



*Yours in Jesus,
David Bartley.*

MAN REDEEMED
FROM SIN AND DEATH
—THE—
BIBLE DOCTRINE
—OF THE—
RESURRECTION OF THE DEAD

BY THE HOLY SON OF MAN

—O—

"I am the Resurrection, and the Life."

BY

DAVID BARTLEY

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DEDICATION.

To them who are on pilgrimage to the "better country;" to them who desire to be delivered "from this present evil world;" to them who hope to "obtain a better resurrection;" "to them who by patient continuance in well-doing seek for glory and honor and immortality;" and to them who live and believe in Jesus, "the Resurrection, and the Life," this work is affectionately inscribed, and the blessing of the Father and the Son and the Spirit invoked upon them and it, by their fellow-pilgrim,

THE AUTHOR.

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INTRODUCTION.

AS BORN WITH LIFE, BUT BORN TO DIE, the reader will go with me, while we take a view of "the valley of the shadow of death," and speak of the certainty of the "better country" beyond, and, with me, feel a deep personal interest in the contemplation of these solemn and wonderful realities. For life and death are as certain to each of us as the rising and setting of the sun, or as summer and winter.

Life dawns upon us as the spring-time morning, full of promise, and we develop into youthful bloom like sweet and lovely summer blossoms and fruits, beautiful and goodly to behold; but as spring and summer give place to autumn frosts and winter snows, putting an end to the harvesting of grain and fruits, so will the winter-time of life find us all gathered in by the reaper, Death. "And the doors shall be shut in the streets, and all the daughters of music

shall be brought low, and desire shall fail; because man goeth to his long home, and the mourners go about the streets. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." So says the Preacher.

Death, then, is a separation between the spirit and the body of man; and the body is the earthly house in which the spirit dwells on earth. The body and the spirit together constitute man a living soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" Gen., ii, 7.

Now, is death everlasting? or, in other words, is the separation between the spirit and the body of mortal man, when one shall return to God and the other to the earth, forever and ever? To living and dying men and women, whom the great Creator thus mysteriously formed and wonderfully endowed with a body and spirit as a living soul or being, this question is all-important; because, if the body were lost by death, then man loses himself. There-

fore this little work is devoted to a careful, prayerful and scriptural examination into the truth of the final resurrection of the God-given body of man, after it shall have returned to the earth. And, so far as the Lord may graciously enable me, it shall be, on my part, a work of faith and labor of love to the household of faith every-where, to whom it is sent forth, and also to every one who may give it favor enough to read it. May God, who made man, bless both the writer and reader, and endue us with wisdom and understanding, that we may glorify him in the truth, and be made free from error.

That a work plainly setting forth, maintaining, and proving the Bible doctrine of the resurrection of the dead is needful, and may be divinely sent to the good of many, is evident; and my mind has been moved to write upon this sublime doctrine, and put it in a book. For, while the friends of God's revealed truth have written many good books upon various other important themes of the holy Scriptures, I know of not one book devoted

to a defense of the truth of the resurrection. Only incidentally and partially has it been presented and dwelt upon, either by pen or tongue, outside the testimony of patriarchs and prophets, Jesus, apostles and evangelists. Consequently its great and vital importance has been either dimmed, or quite lost sight of, in the view of many professing Christians. Not only this, but unbelief has so far prevailed, that many have spoken, and others have written against the resurrection of the dead, either denying it altogether, or saying it is past already; thereby overthrowing the faith of many. This latter form of unbelief,—that the resurrection is past already with all the children of the regeneration, and that our mortal and dead body shall never be quickened and made a living, spiritual body,—is widely and alarmingly prevailing, until it is accepted generally by some orders who admit the truth of Christianity, and by many of our Baptist people, as the true doctrine of the resurrection. With this large and increasing class of professing Christians, who believe that only the spirit of man shall be saved

in glory, or lost in perdition, the good old-time doctrine of our fathers, that the graves shall be opened, and the bodies of the saints which are asleep shall arise, and come out of the graves, and enter into the new Jerusalem, is an exploded belief, and quite out of date. But this new theology was introduced into the churches of the saints in the times of the holy apostles, and they, as princes and judges in the gospel kingdom, vetoed it.

In this is seen the wisdom and goodness of the great Head of the church, by thus arming his true and faithful followers and soldiers with the weapons of divine truth, that they may be able to stand in the evil day against the wiles of Satan. For every device of Satan, and all false doctrines with which the church of Christ has been attacked and troubled since the days of the apostles, came up and were tried while they were yet on the earth, and were met and defeated by them, through Christ, who gave them the victory. This victory is for the church, and is ours. Therefore we may with bold con-

fidence and meek courage withstand the armies of the aliens, as valiant soldiers for the truth of the gospel of salvation.

Then let us turn to the stronghold of Zion, the more sure word of prophecy, the word and testimony of the Lord; for this can not fail, and herein we may safely trust. How thankful we should be that God our Father has been pleased to make known unto his children his blessed word and holy will, that we might have strong comfort and good hope. For without this we should grope in darkness and dismay, doubt and despair. But God has graciously given us the holy Scriptures, which are able to make us wise unto salvation; "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

In this work the divine testimony, as found throughout the grandly sublime volume of God's revealed truth, touching the resurrection of the dead, is faithfully bound up and presented to the disciples of the Lord Jesus, with the single desire that

they may be established, strengthened, and comforted in the assurance of THE RESURRECTION FROM DEATH.

CHAPTER I.

MAN.

MAN DIES! He comes forth as a flower, and is cut down as the grass. He returns unto dust, and dwells on the earth no more. Shall he arise, and live again? Job asked this great question. None but God could answer it. Atheists, deists, and infidels deny it. To man it is impossible, and his unbelief says, "There is no resurrection of the dead." There is therefore no hope in man for man. He has sold himself to Death; and the grave, as a strong prison, holds him fast. Man has no power against death. He is lost. If the angelic hosts in glory might pity our lost race, they could not save a sinner from death. Then, how vain for sinful man to talk of doing any thing to save himself or his fellows from death. Can the dead do any thing by which they may arise, and live again? Impossible. This must be done, however,

if salvation is of works, or conditional on the part of man. But, is there no hope? Must sinful man die, and rise no more? What says the answer of God? Come with me, reader, and let us hear the word of the Lord, "and be not faithless, but believing." For the Lord God Omnipotent reigneth; and he has power over sin and Satan, death and the grave. And the Lord is good and merciful; he is able to save us from the last enemy. Hannah rejoiced in his salvation, and said, "There is none holy as the Lord; for there is none beside thee; neither is there any rock like our God. * * * The Lord killeth and maketh alive; he bringeth down to the grave, and bringeth up;" I Sam., ii. Death, therefore, is before the resurrection-life; and the bringing up of man is from the grave. This was Hannah's song of praise to the Lord, and to him she ascribed this power.

Noah Webster gives the following definition: "Resurrection; 1, A rising again; the resumption of vigor. 2, Especially, the rising again from the dead; the resumption

of life. 3, The period following a general rising from the dead; the future state." This is the correct meaning of this word, as it is used in the Scriptures. It simply declares that "the dead are raised up;" so Jesus said to the messengers of John. And it was Jesus who raised the dead, the dead bodies of the children of men.

Do we see any thing in God's Book of Nature analogous to a resurrection of the dead, and typifying it? In answer, walk with me in garden and orchard, field and forest. We are charmed with the beauty of earth's fair and delicate plants and flowers; our appetite is sharpened by the sight of the ripening fruits; sweet fields of living green, and waving harvests of golden grain, ready for the reaper, fill our minds with admiration and delight; we seem little in our own eyes, as we stop in the mighty forest of centuries, and gaze upward, and our souls are inspired with awe and wonder while we contemplate all this beauty, munificence, and mightiness of the beneficent and Almighty Maker of all things.

Yet all this animated nature, now so lovely, fruitful, and grand with the mightiness of life, sprang up out of death at the touch of God's hand! There fell into the earth, from the hand of the Infinite Sower, the seeds of the forest and fruit tree, grain and grass, plant and flower. All this living seed died; but behold, it now lives!

Is not this a mysterious and wonderful resurrection? Without it the earth would be an uninhabited and desert waste—without life, and disrobed of all beauty. As the years and centuries go on, and the generations and ages of plants and trees die off the earth, this rising again, in new and beautiful forms of life, is repeated. And so, God's beautiful book of nature teaches man a sublime lesson—that the dead shall arise and live again in the world to come. Job was instructed in this truth, and he therefore poetically says, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the

earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands;" Job, xiv.

So Job, through faith, answered his own question, that though a man die, yet he shall live again; for he says at the time appointed, his change shall come. And though he asked the Lord to hide him in the grave, yet he desired him to appoint a set time, and remember him; and his faith

looked to the end of the heavens, when men, who lie down in death, shall awake and be raised out of their sleep. Job therefore believed in the resurrection of man; yea, of the very man who falls asleep in death, and lies down in the grave. This is mortal man, the *body*. "For there is hope of a tree," he says, "if it be cut down, that it will sprout again, and that the tender branches thereof will not cease." Then, truly, there is hope for a man; for Job, though he die. Thus assured in his hope, he would endure his great afflictions, and patiently wait all the days of his appointed time, till his change come from death unto life, and from suffering and dishonor unto rejoicing and glory.

How beautiful is the earth, adorned with all its living vegetable kingdom, its grand forests, its grassy plains and meadows, its fruitful fields, orchards and vineyards; and its crown of flowers of surpassing loveliness, formed by the hand of God, exhaling their delicate fragrance as a sweet incense of praise to their Infinite Author! These myriads of animated being,

the world around, are witnesses to a resurrection of the dead ; and they rebuke the infidelity and unbelief of God's creature man. As you behold and admire the pretty flowers at your feet, they look up in your face, and with silent, potent voice, say, "Behold what God hath wrought! Once we died, and were corrupt in the ground ; but lo, we live again!" "Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more will he clothe you, O ye of little faith?" Luke, xii. So speaks the Son of God to his disciples, to enlarge and strengthen their weak faith. God will clothe them with a greater life-beauty and glory than he has given to the beautiful white lilies, and they shall glorify him for all his wonderful works. For if God would so adorn and bless the earth with living beauty, gladness, and glory, by quickening the countless seeds which fall into the ground and die, and

causing them to arise in all their wondrous forms of life ; shall he not much more quicken and raise up from the dead the countless millions of his redeemed sons and daughters ; clothe them with the beautiful white robes of salvation, holiness, and immortality ; and make heaven transportingly glorious and rapturous, by peopling it with all his saints, and filling its happy mansions with their songs of praise? "Why should it be thought a thing incredible with you, that God should raise the dead?" Certainly he has the power to do this. "For with God nothing shall be impossible," said his angel to the mother of our Lord. And it is as plainly God the Father's holy will to raise up the dead. For said his blessed Son, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life ; and I will raise him

up at the last day ;" Jno., vi, 38-40. So the Son will do the will of the Father. This authority and power the Father gave him. Then said he, "I delight to do thy will, O my God ; yea, thy law is within my heart ;" Ps., xl, 8. Then, who or what shall prevent Jesus from raising every one of them up again at the last day? For when he had conquered death, and Satan, and the grave, Jesus, the risen Son of God said, "All power is given unto me in heaven and in earth ;" Matt., xxviii, 18. Yea, he says again, "Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him ;" Jno., xvii, 1, 2.

Now, if the Son of God gives eternal life to them, can death and the grave hold them? Not unless mortality is stronger than immortality.

But who were they whom the Father gave the Son? Were they angels? Were they spirits, having no bodies? Nay, verily. Were they the sons and daughters of Adam?—people?—sinners? So said the angel Ga-

briel: "For he shall save his people from their sins." This is the united testimony of Moses and the prophets, Jesus and the apostles. Why, almost all the vast volume of holy Scripture testifies of GOD, and CHRIST, and *man*. And Christ is a man, the middle-man between God and men, the mediator. "For there is one God, and one mediator between God and men, the man Christ Jesus;" I Tim., ii, 5. Behold God's infinite love toward man, in thus sending forth his only and well-beloved Son in the flesh, to suffer and die as man, and for the children of men, that they should not perish and be lost in sin and death, but live again.

Then, since man is the object of God's love, and also the subject of resurrection and salvation, let us consider him as God made him, and as the Scriptures present him. And first, God made man for his own glory, that his holy name should be praised in the highest forever and ever. The simple statement of this truth carries with it the conviction that man shall be carried over death, beyond the grave, and be perpetuated forever ; for if he, as man, drops

out of existence in death, and shall not be raised up again out of death, then only in time, but never in eternity, may he honor and glorify God. Then the joyful song of everlasting praise, the transporting anthem of redemption and salvation would be missing in vast eternity, and the glory of heaven would be incomplete. This would be one of the doleful results, if the dead do not arise. But God has prepared some better things for us; that we shall dwell in his blissful presence, world without end, and be to the praise and glory of his grace. For the psalmist David says, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom;" Ps., cxlv. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James, ii, 5. The poor of this world, and them that love God, are the children of

men, and to them he has promised the everlasting kingdom of his Son; for they are his chosen people. For our God and Father has connected his own glory with the everlasting salvation and happiness of the people of his love.

