness in heaven.

2. Secondly, Children may perform the chiefest act of our work in heaven, namely, to praise God; as Ps. viii. 2, 'Out of the mouths of babes and sucklings thou hast ordained praise.'

3. Again, all those whom Christ raised, being upon earth, were raised in the same stature they were in when they died, as the maid, the widow's son, and Lazarus; and those who were raised at the resurrection of Christ, how should they else have been known of their friends if they had not risen the same they were? So that the imperfection of children is only in regard of labour and travail, not in regard of capacity to live a spiritual life.

Thus have I satisfied your desires in delivering my judgment in these weighty points, which I tie no man to believe further than the Spirit of God shall direct him. We must not be too curious in this great point, only stir up yourselves to the love and fear of God, to walk with him according to the prescription of his word, and then let it suffice us, we shall be raised up in a wonderful manner to everlasting glory and happiness, beyond all that we are able to think or speak; unto which, God of his mercy bring us all in due time. Amen.

---

#### NOTES.

(a) P. 318.—'Tertullian says well, "It was a harder matter for God to make a man, being nothing,"' &c. The present and after-references (*b, e, i, p*) combine, somewhat oddly, scattered reminiscences not only of this Father's great treatise *De Resurrectione Carnis*, but likewise of his *De Animâ*, and immortal 'Apology.' Cf. for the former c. xvii., for the next c. iv. and xxii., for the third c. xlviii.

Probably the present reference is to the last, which is eloquent and effective. Bp. Kaye's 'Tertullian,' c. iii. pp. 190-214, will reward consultation.

(b) P. 318.—'Again, Tertullian saith well, "We must not think,"' &c. Cf. note *a* above.

(c) P. 319.—'As Augustine speaks; and Cyril saith well, "that Christ entered,"' &c. As with Tertullian, Sibbes in his references brings together various scattered reminiscences of Augustine. The *indices* to his *De Civitate Dei* furnish many references reflective of Sibbes's words. I suspect that Cyril is here a misreference for Basil, in whose *Hexæmeron* (Homil. viii.) the *thought* occurs, if I err not.

(d) P. 321.—'Chrysostom says well, "If a man take a long journey,"' &c. Consult as in note *o*.

(e) P. 321.—'Thus Tertullian saith, that "he will pray,"' &c. Cf. note *a*.

(f) P. 321.—'St Jerome says, "that it cannot stand with equity,"' &c. I find the *thoughts* under the following references in this Father's works (*Benedictine ed.*), iv. pp. 323, 325, 326. So much does Jerome enter into details in the statement of the doctrine of the resurrection of the body, that he intimates there will be no use of barbers in the resurrection state, the hair and nails having ceased to grow, as did those of the Israelites during their sojourn in the wilderness. This Father abounds in the most singular illustrations of Sibbes's oddest questions.

(g) P. 322.—'Augustine shall answer for me,' &c. Consult as in note *o*; but Jerome, as described in note *f*, is more curious.

(h) P. 324.—'Irenæus with this shuts up his book.' The 'book' referred to is his (fragmentary) *Adversus Hæreses*.

(i) P. 328.—'Tertullian fetcheth it from another ground,' &c. Cf. note *a*.

(j) P. 330.—'We know that Moses was forty days in the mount,' &c. Dr Adam Clarke, in his Commentary upon the place, furnishes us with a fine Rabbinical explanation. Relative, he says, to the 'forty days' fast of Moses, there is a beautiful saying of the Talmudists: "Is it possible that any man can fast forty days and forty nights?" To which Rabbi Meir answered, "When thou takest up thy abode in any particular city, thou must live according to its customs. Moses ascended to heaven, where they neither eat nor drink; therefore he became assimilated to them. We are accustomed to eat and drink; and when angels descend to us, they eat and drink also." It was in very truth a 'heavenly,' not an 'earthly life,' in the case equally of Moses, Elijah, and the Lord.

(k) P. 330.—'Augustine speaks, "It is called a spiritual body,"' &c. Cf. as in note *o*; also various references under the text.

(l) P. 331.—'Pliny reports of the little bees.' This apocryphal statement is only one of many concerning bees and other creatures found in Pliny, and magnified in the early English translation by Philemon Holland.

(m) P. 332.—'Augustine answers, that they shall not rise,' &c. Cf. as in note *o*.

(n) P. 332.—'St Jerome upon that place (Mat. xxii. 8) affirms,' &c. Cf. note *f*.

(o) P. 333.—'Augustine answers,' &c. Cf. index-references of Augustine under Eph. iv. 13; also Chrysostom and Jerome. The point comes up repeatedly in these and in all the Fathers.

(p) P. 333.—'Again, Tertullian differs,' &c. Cf. note *a*.

G.