And now we may notice man and his essential attributes, as God made and endowed him. Moses says, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them;" Gen., i, 26, 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And the Lord God said, It is not good that the man should be alone; I will make a help

meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man;" Gen., ii. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living;" Gen., iii. So this sentence from God upon man included Eve and all her chil-

dren; and the sentence is, "Unto dust shalt thou return." Therefore God speaks of man as taken out of the ground, and as dust; and as returning to the ground, and to dust. **This** is man himself; for so God says; and "God can not lie." And so also says Paul: "The first man is of the earth, earthy. As is the earthy, such are they also that are earthy;" I Cor., xv, 47, 48. Yet this earthy part is not all of man, though an essential part; for God "breathed into his nostrils the breath of life; and man became a living soul." This is not said of any other creature, that it became a living soul; but of man alone. In this is man's superiority and pre-eminence over the beasts; for God made man in his own image. Such, then, is man in his constitution, or nature, as God made him, and these are his inherent and essential properties and attributes, without which he would not be man. This is the man whom God made, of whom the Bible speaks, and on whom he passed sentence of death. **This** sentence falls upon the earthy part or nature of man, the body, yet *man* dies. "And the Lord God formed man of the dust

of the ground." To this man he said, "And unto dust shalt thou return." Of this man Moses says, "And all the days that Adam lived were nine hundred and thirty years: and he died;" Gen., v, 5. It will not do, then, to say the earthy and formed body is not man, or that the body may perish and man still continue as man without the body; for this would deny the word of God, as shown above; because man, as man, was formed of the dust of the ground; and only thus, as God made him, is he man. So when the earthy body dies, man dies; but when this body is raised up out of death, man lives again. Therefore man is joined to, and essentially identified with his body, and can not properly be man without it. For God thus created Adam, the first man, and endowed him with the breath of life; and these two, body and spirit, are his original and essential parts, without which he can not be man. Because God did not create man an angel, or a spirit, but he made him a *bodily being*. It seemed good in the sight of God to so make his creature, man. "Thou madest him a little lower than the angels;

thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things under his feet;" Heb., ii, 7, 8. Why, even the high and holy Son of God, when the Father sent him forth, was "made of a woman," and "found in fashion as a man;" was a man, and the Son of man. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man;" Heb., ii, 9.

And so the Son of God himself was manifested in a body of flesh and blood as a man, and not as the highest angel or spirit from heaven, and in a mortal or dying body, too. Therefore the body is not just a minor auxiliary or appendage of man, a transient covering to be cast off and lost forever, while man himself still lives on; but rather, the body is the base, or real foundation of man, without which he were not, and with which, if it be lost, he perishes. Paul thus affirms this: "Then they also which are fallen asleep in Christ are perished;" I Cor., xv, 19. That is, if their sleeping bodies rise not,

but perish. I would impress this divine view of the origin and being of man as God created him, that the real necessity and importance of the resurrection of the dead body may be perceived by the reader; or else man dies and perishes as the beast. But to admit this would deny the Bible, and establish infidelity. And infidels, who wage war against the Bible, most vehemently attack the doctrine of the resurrection of the bodies of the dead, as one of the chief objections to the Bible. Now, if the dead, or sleeping bodies of the saints shall not awake and arise in a new life, then Paul admits the awful claim of every infidel teacher—that Christianity is false, and they who died in the faith were deluded, and are perished. This shows that the doctrine of the resurrection of the body of man, who dies, is all-important; because upon its truth rests the reality and blessed promise of Christianity, the bright and divine glory of the gospel, and every believer's hope of glory and immortality in the world to come.

Man's body was first formed, before God breathed into him the breath of life; and

the union of the two constituted man a living soul—a living being, having an erect body of wonderful form, and a rational spirit of grand powers. With the name MAN we always associate these ideas: a human form and spirit united in one, inter-related and mutually dependent. "For as the body without the spirit is dead," as says James, so the spirit without the body is imperceptible and inoperative. I speak of the spirit of man, but not of God or angels. Man is an earthly being, made lower than the angels, yet higher than the most superior beast; and made for God's unending glory, and to be as the angels in the world to come, the eternal home of all the redeemed.

CHAPTER II.

THE SON OF MAN.

MAN SINNED. Yet God made him upright, and very good. "Sin is the transgression of the law" of God. "The law is just, and holy, and good." "The wages of sin is death." "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may become guilty before God;" Rom., iii, 19. "There is none righteous; no, not one." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" Rom., v, 12. This is the woful state of man. The whole race must die. As well the infant of a day, as the old man of a century. This is fearful, and it fills the world with lamentation and great sorrow; but the sin of man brought all this desolation, destruc-

tion, and death upon himself. God remaineth righteous and just. His law, too, is the same. The change, the wrong, the fall, is in man. He is become guilty. Alas, his glory is departed. God placed him in the pure and sweet bowers of lovely Eden. Man was innocent and happy then. God made him so. Yea, God exalted him, put him in authority, and gave him dominion over all the earth. "And God blessed them." But now, lo, man is fallen, is fallen! Satan, Sin, and Death entered Eden, and man yielded himself a willing victim to their monstrous dominion, and destructive power. For this, man was turned out of Eden, and is lost. "*Thou shalt die,*" is the sentence of the righteous Judge. "By man came death." "In Adam all die." The whole history of man from the creation till now, witnesses to the divine authenticity and truth of these Bible statements, and is a vindication of the oracles of God. Infidelity may jeer and laugh at the Bible; but death comes with awful warning and terror to every mocker, blanches his hardened cheeks, and

strikes him dumb. Thus God, and the Bible, and Truth are vindicated. The whole race of man, having sinned, lie down in the dust of death; and the grave is the common end of all men.

Now, if there be no resurrection of the dead, then how horrible it must be to die. For then all the nations and families of earth would perish in the black gulf of sin and death, and a universal wail of hopeless sorrow and dismal despair would fill all the world. Paul presents this dreadful consequence, which follows a denial of the resurrection of the dead, when he says, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are

perished. If in this life only we have hope in Christ, we are of all men most miserable;" I Cor., xv, 13-19. All these horrible things must follow, if the dead rise not. Christians, who believe in Jesus as the Christ, the resurrection and the life, so far from being the most blessed of all men, would be the most wretched and deluded; because all their sacrifices and sufferings as Christians would be in vain. For then Christ, who died, is yet in the grave; and the preaching of the apostles, that God raised up Jesus again, is false. Consequently the curse of the law, the dominion of sin, the power of death, and the victory of the grave would still remain in full force over all who believe in Jesus, as over all other men; and all the dead are perished; so also shall all the living. If such an appalling and hopeless doctrine be true, then, says Paul, "Let us eat and drink; for tomorrow we may die." And if the dead shall not be resurrected, then we are as beasts that perish, and may live only to gratify our fleshly appetites, as the only good we

may expect; as do wicked men, and as do the beasts.

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” For, turning away from the shocking results of this monstrous heresy of the Sadducees, as embraced by some in the church at Corinth, Paul, with the relief of joyful assurance, proclaims, “*But now is Christ risen from the dead, and become the first-fruits of them that slept!*” I Cor., xv, 20. This is the key-note in the rapturous song of salvation. CHRIST is the Redeemer and Savior, the Resurrection and the Life, of the dying children of men. He is the sure foundation, which God laid in Zion; and upon him rests the eternal redemption and glory of all his Father’s children. It was of him that God spake when he passed the sentence of death upon Adam, saying to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;” Gen., iii, 15. In this is a promise of the Deliverer, and of final

victory to the guilty and conscience-smitten Adam and Eve, and her penitent children. The accomplishment of this victorious and glorious warfare is sublimely presented in Heb., ii; “Behold, I, and the children which God hath given me. Forasmuch then as the children are 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 fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.” So then, the children of God, the brethren of Jesus, are people who have sins; for they are partakers of flesh and blood; therefore they were subject to the cruel bondage of sin and death. But God gave them to Jesus his Son, who partook of the

same flesh and blood, and in all things was made like unto them, that he might die for them as their merciful and faithful brother High Priest, to make atonement or reconciliation for their sins, and so, through his own death, and by his glorious resurrection, destroy both death and the devil, and deliver them from the last enemy.

Thus our Lord Jesus Christ is shown to be related to and identified with his people and brethren in flesh and blood, as one with them, and therefore as rightfully representing and acting for them, in all he did and suffered, as their near and divine kinsman, their brother-mediator. In this sacred and wonderful relationship of Jesus to us in our flesh, and of us to him in his divine nature, is our only ground and hope, dear reader, of redemption and deliverance from sin, death, and the grave; and of entrance into glory, immortality, and eternal life. Paul clearly and forcibly presents this truth, saying, "For as by one man's disobedience many were made sinners, so by the obedience of

one," (man,) "shall many be made righteous;" Rom., v, 19. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming;" I Cor., xv, 21-23. How strong and assuring this is! They that are Christ's shall be made righteous, though they were sinners; and shall be made alive, though they were dead. And this, because his obedience and death were for them, and are theirs through him; and his righteousness, resurrection, and life are theirs in him. For as we were made sinners by the disobedience of Adam, the first man, and thereby brought down into death and the grave through him; so by the obedience and righteousness of Christ, the second man, we shall be made righteous, and be raised up out of death and the grave by him.

Now this participation with Adam in his sin and death, and with Christ in his righteousness and resurrection, is because

of real and vital relationship, without which we should neither die in Adam, nor be made alive in Christ. Because, if we were not in Adam, we certainly could not die in him; and unless we are in Christ, and fall asleep in him, we shall not be made alive in him. This is evident. Paul not only teaches that death came by the first man, and the resurrection of the dead by the second man; but also that death is *in Adam*, and life is *in Christ*. Therefore, we must be in Adam if we die; and so we must be in Christ if we shall be made alive, or raised up out of death in the resurrection unto life. This is evident and clear. If a tree die, all its off-shoots, branches, and members die also, because they are in that one tree, and of it, and do belong to it. For if they were not of that tree, but had their life in another tree, and belonged to it, a living tree, then they might still live, though the first tree die. They stand or fall in and with the tree to which they are related, and of which they are a part. The same is true of the vine and its branches. And this interest-

ing principle of life and death relationship is established throughout the whole realm of nature, and no living creature can escape its far-reaching power and operation. The consumptive and scrofulous taints are a family inheritance, and are imparted in the life of the offspring. So sin and death on one hand, and righteousness and life on the other, are an inheritance to the children of men; and they come to us, and are received by us upon the principle and in virtue of relationship; and this relationship is *in the life*. This principle and truth are shown and taught in these words of Christ; "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them;" Matt., vii, 16-20.

Now man, the first man Adam, by sinning became as a corrupt tree, that can not

bring forth good fruit ; consequently all his offspring are corrupt, sinful, and dying, like himself. Of Adam and his entire offspring Paul says, "As is the earthy, such are they also that are earthy." His life and nature, his estate and condition, his mortality and death, are theirs. How theirs ? Because he is theirs, and they are his ; therefore theirs by him, through him, and in him. For, "In Adam all die ;" "By man came death ;" "Through the offense of one many be dead ;" "By one man's offense death reigned by one ;" "By the offense of one, judgment came upon all men to condemnation ;" See Rom., v. We may not relish this awfully solemn truth, but we can not escape its force. Dying, we shall die. This is relationship with Adam in his life ; aye ! in his inherited sin, mortality, and death. From this there is no possible escape for the children of men. Paradise was lost by Adam, and we who are his can never enter it again by him. O never ! God put his good creature man in happy Eden ; but for his willful disobedience, "God sent him forth from the garden of Eden, to till the ground from whence he was taken. So

he drove out the man, and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." So the flaming sword of God's broken law will surely cut off every man upon whom sin is found, who attempts to come to the tree of life, and take of it. Yet, unless man can do this, "and take also of the tree of life, and eat, and live forever," he can not save himself from death.

Therefore as related to Adam, all must die, and be lost. God of his own rich mercy, must provide a ransom for man, and send forth a Redeemer to atone for sin, and save from death, and raise up out of the grave, or else all must perish. But as it is man who is lost and the children of men who die, and not angels or spirits ; therefore, the Savior of men must himself be a child, and a man. And as a man he must die for the sins of the lost, whom he came to save, and be buried, and be raised up again. For he must redeem them from the curse of the broken law, encounter and turn away the flaming sword, and so open the way to the

tree of life, which is in the midst of the Paradise of God. He must grapple with the monster Death, go down into the strong prison-house of this last enemy—the boasting grave—which holds fast kings, princes, and all men as helpless victims; and then, rising up in the majesty of omnipotent strength, he must quit the tomb, destroy sin and Satan, death and the grave, and open the gates of Paradise, that his people may enter in and be saved. And all this great and mighty warfare, and complete and glorious victory, the Savior of sinners must accomplish as a man, and for the children of men. “For since by man came death, by man came also the resurrection of the dead.” And as death comes to men, so the resurrection shall also come to men—not to spirits.

We therefore turn to Christ, the Man of God’s right hand whom he made strong for himself as our great Deliverer, the Captain of our salvation, and our only hope of victory over death. Let us consider him. “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and

High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house;” Heb., iii, 1, 2. The angel said of Mary and Jesus, “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” “And they shall call his name Emmanuel—God with us;” Matt., i, 21-23. “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end;” Luke, i, 32, 33. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth;” Jno., i, 14. His name JESUS expresses a union of God and man in the wonderful person of our EMMANUEL. Jesus is verily God and man, possessing in himself all the fullness of both; the nature and attributes of the holy Godhead, and the nature and attributes of spotless manhood. He is “the brightness of God’s glory, and

the express image of his person." "Being in the form of God," he "thought it not robbery to be equal with God." Unto the Son the Father saith, "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Yet, "Jesus was made a little lower than the angels," (just as man was made,) "for the suffering of death." He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a *man*, he humbled himself, and became obedient unto death, even the death of the cross." Behold the unspeakable condescension of Jesus! "The high and lofty One, who inhabiteth eternity," is an humble man, meek and lowly in heart, and in the form of a servant. O surely, such a personage has come to earth upon a mighty and glorious work, which no other being could perform.

Come with me, reader, and we will still consider this holy Jesus. Philip said to Nathanael, "We have found him of whom Moses in the law, and the prophets, did write,

Jesus of Nazareth." "The next day John," (the Baptist,) "seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." Andrew said to his brother Simon. "We have found the Messiah—the Christ. And he brought him to Jesus." Paul calls Jesus, the last Adam, a quickening Spirit, and, the second man, the Lord from heaven; I Cor., xv, 45–47. We have seen that Gabriel, God's angel, spoke of him to his favored mother Mary, as both the Son of the Highest, and the son of David. For Mary, the mother of Jesus, was by lineage a daughter of King David. Therefore Paul testifies, that "Jesus Christ, our Lord, was made of the seed of David according to the flesh;" Rom., i, 3. So then, Jesus was born KING, both as the Son of God, and the son of Mary; and he was righteously entitled to sit upon the throne of his father David, and his Father God. This royal authority, exaltation, honor, and glory has Jesus by inheritance; for he

was born King on earth, and King in heaven. "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Now it is highly interesting to us, as "sinners of the Gentiles," to examine the fleshly lineage of Jesus, who was a Jew, and "born King of the Jews," and who said to the woman at the well, "Salvation is of the Jews." Now if salvation comes to the Gentiles through Jesus Christ,—and there is salvation in no other,—then he must be related to them in the flesh, as well as to the Jews. Luke traces the fleshly lineage and ancestry of Jesus from his mother Mary up to Adam; while Matthew traces it down from Abraham to Jesus. And the Jewish genealogy shows, that David the king was descended from Judah, one of the twelve sons of Jacob, through Tamar, a Gentile woman of the land of Canaan. But coming down still nearer, Ruth, another Gentile, leaves her native land of Moab with Naomi, goes to Bethlehem, is married to the rich and noble Boaz, and becomes the renowned

great-grandmother of King David. Then, ascending one remove, behold, the grandfather of Jesse, the honorable Boaz, was the son of Rahab, the harlot of Jericho, a Gentile, yet a woman of illustrious faith. Coming back again, between David and Christ, behold the mother of King Solomon, Bath-sheba, doubtless a Gentile woman. And so Perez, the son of Judah, Boaz, the son of Salmon, Obed, the son of Boaz, and Solomon, the son of David, all had Gentile mothers, namely, Tamar, Rahab, Ruth, and Bath-sheba. The scepter of Israel was in the tribe of Judah, the grandson of Isaac, the son and heir of Abraham, the friend of God. Therefore, in the direct line of Judah, and among the mothers of the patriarchs and kings of Israel, we find those four Gentile women, whose blood united with the blood of Abraham, Isaac, and Jacob in Mary and Jesus her son,—the Son of God,—and the last King of Israel, who shall sit upon the throne of David forever. And so, as a man, Jesus in his body, his real and immaculate flesh, was as truly and nearly related to the

world of Gentile sinners, as to the Jewish house of Israel. And in this we behold the wonderful wisdom and purpose, condescension and mercy of God in providing redemption for the Gentiles, as well as for the Jews. And the fact of those Gentile mothers in the family of David, Mary, and Jesus is the more remarkable, when we consider how religiously and rigidly the Jews were opposed to mingling with the Gentiles. Yet, in his covenant God had promised Abraham, that in him and his seed, (Christ,) should all nations and families be blessed; and his promise can not fail. Concerning this Paul says, "For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins;" Rom., xi, 25-27.

When Simeon saw Mary and the child

Jesus in the temple, he took him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel;" Luke, ii, 28-32. Again, when Jesus was born, God sent his angel to announce the glad tidings to the shepherds: "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord;" Luke, ii, 10, 11.

Now all this divine testimony plainly shows both the Godhead and manhood of Jesus; and that, as man, he was alike related to both Jews and Gentiles in the flesh; and that he, as the God-man, the Mediator, is the Savior of men. And he himself says, "I am the resurrection, and the life." That is, he raises up the dead, and gives them life. Now to accomplish

this he must needs die; and then revive, and arise out of the grave, and so swallow up death in victory; for his people go into the grave.

Then let us follow him from his baptism in bold Jordan's waters to his baptism in the overflowing waters of death. Between these two sublimely solemn and momentous events, our blessed Jesus was known as, "*The Son of man,*" and so spake of himself; but as the Son of God he was not known, except to his blessed disciples, to whom it pleased the Father to reveal this divine mystery. And this is true yet; and it is true also of us, as the sons of God; for the world knoweth us not, only as the sons of men. But the words which the Son of man spake, and the works which he did, and the life which he lived in the flesh, witnessed that God was his Father, and that he was given the Spirit of God without measure; for God was with him. His doctrine or teaching was not of men, but of God. He was holy and harmless; God was well pleased in him, for he did always those things which pleased the

Father. He learned obedience. To the messengers of John, Jesus said, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, who-soever shall not be offended in me:" Matt., xi, 4-6. The Son of man wrought all these great and marvelous works, and so showed forth his power and glory, as the Christ and Savior. Now, all those multitudes of helpless and hopeless men, women, and children, whom Jesus saved and blessed, were typical persons; and they truly show the lost condition of his people, whom he shall save from their sins, and deliver from death. For, as to spiritual blessings and eternal life, his people were in all this helpless ruin, woe, and misery; blind, and deaf, and lame; poor, and sick, and dead. But Jesus and his gospel of salvation bring to them a perfect cure, and a full release from all this frightful evil; and they are the happy people, saved by the Lord. But

when Jesus had finished the work which his Father gave him to do in the flesh and under the law, then he must suffer on the cross, and lay down his life for the sins of his people. "And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again;" Matt., xx, 17-19. How remarkable, that both the Jews and the Gentiles united in putting the innocent Jesus to death! He was related to both, and came as their Redeemer; yet they rejected and crucified him, in order to defeat and destroy him. This was the most diabolic deed and damning crime ever perpetrated by hardened and wicked men. But the holy Lamb of God resisted them not; and when daring Peter would have defended him, he meekly told him to put up his sword. "He is brought as a

lamb to the slaughter." In his death, as in his life, Jesus was divinely sublime and great. His death was the most solemn, important, and wonderful event of all time; and it will be the wondrous and everlasting theme of blessed eternity. We should ever speak of it with deepest veneration, and tenderest emotion, and profoundest gratitude. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us;" Rom., v, 8. Truly, this was infinite and wondrous love. It was for the suffering of death that the blessed Savior was made a little lower than the angels, partook of flesh and blood, and came into the world; therefore he became obedient unto death, even the cruel death of the cross.

The night of his betrayal he went with the apostles to the retired garden of olive trees, at the foot of Mount Olivet, and said to them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup

pass from me: nevertheless, not as I will, but as thou wilt." "And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." O, how amazing and infinite were the sorrow and suffering of this holy One! He suffered for all the sins and guilt of untold millions of the children of men, and encountered all the powers of darkness. O, it was a most fearful conflict! And at first his enemies seemed to triumph; for they led him away, out of the city to Mount Calvary, where they nailed him to the accursed Roman cross, and raised him up on it between two guilty men. Let us sorrowfully follow him with his grief-smitten mother and disciples, to see what the end will be. The blood-thirsty rabble of sanctimonious Jewish priests and scribes, with the heathen Roman soldiers, are excitedly moving about the crosses, defiantly wagging their heads, and rending the air with their mingling hellish laughs, taunts, jeers, horrid imprecations and curses. For three awful hours this mocking scene goes on, when, lo! at

noonday the sun is draped in deep mourning, and a pall of great darkness suddenly falls upon Jerusalem, Calvary, and all the land, and continues three fearful hours! And to add to the awfulness of the most solemn scene, the earth quakes and moans fearfully, and the mighty rocks cry out in appalling thunders, as if struck by angry thunderbolts from the blackened heaven! And it seems that the very dead, the old Jewish patriarchs, prophets, and buried saints are about to rise up and witness against this blackest crime of wicked men; for, behold! in all the burying-places about Jerusalem the graves are opened by a power more than mortal! And, lo! the vail of the temple, between the holy sanctuary and the most holy, so strong that it would have resisted the combined strength of many men, is torn in two from top to bottom! It seemed as if God was about to smite and crush the whole world with his just wrath; and the hardened murderers of his holy Son were greatly affrighted, doubtless; but from the cross is heard a pathetic voice, saying, "Father, forgive

them ; for they know not what they do." And then, near the close, a tender, painful cry is heard from the dying Jesus, saying, "My God, my God, why hast thou forsaken me?" O, this was the hardest and the last of all his infinite agony and sorrow ! which he could not survive ; for, thus forsaken, the holy man again cried with a loud voice, "Father, into thy hands I commend my spirit." He then peacefully said, *IT IS FINISHED !* bowed his head, and died.

The awful battle was fought ; the dreadful conflict was ended ; the earth was still again ; the darkness was past, and the sun shone out upon the lifeless body of Jesus. *He was dead !* O, sorrowful event ! The little band of weeping disciples smote upon their groaning breasts, and hopelessly turned away. A cruel sword had pierced the yearning mother's soul. The deep and solemn sorrow of death was upon them all, and their hope was lost. To them it seemed that the enemy had triumphed, and that they must perish. Sin had reigned unto death, and the boasting grave was still victorious. But here was the *end* of sin, and

death, and the grave ; for sin and death could go no farther, and do no more ; and this prisoner, whom the grave has received, shall prove its destruction, and the conqueror of death.

Even the Roman officer, in command of the soldiers who crucified Jesus, having witnessed all the wonderful events of his death, was convinced that he was the one he claimed to be, and said of him, "Truly this man was the Son of God."

Joseph and Nicodemus honorably buried the body of Jesus in Joseph's own new tomb, hewn in a solid rock, wherein no one had ever been buried, and therefore free from corruption ; and they laid a great stone upon the door of the sepulchre.

But after the appalling events of the crucifixion had passed away, the blinded and self-righteous chief priests and Pharisees hardened their hearts, and "came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his dis-

ciples come by night, and steal him away, and say unto the people, He is risen from the dead ; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : go your way, and make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch." Now it shall soon be shown who were the deceivers, and teaching error, whether Jesus, or his enemies. He had openly taught that he should arise from the dead ; and that he would also quicken and raise the dead. But his enemies now have him securely locked up in a vault of solid stone, with a great stone for a door, and the king's seal upon it, and a strong guard of soldiers to keep it safe. Therefore there was no possible chance for the weak, fearful, and mourning disciples of the imprisoned Son of man to come and steal him away in the darkness of night, which they had no wish to do ; and the leaders of the Jews were satisfied that Jesus could not be delivered from the sealed tomb, and the watching soldiers who guarded it. And truly there was no hope

of help from man, and no escape from death for the children of men by any thing that the despairing apostles and disciples could do. For he in whom they trusted, the second man, the LAST ADAM, was both dead and buried ; and Satan, sin, and death seemed again successful and triumphant, as at first, in the garden of Eden. Jesus of Nazareth, the Son of man, is the last hope for man ; but he is crucified and buried ; and he seemed as weak and helpless in death as any other man ; therefore neither his friends nor foes expected him to arise out of the tomb.

But yet, the only hope now for the world is in the resurrection of this Jesus ; and unless he has power to take up his life again, and thus break the black seal of death, and come forth out of the grave, a righteous, living, IMMORTAL MAN, the resurrection and the life ; then all mankind must perish in death. Therefore the truth of Christianity, the reality of the gospel, the hope of salvation, and the promise of eternal life rest upon the resurrection of the man Christ Jesus, as the sure foundation

of all. Then, doubtless, holy angels, as well as wicked men, were watching the tomb of Jesus; yea, the God of battles himself was near. And so Jesus spake by the mouth of David, and said, "I have set the Lord always before me: because he is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fullness of joy: at thy right hand there are pleasures for evermore;" Ps. xvi, 8-11. In this assurance Jesus had died. The children of Israel in the Red Sea, the three Hebrews in the fiery furnace, and Daniel in the den of lions, were not more securely kept by the power of God than was Jesus in death and the grave. And this is equally true of all the people whom God gave his Son.

Lo, the third morning from the crucifixion dawns upon Jerusalem, and it is the first day of the week, the resurrection day of the Lord. The eye-witnesses will tell us of

this glorious rising of the Sun of Righteousness, with life and healing in his wings. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: FOR HE IS RISEN, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail;

And they came, and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the Governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day;" Matt., xxviii.

O how transporting was the triumph and joy of the now happy disciples of Jesus! but how crushing the defeat and terror of his wicked enemies! How infamous the absurd falsehood, that the disciples of Jesus stole his body out of the tomb, while the soldiers on duty slept! This deserves no notice. Why, the disciples themselves were

so profoundly astonished at the resurrection of their dear Master, that they could scarcely believe it, so great was the joy. Two of them walked to Emmaus the day he arose, and Jesus walked and talked with them; and then revealed himself to them. So great was their surprise that they hastened back to Jerusalem to tell the joyful news to their fellow-disciples; and they found the apostles and others gathered together, and talking of the risen Lord, who had also appeared to Simon.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?" "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?"

And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, *and carried up into heaven.* And they worshiped him, and returned to Jerusalem with great joy;

and were continually in the temple, praising and blessing God;" Luke, xxiv.

Now let us take the testimony of the apostles of Jesus, the chosen witnesses of his resurrection, who both saw and heard him after he arose from the dead, and beheld him as he went up into heaven. For to them "he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." And ten days after the ascension of Jesus into heaven, on the memorable day of Pentecost, the apostles and disciples were with one accord in one place, when suddenly they were all baptized with the Holy Spirit, and spake with other tongues, as the Spirit gave them utterance. At this the multitude came together, when Peter standing up with the eleven, preached the gospel of Christ to them. And of the crucified Jesus he said, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." And quoting the words of David, he said, "That God had sworn with an oath to

him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ;" Acts, ii. God has made the resurrected Jesus strong for himself, the man of his right hand, and his fellow or equal. And thus exalted, Jesus, the risen and glorified MAN, sent down the Holy Spirit, by which Peter thus spake; and he gave great power unto his apostles.

Soon after this, Peter and John found a poor man who had never walked, a beggar, at the gate of the temple, and said to him, "In the name of Jesus Christ of Nazareth, rise up and walk. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." At this "all the people ran

together unto them in the porch that is called Solomon's, greatly wondering." Then Peter said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know." Then, after preaching Jesus to them, and exhorting them to repent, he said, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being

grieved that they taught the people, and preached through Jesus *the resurrection from the dead*. And they laid hands on them, and put them in hold unto the next day: for it was now even-tide. Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

“And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them,” (Peter and John,) “in the midst, they asked, By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised

from the dead, even by him doth this man stand here before you whole.”

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we can not deny it. But that it spread no further among the people, let us straitly,” (strictly,) “threaten them, that they speak henceforth to no man in this name;” Acts, third and fourth chapters.

Peter and John here stood before and boldly confronted the imposing Jewish Council or Sanhedrim, the very men who had bribed the soldiers to report, that they had all gone to sleep on duty, and the few crushed disciples of Jesus had come and

stolen away his body out of the strong tomb! But not a word of such accusation dared they to bring against these two most prominent disciples, because they knew it was false; but the two humble disciples boldly charged their wickedly religious rulers with having murdered the long-promised Christ, the Son of God, whom he had raised up from the dead. And the fact that, in the name and faith of Jesus, the apostles wrought miracles, and thousands of the people in Jerusalem, who knew of these things, believed in the risen Jesus, as the Son of God and Savior, is proof positive that the apostles were neither deceived, nor deceiving the people, and that Jesus was not hidden away in some tomb.

That his very body was made alive again, and left the grave, and was glorified in heaven, has been shown; but it is all important to establish this blessed truth abundantly, and beyond overthrow; for upon it rests the resurrection of all the dead, and the glory and immortality of all the redeemed. So, now, let us again visit Joseph's new tomb, in the garden near to Calvary,

with the disciples on the resurrection morning, and hear their evidence. "Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? (And when they looked, they saw that the stone was rolled away,) for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." "And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed;" Mark, xvi.

In his record of the same event, Luke says, "And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass;" Luke, xxiv.

The testimony of John is, that Mary Magdalene went first to the sepulchre, and

finding the stone rolled away from the door, and the body of Jesus gone, she ran and told Peter and "the disciple whom Jesus loved," saying, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." They both then ran to the sepulchre, and Mary followed them. The loved disciple, John, outran Peter, and reached the sepulchre first, "And looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the

head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

“Then the same day at evening, being the first day of the week, when the doors were

shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord.”

“But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed

are they that have not seen, and yet have believed ;" John, xx.

Now we have before us all this abundant testimony of the apostles, and other witnesses to the resurrection of Jesus, as related by Matthew, Mark, Luke, and John ; and it all shows that, so far from there being any collusion among the disciples, or prearranged agreement as to what they should report, in order to deceive the people, they themselves were slow to believe, and did not believe one another, and even doubted their own senses, when they saw Jesus, after he arose from the dead. And while there is variety in their testimony, yet there is harmony and unity in the one most solemn and sublime truth. And never were candor, simplicity, sincerity, and honest truth more plainly stamped upon the statements of true men and women. Such a cloud of witnesses, and such a bundle of faithful testimony, would be fully accepted in any court, as sufficient to establish any fact or truth. No historical facts have come down to us better authenticated, and not many half so well. And the fact of the cru-

cifixion, burial, and resurrection of Jesus of Nazareth has never been refuted, and can not be ; for it is too abundantly established. While the eye-witnesses of his resurrection, the twelve apostles, the faithful women, and other disciples, a harmless and godly company, were still living, and ready to answer for their beloved Lord, and for themselves, their persecuting enemies, the murderers of Jesus, who tried hard to destroy his doctrine, did not once meet them face to face, like true and honest men, and dispute the resurrection of Christ, and accuse the disciples of having stolen his dead body out of the sepulchre. Ah, they dared not ! for they themselves had prevented such a possibility, as they well knew, by having the king's seal affixed to the massive door of the sepulchre in which Jesus laid, and a strong guard of Roman soldiers appointed to keep it. Thus Satan overreached and defeated himself ; and the wrath of man was made to praise the Lord.

By the pen of David God spake of 'all this, and said, "Why do the heathen rage, and the people imagine a vain thing ? The

kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee;" Ps., ii. This was fulfilled in the resurrection and glorious exaltation of Jesus, who ascended up to heaven, and sat down on the throne of God. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, thou art my Son; this day have I begotten thee;" Acts, xiii. 32, 33.

In his resurrection, therefore, Jesus is the first-born Son of God from the dead among many brethren. "And he is the

head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell;" Col., i, 18, 19. John says, "Jesus Christ is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth;" Rev., i, 5. God spake of Jesus as David, and said, "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven;" Ps., lxxxix.

Now let us for a moment view Jesus upon the throne of glory. Stephen was the first Christian martyr, and when about to be stoned to death, "he, being full of the Holy Ghost, looked up steadfastly into

heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God ;" Acts, vii, 55, 56. The beloved disciple John was favored also with a view of Jesus in his personal glory, which he describes as overpoweringly majestic and glorious : " I saw seven golden candlesticks ; and in the midst of the seven candlesticks one like unto the Son of man," etc. " And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last ; I am he that liveth and was dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell and of death ;" Rev., i.

This was the meek and lowly son of Mary, Jesus of Nazareth, the son of David, and yet David's Lord, the King of saints ! To Timothy Paul said, " Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel ;" II Tim., ii, 8. Let every gospel minister and believer remember this. Paul

again testifies of Jesus Christ our Lord, that he " was made of the seed of David according to the flesh ; and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead ;" Rom., i, 3, 4. And so, as risen from the dead, the man Christ Jesus is THE SON OF GOD WITH POWER. Yea, he is " the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto : whom no man hath seen, nor can see ; to whom be honor and power everlasting. Amen ;" I Tim., vi, 15, 16. No natural man, and no man of himself, can see either the kingdom or the Son of God ; but the Father must reveal them. To his loved disciples Jesus said, just before his death, " I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also ;" Jno., xiv, 18, 19. And we have seen that he is entered into his glory in heaven, and lives for evermore.

Now Paul, the last of the apostles, and

one of the chosen and inspired witnesses of the resurrection of Christ Jesus, will sum up, and show us how completely and triumphantly the resurrection of the dead is confirmed forever. "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted

the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed;" I Cor., xv, 1-11.

And so we, too, believe, Christian reader. O how joyfully we believe that our adored Lord is risen from the dead! and that he will raise up us by his own power. He has swallowed up death in victory. The everlasting doors of heaven were opened wide, and the King of glory entered in. "And let all the angels of God worship him." So spake the righteous Father. And let us join in the worship, and adore and extol the name of JESUS. Blessed name! "My Lord, and my God." Well might doubting Thomas believe. And though we have not seen the precious Christ with our eyes, as Thomas did, yet we believe. And Jesus said they are blessed, who so believe. O how our faith in him is confirmed by all this sublime

and touching testimony of so many of his dear and sorrowing disciples! who followed him to the cross; and then saw and knew him, and heard his blessed words of comfort, after he rose from the dead. With them, our faith and hope in their risen Lord are full of joyful assurance. Jesus is now our hope, our life, our joy, and crown. We glory in his cross; and we triumph in his resurrection. He is our salvation. Living and believing in him.

WE SHALL NEVER DIE.

CHAPTER III.

JESUS IS THE RESURRECTION.

“I AM THE RESURRECTION, AND THE LIFE.”
 So spake Jesus. He was a man, and the Son of man. As a man he died, and his *dead body* was buried; as a man he arose from the dead, and his *living body* came up out of the grave. God gave him this power. And so he destroyed sin and Satan, death and the grave, and triumphed over them; for he “spoiled principalities and powers,” and is “more than conqueror” over all enemies. Therefore he has power to resurrect all the dead, and to call them out of the graves; for all things are made subject unto him. “For” God “hath put all things under his feet;” I Cor., xv, 27,

Now, upon this authority and power of the man Christ depends the resurrection of all the dead, “both of the just and unjust.” For “by man came the resurrection of the dead.” But if he himself had been held

fast in the grave, under the power of death, he could have no power over death, to raise the dead; and therefore there could be no resurrection of the dead. Paul has shown this conclusively, as we have seen. He affirms and proves the death, burial, and resurrection of the man Christ, as the very gospel or glad tidings which he preached; and then, upon this sure foundation of the gospel, this rock of salvation, he boldly proclaims, that the dead in Christ shall be resurrected at his second coming.

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?” We may well ask the same question. For Paul absolutely declares, that, “If there be no resurrection of the dead, then is Christ not risen.” He therefore connects the resurrection of the dead with the resurrection of Christ, in the certain relation of effect and cause; and shows that, because Christ is risen, the dead shall also be raised up.

For Christ and his brethren are one and

inseparable, whether in defeat or victory, death or life, the grave or heaven. They were dead in their sins, and so he died for their sins; they go down into the grave, and so he was buried. But in his death he made a full and complete atonement and reconciliation for all their sins by the shedding of his blood, and by the righteous obedience of his life on their behalf; therefore they were all adjudged as dead with him to sin and the law, “Because we thus judge, that if one died for all, then were all dead;” II Cor., v, 14. So, then, by the obedience and death of Jesus for his people in the flesh and under the law, sin lost its strength and death its sting, both against him and them; therefore it was not and is not possible, that either he or they should be holden of death. So Jesus the dead revived, arose, and lives again to die no more; and all his redeemed people have part in his resurrection, and shall arise out of the graves, and live for evermore, because he lives; for on them “the second death hath no power.” Christ hath redeemed them to himself and to God, and

they are his forever. It was in union with them, and for them, that "our Savior Jesus Christ abolished death, and brought life and immortality to light through the gospel." And as he was one with his brethren in the flesh, in suffering and sorrow, death and the grave; so shall they be one with him in the quickening Spirit, in glory and rejoicing, and in the resurrection unto life. "In Christ shall all be made alive." "In him was life; and the life was the light of men;" John, i, 4.

Christ is the life of all his redeemed people; for he gives them eternal life, and they shall never perish; John, x, 28. Paul says of him, "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you;" II Cor., xiii, 4. The apostle thus shows how indissolubly Christ and Christians are joined together, as head, and body, and members; so that he partook of their weakness in the flesh, and was crucified for them, to redeem and free them from death; and they shall

therefore know the power of his resurrection, partake of his life and holiness, and live with him by the power of God.

Paul again strongly expresses this fundamental truth of the gospel of salvation in these words: "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit;" Rom., viii, 2-4. Sin and death shall therefore be purged out of the bodies of all who are joined to Christ, and they shall be made free from both by the quickening and sanctifying power of the Spirit of life in Christ Jesus; and so they shall be one with him in his holy life, which shall quicken and spiritualize their mortal bodies; and his righteousness shall be fulfilled in them. "So by the obedience of one shall many be made righteous."

His obedience was for the "many brethren;" and so he is their righteousness, because of his unity with them in their flesh, and of their unity with him in his Spirit of life and holiness. And because of this unity and identity of the Son of man with his brethren, in God the Father's covenant of life and peace, their sins and consequent death were imputed to Jesus, as one with his people; and just so, his obedience and righteousness, and consequent resurrection-life, shall be imputed to them, as one with him. And as their sins and death were his personally, so that he himself suffered and died in the flesh, as a man; so also shall his righteousness and resurrection unto life be theirs personally, insomuch that they themselves shall suffer and die with him in the flesh, as the children of men, and then be resurrected in his personal likeness. The following scriptures agree with this, and show it: "For" God "hath made" Christ "to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" II Cor., v, 21. "For even here-

unto were ye called:" (to suffer:) "because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who his own self bare our sins in his own body on the tree, that *we*, being dead to sins, should live unto righteousness: by whose stripes ye were healed;" I Peter, ii, 21, 22, 24. When the body of Christ was cut off from the living for our sins, by the sacrificial offering of himself without spot unto God, then our sins were cut off and removed forever, and shall no more be imputed to either him or us. Therefore we ourselves, whose sins he bore in his own body, shall also both die unto sins, and live unto righteousness, *in our own body*. For if not, then the sufferings and death of Christ for our sins in his body on the cross, and the burial and resurrection of his body, had no relation to us, or connection with us, and were without design or force, and of no avail. Why did he bear our sins in his own body unto the death of the cross, and then arise out of the tomb in his own body, if it was not to

put away our sins from us, and redeem and raise up us in our own body, that we should live unto righteousness? Can any one tell?

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death *in the flesh*, but quickened by the Spirit;” I Pet., iii, 18. Certainly it was in the flesh of his dead body that Christ was quickened by the Spirit. None can refute this; because the testimony of the apostles and other disciples, who saw and handled him after he arose, is too abundant and plain to be denied. Well, in our resurrection from the dead, we shall follow him; for we shall be raised up in the likeness of his resurrection, and bear his image. “For,” says Paul, “if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” “Now if we be dead with Christ, we believe that we shall also live with him; Rom., vi, 5, 8.

We have seen what the likeness of Christ’s death was; for he died for sin, and unto sin; under the law, and unto the law;

and in his flesh, or body. Then, after he died, he was taken down to the tomb, and buried. The same Jesus who died on the cross was buried. His body was laid in the grave. In all this we follow him, and shall be as he was. We die unto sin, and because of sin; we die in the flesh, and our dead bodies are buried. And so we are joined to Jesus our Lord in his death. We are joint-heirs with him in suffering and death. “We shall be also in the likeness of his resurrection.” The word of the Lord says we shall; and his word can not be broken.

I need not tell you, reader, what that likeness is; but let us speak of the divine power and excellent glory of the resurrection of our precious Redeemer, that our faith and hope in him may abound unto joy and praise. Then let me once more go with you, in the footsteps of Jesus, the man of sorrow, to the garden of anguish, the cross of death, and the house of burial. Let us bow our heads and weep here, with sorrowing Mary, “because they have taken away my Lord.” She looks into the opened grave again; when, lo, the bright angels

of heaven were there! but the dear body of Jesus, which rested so blessedly after the pangs of death were ended, was not there; for it was indeed taken away. Behold the grave, where only death dwelt and reigned, is now become a place of life, triumph, and joy; yea, the very gate of heaven! For, not only the shining angels are there to shed a radiance of glory, and dispel the darkness and mourning from the sacred place; but, turning her face from the tomb, she again looks upon the divine form of the living Jesus, who is also there with the happy angels and joyful Mary. O, what a hallowed place, and blessed company! We rejoice to be counted worthy to be with them. The bitterness of sin, the shameful cross, the sorrow of death, the dismal tomb, the mourning and weeping, all, are forgotten; and "death is swallowed up in victory." O, glorious resurrection, and victorious Jesus! O, blessed Mary, and disciples! It is worth dying to obtain such a victory.

Let us now follow on after the risen Jesus to the room where the disciples were

gathered, when he showed them his body, his hands, and his feet, and said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Now let him lead us out with the dear company of his disciples to Bethany, that with them we may receive his blessing, while his hands are extended over us; then let our eyes follow his living body up into heaven, where Stephen, and John, and Paul saw him in his glory; the same Jesus, the Son of man. "We shall be like him; for we shall see him as he is."

I considered it of the first importance to show, according to the Scriptures, the absolute oneness or unity between Christ and his brethren, whom God gave him, as concerning his and their state and inheritance, both on earth and in heaven. Because it is upon this principle and truth, as a strong and sure foundation, that Paul, in I Cor., xv, bases and maintains the certainty of the final resurrection unto life and immortality of all the people and brethren of Jesus our Lord.

In the church at Corinth were some

who said, "that there is no resurrection of the dead;" and who unbelievably asked, "How are the dead raised up? and with what body do they come?" And therefore Paul, who was set for the defense of the gospel, knowing the blighting and fatal consequences, to the church, of this delusive doctrine of the Sadducees, and that if it could indeed be established as true, then the whole gospel of Christ would be overthrown and proven to be delusive, unreal, and false, boldly and faithfully defended the truth of the resurrection of the dead. He is a pattern for the gospel ministry, worthy to be followed, as he followed Christ. He first declared and proved the death, burial, and resurrection of Christ, as a man, having a personal and real body; he called the witnesses of his resurrection, the twelve apostles, and more than five hundred brethren, all of whom saw Jesus after he was risen from the dead, and knew him; most of whom were still living, and could bear witness to the truth of Paul's gospel. And he was also a witness that God had raised up Christ from the

dead; for he had seen and heard Jesus, and believed on him.

Having established the glorious resurrection of Jesus, the Prophet of Nazareth, the crucified Son of man, the one Mediator between God and men, as the precious and sure foundation of the kingdom of Zion, and as the very soul and fullness and glory of the gospel of salvation; Paul then builds upon this living stone and foundation, and with all the assurance of infallibility he triumphantly proclaims the future resurrection of all the dead in Christ, and the translation of all the living saints at his second coming, and their glorious and everlasting victory over sin, death, and the grave.

This was Paul's gospel; and so he preached, and so the brethren believed. The resurrection of Christ from the dead, and the resurrection of all the dead in Christ, and their eternal glory with Christ, was the very marrow and fatness of the glorious gospel of salvation, which Paul and the other inspired apostles preached. From valley to mountain top, in city and

country, in courts of kings and prison cells, wherever they went, and to whoever they preached, Jew and Gentile, bond and free, Paul and his fellow ambassadors in the new kingdom preached Christ and him crucified, and Christ and him risen from the dead, and "through Jesus the resurrection from the dead." And it is no wonder that Paul believed that Jesus was risen from the dead, and preached Jesus and the resurrection of the dead; for the ascended and glorified man Christ had made himself known to him, and said "I am Jesus of Nazareth, whom thou persecutest;" Acts, xxii, 8. And when violently taken by a mob of the Jews in Jerusalem for preaching the crucified Christ, Paul said, "Of the hope and resurrection of the dead I am called in question." And in his defense before King Agrippa, Paul asked him, "Why should it be thought a thing incredible with you, that God should raise the dead?" Then he said to him, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets

and Moses did say should come: that Christ should suffer, and that he should be *the first* that should rise from the dead, and should show light unto the people, and to the Gentiles;" Acts, xxvi.

When Peter first preached the gospel of Christ to the Gentiles he said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins;" Acts, x, 38-43.

Then, when Paul was sent to preach the gospel to the Gentiles, and stood in the midst of Mars-hill, before the learned and great of Athens, he said to them, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every-where to repent: because he hath appointed a day, in the 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;" Acts, xvii, 30, 31. How solemn and wonderful is this declaration. The resurrection of the man Jesus from the dead is God's testimony and assurance unto all men, that he hath ordained him to be the Judge of quick and dead; and that he hath appointed a great judgment-day, and will judge the world in righteousness.

Therefore God the Father has committed all judgment unto his Son Jesus, and

has exalted him from the cross and the tomb to the glorious high throne of heaven, and ordained and anointed him with the fullness of the Holy Spirit, and with power and authority, to raise the dead, and judge the world. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" II Peter, iii, 7. In his defense before Felix Paul affirmed, "That there shall be a resurrection of the dead, both of the just and unjust;" Acts, xxiv, 15.

Now let us hear the testimony of Jesus himself on this point, for he is the Prophet whom God raised up unto his people, and the Preacher of righteousness in the great congregation. He said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the

hour is coming, in the which *all that are in the graves* shall hear his voice, and *shall come forth*; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation;” John, v, 25-29.

Now this testimony of Jesus and his servants certainly establishes the doctrine of a general resurrection; that is, of all the dead of mankind, both of the just and unjust—all that are in the graves. And the power and honor to resurrect all the dead, and to judge the whole world, the righteous and the wicked, is given unto the holy child Jesus, the Son of man, the Son of God. His name is, “KING OF KINGS, AND LORD OF LORDS.” After he died, and arose from the grave, and destroyed both death and the devil, he said to his chosen apostles, “All power is given unto me in heaven and in earth.” This expresses universal dominion, and omnipotent power.

Therefore Jesus has absolute power over death and the grave; and he is abundantly able to call forth the dead out of the graves, either to the judgment of life, or

condemnation. And since he declares that they shall hear his voice, and shall come forth, who or what shall prevent it? Behold, while he was yet in the flesh on the earth, all diseases and maladies, wicked men and devils, furious winds and angry seas, sin and death, corruption and the grave,—all, *all* were subject to his power, and obeyed his word. And shall it be thought that this glorious man, who spake as never man spake, has less power now, since he has gone up to heaven, and sat down on the throne of God? O no! but we believe that he can do all things, and that there is nothing too hard for the Lord.

But more amazing still than all this power that I have named, Jesus said, “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. *I have power to lay it down*, AND I HAVE POWER TO TAKE IT AGAIN. This commandment have I received of my Father;” John, x, 17, 18. Never were other words so wonderful as these uttered,

and the fullness of their sublime and glorious meaning is unsearchable and unspeakable. It was a *man* who thus spake the meek and lowly son of Mary! And God his Father loved him because he laid down his life, that he might take it again. He had power to do both. That is, he had the legal, just, and righteous authority to lay down his holy life, and to take it again. It was the commandment of his righteous Father. It was a power that Jesus had as the COVENANT HEAD of God's people. If it is asked, Why and for whom did he lay down his life? he says, "I lay down my life for the sheep." For he is the good Shepherd of the lost sheep, and they were under the power of death; but he said, "I am come that they might have life, and that they might have it more abundantly."

Now, since the dear, suffering Son of man had power to lay down his own righteous life, and power to take it again, and arise from the dead, victorious over the grave and all the powers of darkness; then, verily, he more abundantly has power to call forth and raise all the dead, and to

execute the righteous sentence and just judgment of God upon them.

Moreover, his word shows that he also has the authority to divide the nations, and to separate the good from the evil, the righteous from the wicked; and that he will do this in the resurrection of all that are in the graves. The angel of the Lord said to Daniel, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;" Dan., xii, 2. And our Lord said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on the left hand,

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal;" Matt., xxv, 31-34, 41, 46.

CHAPTER IV.

RESURRECTION OF THE UNJUST.

"DEPART, YE CURSED." Awful sentence! Let us consider it. The unjust, who have done evil, shall come forth out of the graves, resurrected unto condemnation and the perdition of ungodly men. This is the righteous judgment of the enthroned King, whose word is holy, and shall be fulfilled. Let us not think that it is a hard or cruel sentence; for never was any other man so full of tender pity, compassion, and mercy, as the meek and lamb-like Son of man, who relieved all the woes of all the afflicted and tormented children of men, who in their helpless need called upon him. He came into the world to save sinners, to save the lives of men; but not to destroy them. His very name is Savior; and he is full of grace, and delighteth in mercy. To his disciples he said, "I have compassion on the multitudes." To the

Jews who persecuted him he said, "Think not that I will accuse you unto the Father." So let us be persuaded that the King of glory is the Holy One, full of love and pity, and rich in mercy; who saves to the uttermost them that come unto God by him, and says, "Him that cometh to me I will in no wise cast out."

Therefore, none but the unbelieving and wicked, his enemies, who have both despised and rejected him, shall be rejected, and depart from him. They would not have him to reign over them, but desired only to be left to their own will; and his word was true of them: "And ye will not come to me, that ye might have life." All his unbelieving enemies would say of him, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." They have neither faith in him, nor union with him. To them he says, "My word hath no place in you." In his divine nature, his Spirit and life, his holiness and love, the wicked and unbelieving have no part with the beloved Son of God; neither do

they desire to be found in him, nor to be clothed with his freely imputed righteousness; but they esteem and prefer themselves and their own righteousness.

Therefore the unrighteous or wicked have no fellowship with the man of sorrow in his suffering for sins in the flesh; neither are they made conformable unto his death to sin and the law; nor do they know him, nor the power of his resurrection unto righteousness and life. And so, as they are not united with Jesus in his resurrected and holy life, they are not therefore justified by him, because he is not their life, and they have no life unity with him, as the vitalized branches of the living and true Vine. So they die out of Christ, and shall not be made alive in him at the last day. To such unbelieving sinners, Jesus said, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he," (the Savior,) "ye shall die in your sins;" Jno., viii, 23,

24. And therefore he said unto them, "Whither I go, ye can not come."

Now it is for this cause, that the highly exalted and glorified Son of man shall separate all nations one from another, as a shepherd divideth his sheep from the goats, and shall say to the unholy, "Depart from me, ye cursed." For they have died in their sins and unbelief, under the dominion of sin, and the curse of the law, having no hope in Christ, and without God in the world. They have ever been strangers to heart repentance toward God for their sins, and heart faith toward the Son of God, as dying and atoning for their sins, and rising from the dead for their justification. So then, they were not baptized into the death of Christ, nor washed from their sins in his blood; neither have they died indeed unto sins, nor been quickened together with Christ, and made alive unto God and holiness.

The obedient and suffering death, and the righteous and saving life of the redeeming and justifying Jesus, who died

and rose again, have not been wrought and fulfilled in unbelieving Jews and Gentiles; who, therefore, have no part in the first resurrection. So, when they die in their bodies, and go into the grave, they are still in their sins, and under the condemnation of the holy law. Nor have they desired that it should be otherwise; for instead of casting themselves at the feet of Jesus, as did the perishing leper, they have appealed to Moses and the law, as Paul appealed from the Jews to Cæsar. And as Cæsar condemned Paul to death, so does the law condemn, under a perpetual curse, as many as are of the works of the law; Gal., iii, 10-12. Consequently, the unrighteous and unbelieving, who have no faith in the Son of God, and have not been justified from all their sinful and evil works in the flesh, shall die in their sins; and they shall hear the voice of the Son of God, calling them to judgment, and shall come forth out of the graves unto the resurrection of damnation, and go away to dwell with Satan and his angels.

It may be said by some, that this is a severe judgment against the children of men, who have done evil; but it is the sentence of the holy child Jesus, who wept at the grave of Lazarus, and over Jerusalem, and cried out on the cross, saying, "Father, forgive them; for they know not what they do." This should convince all that Jesus, the Judge of quick and dead, is both merciful and just; and that he judges righteously, and in infinite wisdom. Therefore the resurrection of the unjust, and their everlasting separation from all the justified, and banishment to the abode of all the wicked, are for the glory of God, the honor of his Son, the joy of the saints, and according to the nature and state of the condemned. For they shall have received only that which their own will chose, and which accords with their sinful nature and carnal mind, and far better suits them than would the abode of the saints and holy angels in heaven. Indeed, the glorious and holy presence of God and the Lamb, and of all the hosts in heaven, would be the most intolerable place of torment to all who do not

love God and holiness, but have pleasure in unrighteousness; and they would desire only to flee away to the place prepared for them in the kingdom of darkness, where their far more suitable kindred spirits dwell.

So then, it is infinitely better for both the righteous and the wicked, that the Son of man, upon the throne of his glory, should separate them from one another, and adjudge them to the far different kingdoms prepared for them; that they may both go to their own habitation. And the goodness and mercy of God, no less than his justice and holiness, will justify the separation and banishment of the wicked from the righteous, where they shall no more trouble and persecute the loving friends of Jesus, who delight in goodness and mercy, and love peace and truth; but they shall dwell with only like envious, malicious, wicked beings to themselves. Truly the Lord is just and holy in all his ways, and righteous in all his works; and all creatures in all places of his dominion shall honor and glorify him.

As far back as Cain and Abel, the

wicked have been found upon the earth with the righteous ; but there has been a radical difference ever existing between them, and a separation in spirit, belief, and worship, insomuch that the one has been hated and persecuted by the other. And this has continued so from the beginning, even until now ; and it shall so continue until the last great day, when the King shall say to all the unjust and evil, "Depart from me."

Notwithstanding the whole family of man have one common parentage, Adam and Eve, yet how vast the difference which the grace and faith of the Son of God make between them ; as seen in Abel and Cain, Jacob and Esau, David and Saul, John and Judas, Mary and Herodias, and the penitent on the cross and his fellow. The unbelieving have enmity against the believing, which causes the first to oppose, reproach, and persecute the last, because they love the Lord and his righteousness, and have faith and hope in him. This is strange and unreasonable ; and it shows the corrupting and hardening effects of man's disobedience and

sin, and proves that "the carnal mind is enmity against God."

When man sinned and fell from his exalted state of created natural goodness and innocence, and was turned out of Eden, he not only forfeited and lost communion with his holy Creator, but he also received a spirit of bondage and guilty fear, and became the willing bond-servant of Satan, the enemy of God and righteousness ; and this cruel enmity took possession of man, and enslaved his soul. And in this respect, the unbelieving and self-righteous children of men are of their father the devil, whose lusts they will do, as said Jesus to them. And he says the devil "was a murderer from the beginning, and abode not in the truth ; because there is no truth in him." This is also more or less the nature and spirit of his enslaved children and servants. Therefore Jesus said to them, "I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father." "And because I tell you

the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil;" Jno., viii.

Now this conversation between the holy Jesus and the unbelieving Jews, presents in a clear and strong light the wide difference there is between the believing children of God and the unbelieving children of men, which is so radical and great that the wicked hate the righteous, and seek to destroy them. Paul clearly expresses this difference between the two classes of men: "For they that are after the flesh, do mind the things of the flesh; but they that are

after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." "So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God;" Rom., viii. So it is the Spirit of God in Christ, dwelling in, quickening, and leading us, that identifies us as the children of God, and separates us from the world.

The apostle John also clearly presents the striking difference there is between the children of the kingdom and the children of this world, saying, "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own

works were evil, and his brother's righteous ;" I John, iii, 10-12.

And the lovely Jesus, the Preacher of righteousness, faithfully shows how this distinctive difference among the nations of men is manifested in their lives, and by their fruits : " Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these," my brethren, " ye did it not to me."

Now this sadly proves that such unloving persons, who love not our Lord, but love themselves, and live to themselves, are not joined to Christ, in the fellowship of his

life and sufferings in his brethren and members ; for if they were they would love them, and esteem it a privilege and labor of love to minister to them in their afflictions and necessities. But, since they have no real, vital, heart-union with Christ and his brethren, they therefore take pleasure in speaking evil of them, and persecuting them ; though they may even be called by his name, and have a name among his brethren. For one of the many afflictions of Paul was, he was in perils among false brethren ; and many since his time have suffered similar perils. But the Lord will avenge his own elect who cry unto him, and save them from their enemies, and from the hand of all that hate them.

" Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. Hereby we perceive the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the

love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him;" I John, iii, 15-19. To be thus assured in our hearts, is indeed a favor and blessing; and this we receive in truly loving and helping the brethren in Christ. The Lord said to his disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you;" Matt., v, 11, 12. So then, though the believing children of our God are poor and afflicted in this world, yet they are the highly favored of the Lord; "for theirs is the kingdom of heaven." And they shall not always be reviled and persecuted by false accusers; for they shall be carried up to heaven; but the wicked shall be cast down to hell.

How good and merciful the Lord is, therefore, in making this final and everlast-

ing separation among all the nations of the earth, that all the unjust may go to their own place to receive their just reward, and revel in wickedness, and torment one another; and that all who love our Lord and rejoice in his salvation may evermore be with him in his kingdom of holiness and glory. "There the wicked shall cease from troubling; and there the weary be at rest." "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled;" Rev., vi, 10, 11.

Now it is manifest that the righteous judgments of the Lord against wicked men are because of their transgressions and unrighteousness, which they have wickedly committed against him and his saints; and that *their own sins* are the only cause of the reprobation and condemnation of all the impenitent and unbelieving of man-

kind. They are the enemies of the Lord, and of his holy apostles, prophets, and saints, and enemies to righteousness, truth, and holiness; and the righteous sentence of the holy law of God stands against them; therefore God will by no means clear them, as thus guilty in his sight. And so they shall be called forth out of the graves in their sins and under the curse of the law, unto the resurrection of condemnation, to receive the deeds done in their bodies. Having done evil, and not good, they are thus judged.

The life or being with which they shall come forth, is not the holy life of Jesus; but the corrupted and sinful existence of Adam, whose they are, and whose fallen and spoiled image they bear. The mind which presides in their vicious bodies will not be the heavenly mind of the loving Son of God; but the carnal mind of the guilty creature Adam, which is enmity against God. Then it should not be thought and contended, that such impenitent and ungodly sinners, the enemies and haters of God and his Son Jesus, should

dwell in heaven with just men made perfect, who love and serve God. No! but they, like Judas, "by transgression fell, that they might go to their own place." And it is the best and only place for them in all the boundless universe of the infinite Creator. Their existence and being is dear to them, and God has given it to them; hence we should not question his wisdom, goodness, and power; for he is in heaven, but we are on the earth; and just, holy, and righteous is he. "GOD IS LOVE!"

"Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. Even so, Lord God Almighty, true and righteous are thy judgments;" Rev., xvi, 5-7. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end,

the first and the last." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" Rev., xxii, 11-14.

CHAPTER V.

MAN IN BROTHERHOOD WITH CHRIST.

"MY FATHER AND YOUR FATHER." Divine brotherhood with the glorified Son of God is the most exalted honor and blessing ever bestowed upon the sons and daughters of Adam. God alone could confer this royal dignity. He only could give us being as his rational creatures, endowed and exalted above all the beasts of the earth, and made only a little lower than the angels. And this is the relationship of angels to God; they are exalted creatures, honored and favored above all other creatures. God made them happy, ministering spirits, to live forever; but they are not sons; and sonship is a closer and dearer relationship to God than creatureship. The people considered in the last chapter are God's creatures; but the people to be considered in this are both creatures and sons of God.

Truly this is a double honor, and such a people are richly blessed. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" It is a great honor to be his favored and trusted servants; but to be his sons is unspeakable favor. This honor have all his redeemed people. They are sons of God in Christ, his only begotten and well-beloved Son, in whom he is well pleased. Therefore the Father is also well pleased with all his children in his Son. He loved them with love everlasting; and with loving-kindness he draws them to himself; Jer., xxxi, 3. He gave them eternal life and all spiritual blessings in his Son; I Jno., v, 11; Eph., i, 3. Yea, the Father gave them his Son; Rom., viii, 32. And with him he will also freely give them all things, and bring them to heaven.

Their sonship to the everlasting Father is in the life of his holy child Jesus. As he is one with them in their flesh and his perfected manhood, so are they one with him in his life and immortality. And as he was sent forth as the son of man when

born of the flesh, so are they sent forth as the sons of God when born of the Spirit. His personal union with them in their flesh took place when he was begotten of God; and their personal union with him in his Spirit takes place when they are begotten of God. Before he was made in the likeness of men he was in the form of God, and thought it not robbery to be equal with God; and before they were quickened by the Spirit, they were dead in their sins and the uncircumcision of their flesh; Phil., ii, 6, 7; Col., ii, 13. But even then they were Christ's, as the people whom God gave him; yea, his from everlasting; and he was also theirs, as foreordained of God to be their Redeemer. Therefore, in this everlasting covenant of God in Christ with his people, he and they are in everlasting union with each other; Isa., xlii, 6, 7; lxiii, 8, 9; Mal., ii, 4-6.

But, though they were the Lord's fore-known and chosen people forever in his holy covenant of life and peace, yet they had no personal union with the Son of God in his Spirit of life, and could not be

called the children of God until they were personally quickened by the Spirit, and born again. For there is a real difference in the meaning of the words *people* and *children*; yet both are true, as applied to the brethren of our holy Redeemer; for they sustain this two-fold relation to our God and Father, who is the covenant-God of his chosen people, and the loving Father of his living children. As his people, they were dead in trespasses and sins; but as his children, they have passed from death unto life, and shall never die or perish; for Christ lives in them to die no more. And to them he says, "Because I live, ye shall live also." For he is their eternal life, and they live in him; and he is their bread of life, and they live by him. "My Beloved is mine, and I am his." He said to them, "I ascend to my Father, and your Father; and to my God, and your God;" Jno., xx, 17. Holy and blessed brotherhood! "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy

name unto my brethren, in the midst of the church will I sing praise unto thee." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." No; for we have not yet been glorified.

But to be thus called and owned by the Father and Son, as sons and brethren, may well inspire us to expect and hope for some wonderful and glorious things to be done for us and in us, and revealed to us; nor in this shall we be disappointed, only the blessing and glory shall be infinitely more than we are able to ask or think. For the children of God are his heirs, and the brethren of Christ are his joint-heirs; therefore the glory of God and the riches of Christ are ours with him, and we shall enter into the glory and bliss of heaven. We! Is this true? Shall *we* be glorified with Jesus in heaven? Yes, verily; for the word of the Lord so testifies, and this is the promise of God to us. Indeed it is true, that the children of men are the sons and daughters of the Almighty Father, and the brethren of the holy child Jesus; and they shall therefore be raised

up from the dead, and be received up into glory, to be with him and like him, and behold all his bright glory. "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" II Cor., vi, 16-18.

Now, this divine sonship, and consequent heavenly heirship of God's beloved people is two-fold, as regarding them as predestinated unto the *adoption* of children by our Lord Jesus Christ to God the Father, and as *now* the sons of God in the life and sonship of Jesus as born again. "Now are we the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God;" Rom., viii, 16. Paul said this to his brethren in Christ, who were men and women, Jews and Gentiles. He does not say the children of God are spirits dwelling in us, but we are the

children of God; men and women are his sons and daughters, and he is a Father unto them. Now men and women are not spirits, nor angels, but people, earthly and fleshly beings, having a spirit, soul, and body. But they are Christ's, as Paul says, "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's;" I Cor., iii, 21-23. So they are also God's, his people, and children, and heirs.

How wonderful that all things are theirs, including both life and death! With his Son God freely gives them all things, and makes them his in Christ. And since death is theirs, they must therefore die; for if they did not die, they could not know the power of Christ's resurrection, nor be glorified together with him. And if they did not die, they could not be joint-heirs with Christ; for he both died and arose to die no more. In this they shall be made like him; for God predestinated them to be conformed to the image of his

Son, that he might be the first-born, (from the dead,) among many brethren. But if their mortal bodies shall not be resurrected, they could not be conformed to the divine image of the risen Jesus, their first-born brother; for his buried body was quickened by the Spirit, and raised up from the dead by the power and glory of the Father. And, as they are joint-heirs with Christ, and "shall be like him," their buried bodies shall be quickened by his Spirit of life, and come forth out of the graves, living, spiritual, and immortal bodies, in the divinely beautiful and glorified image of the heavenly MAN.

In testimony of this, the infallible word of the Lord says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead;" Isa., xxvi. 19. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he

that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you;" Rom., viii, 10, 11. That Paul here speaks of the *resurrection* of our body from death is certain; because, first, it is dead because of sin; second, it is our mortal body; third, it is not a present, but future quickening; fourth, it is connected with the resurrection of the body of Jesus from the dead, as cause and effect; and last, our mortal body has not yet been quickened by the Spirit, or it would be a spiritual and living body, as it shall be when resurrected, as also is Christ.

Again, if our now sinful, dying bodies shall not be quickened and raised up from the dead, as was the body of Jesus, then the resurrection is past already, with all who live and believe in Christ; because the spirit is life and can not die. Only that which shall die, can be resurrected; and the spirit of the child of God can not die, because of righteousness; but our mortal bodies shall die, because of sin. And the primary meaning of quicken is, to give life;

to make alive that which was dead. Therefore Jesus said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." And so our mortal bodies, being dead because of sin, shall be quickened, as Paul said.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;" Phil., iii, 20, 21. Our vile body has not yet been thus changed and fashioned, we know; therefore our glorious change is still future; but it shall come; for our risen and ascended Lord is able to subdue all things, (mortality, corruption, and death,) unto himself; and he shall change our vile body. Who or what shall hinder him from fashioning my vile body, and yours, like unto his heavenly and glorious body? Did all that death and wicked men and devils could do, prevent the buried Jesus from swallowing up death and the grave in vic-

tory? Or did the determined unbelief of Thomas overthrow the truth, that the body of Jesus was risen and alive? So, neither can the unbelief of the Christian, nor the blasphemy of the infidel, hinder the fulfillment of the word and work of the Lord in us.

Paul says, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The last is just as certain as the first, and we already know the first to be true; for as is the earthy Adam, such also are we; and as is the heavenly Adam, such also shall we be, when our resurrection-change shall come.

DIVINE ADOPTION embraces the sons and daughters of men, as children unto God, whom he hath blessed with all spiritual blessings in Christ, by whom he will deliver them from the bondage of corruption, and bring them into his presence, where there is fullness of joy. And the consummation of this adoption is nothing less than the deliverance of the bodies of his children from sin, corruption, and death,

in their resurrection unto life and immortality.

Adoption unto God the Father consists in three parts, as follows: first, the gracious appointment or predestination unto the adoption of children; second, the Spirit of adoption, sent forth into our hearts, crying, Abba, Father, which is the infallible earnest or pledge of our eternal inheritance in heaven; and last, the perfected adoption, that is, the redemption of our body from death. The following testimony of Paul establishes this: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to

the riches of his grace;" Eph., i, 3-7. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him;" I Thess., v, 9, 10. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren;" Rom., viii. These are true and wonderful words of inspiration; and they clearly show the previous determination, way, and end of God in adoption.

The people thus foreknown, chosen, predestinated, and appointed to obtain salvation, redemption, forgiveness of sins, likeness to the beloved Son of God, all spiritual blessings in heaven, and everlasting sonship to God the Father in his blissful presence, were sinners of the Jews and Gentiles, and subject to death; "and were by nature the children of wrath, even as others." Therefore, all this blessing of divine adoption is by the beloved Son of God, and according to the riches of his grace, that he might be glorified.

Then, in the second place, this good pleasure of the Father in appointing us to obtain eternal redemption, and the gracious work of his dear Son in redeeming us, and the love of the Father and the Son, are mercifully made known unto us in our hearts by the Spirit of adoption, which is the faithful testimony and assurance of the Father unto us who believe that he will surely adopt us unto himself in glory.

In testimony of this the Scriptures say, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ;" Gal., iv, 4-7. This is a sweet wonder, as John writes, "that we," who were under the law and its curse, servants of sin and children of wrath, "should be called the sons of God!" This is by the Spirit of adoption; for without adoption

we were not the children of God, but only the children of Adam; yet, "now are we the sons of God. "Thou art no more a servant," as formerly, "but a son." This is the testimony of the Spirit to us; and it is good and true. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father;" Rom., viii, 15. He does not say, that the Spirit of adoption, or the Spirit of God's Son, sent forth into our heart, is a son and heir of God; but, *thou art a son.*

Yet these children of God, who dwell on earth, are partakers of flesh and blood; and as such they are dying sinners, who need a savior, and redemption; for death and the grave stand between them and their Father and home in heaven. In their bodies they are corruptible and mortal, and must pass through the dark valley of the shadow of death, and undergo a final and entire *change*, before they shall be glorified.

Now this last change, so mysterious and wonderful, for which Job said he would wait, is the end and glory of God's predestination,—"*the adoption of children.*" And what is it? Will one who denies the resur-

rection of the dead body believe it? If not, our unbelief can not change the truth of God into a lie. But hear it, be glad and rejoice, ye prisoners of hope; for the day of your redemption draweth nigh, when you shall receive the adoption: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*;" Rom., viii, 18-23. The redemption of our body from what? Certainly from the bondage of corruption, sin, and death, from which *the creature itself* shall be delivered. Paul says, into the glorious liberty of the children of God. This shall be accomplished in the future resurrection of the bodies of all the chosen people of God, whom he pre-

destinated unto the adoption of children to himself.

Therefore, a denial of the resurrection of our dying body is equal to a denial of both predestination and adoption; because the end of both is, that the bodies of all the foreknown children of God shall be redeemed from all that fetters and binds them, and be conformed to the perfect image of his first-born Son. For the divine assurance is, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness;" Ps., xvii, 15. Thus did King David, the inspired sweet psalmist of Israel sing; and he by faith looked forward to the glorious resurrection unto holiness, when he should awake out of the sleep in death, free from all sin and imperfection, with the divine likeness of the Son of God, behold his beautiful face, and be satisfied forever. But, unless the body of the royal prophet should awake out of its last sleep, then his prophecy and hope were delusive; for the divine na-

ture, or spirit of David did not fall asleep in death.

So, then, the resurrection of the bodies of the saints unto holiness is necessary to the accomplishment of their redemption from mortality ; and this redemption is necessary to the manifestation of the many sons of God, and their entrance into glory. In close connection with our waiting for the redemption of our body, Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" Rom., viii, 19. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings;" Heb., ii, 10. That is, through his sufferings for their sins unto death. For the risen Son of God said, "Ought not Christ to have suffered these things, and to enter into his glory?" Therefore Jesus had to suffer and die, and then arise from the tomb, before he could be glorified. Speaking of this, Peter said, "The God of our fathers hath glorified his Son Jesus ; whom ye delivered up ; whom God

hath raised from the dead." And it was by the resurrection of Jesus from the dead, that he was manifested and declared to be the Son of God with power. Before his death in the flesh, he was known as the Son of man. And all this is true also of his brethren, the children of God ; therefore they must first suffer and die in the flesh, and then receive the adoption, at the resurrection of their bodies, and so be manifested as the sons of God, before they shall be glorified with the exalted Jesus, their elder brother ; for otherwise, they could not follow him, nor be joint-heirs with him, as his brethren.

Jesus himself taught this truth when he refuted the Sadducees, "who deny that there is any resurrection," and said unto them, "The children of this world marry, and are given in marriage : but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are the children of God, *being the children of the resurrection ;*

Luke, xx, 34-36. This wonderful teaching of the Lord most clearly establishes the fact, that the children of God die, and shall be resurrected, and obtain the world to come; and that, being the children of the resurrection, they are the children of God. And so, unless the dead shall be raised up, the children of God shall not be manifested and glorified, and predestination and adoption shall fail to be fulfilled.

But there is no failure in the purpose and counsel of the Lord; for his work is perfect, and it shall be forever. Therefore the Scripture speaks as if predestination were already finished, and adoption consummated, and the brethren of Jesus glorified; and thus God views it. "Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also *glorified*;" Rom., viii, 30.

"Behold, I, and the children which God hath given me;" Heb., ii, 13. So speaks the Savior of God's covenant-people. Millions of them may yet be unborn; but the Lord beholds them; and they shall come from

the east and west, north and south, and shall sit down in the kingdom of their Father with the patriarchs and prophets, apostles and saints, and with all the children of God that were scattered abroad throughout the whole world. Then they may all rapturously say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called **THE SONS OF GOD!**"

CHAPTER VI.

REDEMPTION SECURES RESURRECTION.

“I WILL REDEEM THEM FROM DEATH.” Our Lord will do this. Any other man might say, I will do this, or that, but fail, not having power to perform his promise; but our gracious Redeemer has triumphed gloriously over death, and every foe; and he is omnipotent to save. “Thy right hand, O Lord, is become glorious in power.” “Who is like unto thee, O Lord, glorious in holiness, fearful in praises, doing wonders.” “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.” “Our help is in the name of the Lord, who made heaven and earth.” Therefore, say not, “How are the dead raised up?” for the Lord will redeem us from death. “Happy is that people, whose God is the Lord.” Therefore, “Let Israel

hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.”

Then, let us speak of the redemption of the Lord's people, and see what it is, and what it does for the redeemed; that we may rejoice in it, and rest and hope in our Redeemer. To redeem is, “To purchase back; to regain possession of by payment of a stipulated price; to ransom, liberate, or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited, by paying an equivalent. ‘Redeem Israel, O God, out of all his troubles; Ps., xxv, 22.’ Hence, to rescue and deliver from the bondage of sin and the penalties of God's violated law;” Webster. “Christ hath redeemed us from the curse of the law, being made a curse for us;” Gal., iii, 13. Paul and the members of the churches of Galatia were men and women, and transgressors of the law of God; and their Redeemer was Christ the Son of man.

As the near-kinsman of all his Father's people, the surety of the better testament,

the mediator of the new covenant, Jesus had the lawful and just right to redeem them from all things which stood against them; because the Father gave them to him, that he might be glorified in them, and they with him. Therefore, for them he obeyed and satisfied the violated law of God, both in its active precepts, and penal curse; so that his people are as free from its just claims and fearful death-penalty as though they had never violated it; and it has no power over them to curse them. For as the woman, whose husband is dead, is free from him; so are the redeemed of the Lord made free from the law. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God;" Rom., vii, 4.

So this is a life union with the resurrected Son of God in his glorified body; and therefore the resurrection of our body is necessary to the glorious consummation of our marriage with him, when he shall come in his glory. For the church must be raised

up at the last day, and so be made meet and ready for him, as his glorious bride, when he shall come as the bridegroom, that they may be like him. For how incongruous it would be, to suppose that we shall be married to our divine Husband in his risen and living body, while our body shall remain forever under death. How unlike him we would be! and how unfit for him! How little we would be prepared to appreciate his sublimely glorious victory over the boasting grave on his bright resurrection morning! How could we join in the song of his triumph, and say, "O death, where is thy sting? O grave, where is thy victory?" while death and the grave still held our bodies fast under their power? We could not look down upon the empty grave and vanquished death and say, "Thanks be to God, which giveth *us* the victory through our Lord Jesus Christ!" O no! for these last enemies, so far from being destroyed, would still be victorious over *us*; and we would be very far from knowing the power of Christ's resurrection in our own body, or the glory of his ascension into heaven, or

the bliss of joint-heirship with him the Father.

With a feeling of relief we turn away from this faithless and hopeless theory, thankful that the testimony of the Lord refutes it, and reveals to us, that, "Christ being come a High Priest of good things to come, by his own blood he entered in once into the holy place, having obtained eternal redemption for us;" Heb., ix, 11, 12. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" Tit., ii, 14. And so the price which the holy Redeemer paid to the holy law of God for the redemption of his people was himself, his life, his body, and blood. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God;" Heb., ix. "Then said he, Lo, I come to do thy will, O God." "By the which will

we are sanctified through the offering of the *body* of Jesus Christ once for all." "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified;" Heb., x.

The pen of inspiration here makes known the divine truth, that the anointed Jesus, our High Priest, Redeemer, and Savior, whom God sent forth in the flesh, *sacrificed himself*, his precious blood and sacred body, for the sins of his people, and offered himself without spot to God; and that, having taken up his body again, this MAN for ever sat down on the right hand of God. Now this gives us the full assurance, that his atonement for all the sins of all his people, as the price of their redemption, was full and complete, and that God will certainly accept and bless them in his beloved Son.

So let us see what is secured to them, now that their Redeemer has finished their

redemption, and entered into his glory. "The blood of Jesus Christ his Son cleanseth *us from all sin*;" I Jno., i, 7. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee;" Zech., ix, 11, 12. "Being justified freely by his grace, through the redemption that is in Christ Jesus;" Rom., iii, 24. This is written of all them that believe in him, showing that they are justified freely. "Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things;" Acts, xiii, 38, 39. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life;" Rom., v, 9, 10. We shall be saved from wrath, and saved from death, by the life of the risen Son of God; because we are justified by his

blood, and reconciled to God by his death. "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come;" I Thess., i, 9, 10. Therefore we shall certainly be fully delivered. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;" II Cor., i, 9, 10. "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom;" Job, xxxiii, 23, 24. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord;" Rom., vi.

Now, to whom should eternal life be given, but to sinners who die? for the liv-

ing do not need it. And certainly the sons and daughters of mortal man shall die; and their mortal bodies shall be held in the icy grasp of death. And, as shown in the first chapter of this work, man is not a spiritual being, for God created him with a body, without which he would not be a complete man. And man in himself has become corrupt and mortal; that is, his body is mortal and dying; therefore he is the subject of redemption, and of resurrection from sin and death. This has plainly been shown and established.

The man Christ Jesus is the only Mediator between God and men, and for men. He died on the cross, was buried, and arose in his body, to redeem and save the children of men who die in Adam, and whose bodies die. He finished the work which his holy Father gave him to do; he finished the transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness, when he was delivered up to death for the offenses of his people, and was raised again for their justification. "Therefore as by the of-

fense of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" Rom., v. "For since by man came death, by man came also the resurrection of the dead."

Most clearly and positively does Paul here show, that by the offense, disobedience, and death of the first man, sin, condemnation, and death comes to all men who are in relationship with him; and that by the righteousness, obedience, and resurrection-life of the second man, justification, righteousness, and resurrection unto life shall come to all men who are in relationship with him. Death came by man to men; so also the resurrection of the dead came by man to men. "Thy dead men shall live." The advent of the mighty Savior to the earth was for the redemption of his people, the children of men; and this shall be completed in them in the resurrection of their bodies from

death ; and so man himself shall be saved. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head : they shall obtain gladness and joy ; and sorrow and mourning shall flee away ;" Isa., li, 11. "And they shall call them, The holy people, The redeemed of the Lord ;" Isa., lxii, 12.

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And

in their mouth was found no guile : for they are without fault before the throne of God ;" Rev., xiv, 1-5. This holy and happy company were of the children of men, who were redeemed from all iniquity, and had washed their robes and made them white in the blood of the Lamb. They were spotless and holy before the throne of God, and were redeemed from the earth, being the *first-fruits* unto God and to the Lamb. "Now is Christ risen from the dead, and become the *first-fruits* of them that slept." For he was the first that should arise from the dead. The first-fruits, then, to God and to the Lamb, are those who arose from the dead just after his resurrection, and were glorified with him. This solemn and sublime event is thus written for our instruction : "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom : and the earth did quake, and the rocks rent ; and the graves were opened, and many *bodies* of the saints which slept, arose, and

came out of the graves after his resurrection, and went into the holy city, and appeared unto many ;” Matt., xxvii, 50-53. These were the first-fruits unto God and to the Lamb of his resurrection, and this glorified multitude John saw with him on the Mount Sion, and he heard them sing the new song before the throne of God.

It was a law in Israel, that this typical people of the Lord should keep three yearly feasts unto him ; namely, the feast of unleavened bread, or the Passover ; the feast of harvest, or the first-fruits of their land ; and the feast of ingathering, in the end of the year, when they had gathered in their crops out of the fields.

The feast of harvest is thus delivered by Moses, the law-giver in Israel : “The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God.” “And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of

your harvest unto the priest : and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the Sabbath the priest shall wave it ;” Lev., xxiii, 9-11. This offering unto the Lord of the first ripe fruit was the earnest of all the harvest of the land of Israel, which should be gathered in before the end of the year, when there should be a feast of ingathering, and rejoicing unto the Lord, by all the people, in the end of the harvest year.

All this was beautifully typical of the first-fruits of the resurrection, and of the resurrection of all the redeemed in the end of the gospel-harvest. The offering of the first-fruits was on the first day of the week, the resurrection day of the body of Christ, the first-fruits of them that slept ; and also of the many bodies of the saints, the first-fruits of the resurrection unto God and to the Lamb. And as were the first-fruits, so also shall all the harvest be. His death rent the vail of the temple from top to bottom, and opened the graves ; the mighty angel of God came and rolled away the stone from

his tomb, when his body arose; and the power of his resurrection as the Son of God abolished death, as witnessed by the resurrection of many bodies of the saints, who arose and came out of the graves, as the earnest and promise of the certain resurrection of all who sleep in Jesus.

Therefore the mortal bodies of the Lord's redeemed people are surely included in the redemption purchase; and they shall hear the voice of the Son of God, calling them forth out of the graves. If it should not be so, then the resurrection of the body of Jesus, as the first-fruits of them that slept, and the resurrection of many bodies of the saints, as first-fruits unto God and to the Lamb, would fail to be first-fruits and pledges of the resurrection of the dead, and would be without meaning or fulfillment. And this would be true also of the resurrection of Lazarus, and the widow's son, and the ruler's little daughter, whose dead bodies Christ made alive, as examples of his power to quicken and raise the dead, and as attesting the truth that he is the Redeemer and Savior of men. In evidence

of this he returned the answer to John the Baptist, that "the dead are raised up." And then, Enoch among the patriarchs, and Elijah among the prophets, who were no more on the earth, for God took them, are instances that men in their bodies shall be changed, and carried up into heaven, to be with the Lord.

Not only so, but the word of the Lord plainly testifies that the bodies of the saints are included in the redemption of his purchased possession, and are the Lord's. To his brethren in Christ Paul said, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory;" Eph., i, 13, 14. And so they themselves are the purchased possession, yet to be redeemed unto the heavenly inheritance, to the praise of the Lord's glory. Paul again exhorts them, saying, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;" Eph., iv, 30. That is, until the day of their redemption from

death; for the Holy Spirit had already sealed them as heirs of salvation and inheritance in Christ, unto their final glorious adoption, for which they waited in hope.

“Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time;” I Pet., i, 3-5. Therefore, we ourselves shall be brought into heaven, where our holy inheritance is in reserve for us, unto which we are begotten by the resurrection-life of our Savior, and most securely kept by the power of God. So, whether on the earth or in it, awake or asleep, living or dead, God’s power keeps us unto salvation, and both it and we shall be fully revealed in the last time. God the Father hath begotten us unto a lively hope of this salvation; and joined to our

hope is *faith* in our blessed Savior; and both our faith and hope are joined with his resurrection from the dead; yea, our life as well. “For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it;” Rom., viii, 24, 25. So then, we now hope and wait for the last time, the day of our redemption and full salvation. “Waiting for the adoption, to wit, the redemption of our body.”

Nor shall we hope and wait in vain; for Jesus, our first-born brother from the dead, is risen out of the grave, and become the first-fruits of all the resurrection-harvest, which shall be ripened and revealed in the last time, at the great and glorious ingathering of all the children of God. Yes, Jesus, who was made perfect through suffering and death, is the CAPTAIN OF SALVATION! and he will save us. Hear his blessed and infallible word: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repent-

ance shall be hid from mine eyes ;” Hos., xiii, 14. Not only his own body should revive, and arise out of death and the grave, but he will also redeem and ransom *them* from both death and the grave, and destroy the grave. Somebody, then, shall be ransomed from the grave, and nobody shall be left in it, when our Lord shall be its destruction.

“Though I walk in the midst of trouble, thou wilt revive me : thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me ;” Ps., cxxxviii, 7, 8. “Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth ;” Ps., lxxi. 20. So David, the prophet and king in Israel, believed that the Lord, who had quickened him once, should quicken and bring him up again out of the depths of the earth, and save him out of all trouble. And though he spake of Christ, yet this was his faith for himself also.

“They that sow in tears shall reap in

joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him ;” Ps., cxxvi, 5, 6. This will be the great feast of ingathering and rejoicing in the end of the heavenly harvest, when Jesus shall bring all his ransomed brethren home to heaven. O that will be a glorious day of ingathering, and a feast of holy rejoicing ! and Christ will then indeed enter into his glory. The cup of suffering and the baptism of death, being drank and finished, pass away forever, also sorrow and mourning ; and there shall be no more sowing in tears, but reaping in joy ; no more bearing precious seed, and weeping, as at the grave of Lazarus ; but the happy rejoicing of divine melody and thanksgiving, in the full and perfected heavenly harvest and sweet home. With this in view, the dear man of sorrow desired to eat the last Passover with his disciples before he suffered on the cross ; and then die, arise from the dead, gather in all his redeemed, and with them enter into his glory. “And let us run with patience the race that is set before us,

looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God;” Heb., xii, 1, 2. In the assurance of this faith Paul would say, “For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” “Cast not away therefore your confidence,” (in the Lord,) “which hath great recompense of reward.” “So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”

Divine redemption gives us this bold assurance of faith, hope, and love in our victorious Lord Jesus, who is our first-fruits unto God, the first ripe sheaf of the resurrection-harvest; and who has entered into heaven, to appear in the presence of God for us. His body and blood were the divinely precious redemption-price that he offered unto God for us; and God accepted the atonement of the dear Redeemer as fulfilling the law, raised him from the dead, and received him up into glory. And “he that raised up

Christ from the dead, *shall also quicken your mortal bodies*, by his Spirit that dwelleth in you.” “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you;” II Cor., iv, 10-14.

How certainly this testimony of Paul shows our inseparable connection with Christ, as his brethren and members, both in his death and life; our bodies with his body, and our resurrection with his resurrection; in the uniting relation of cause and effect, Redeemer and redeemed, first-fruits and perfected harvest; the complete redemption of the purchased possession, unto the praise of his glory. “For we are

members of his body, of his flesh, and of his bones." "For the husband is the head of the wife, even as Christ is the head of the church : and he is the Savior of the body ;" Eph., v. "For as we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another." For this cause Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service ;" Rom., xii. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God : for sin shall not have dominion over you : for ye are not under the law, but under grace ;" Rom., vi, 12-14. Paul says this in reference to our bodies, showing that we are alive from the death in sin, and sin shall not have dominion over our mortal bodies, because

we are under the reign of saving grace ; and therefore we should yield our bodies and members unto the service of God.

But how very differently he speaks, when combatting the base and dark doctrine of the Sadducees, that there is no resurrection of the bodies of all who sleep in Jesus ; for, if the dead shall not be resurrected, he would then say, "Let us eat and drink ; for to-morrow we die." And if we be as the beasts, we shall live no more, but shall be as the dust.

Paul had a far more glorious gospel than this to preach to both Jews and Gentiles ; for he taught the sublime doctrine that God, who quickened and raised up the buried body of Jesus, shall also quicken our mortal bodies. And he says, "For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men ;" II Cor., v, 10, 11. He taught them good doctrine, saying, "Now the body is * * * * for the Lord ; and the

Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not, that *your bodies are the members of Christ?* "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's;" I Cor., vi.

Language could not more clearly express any fact, than that our bodies, though now earthly, sinful, and mortal, are the purchased possession of Christ, and are his members; as truly as my hands and my feet are my members. The body and the spirit of every child of God are equally the Lord's, as Paul teaches; and therefore both are joined together in every child of God, as the one vessel of mercy, one man or person, and are also joined to Christ in covenant and life. Hence, if my body can perish by sin and death, so can my spirit as well. But this is impossible; for, when speaking of those who believe in him, Jesus said to his disciples, "Even so it is not the

will of your Father which is in heaven, that one of these little ones should perish;" Matt., xviii, 14. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" John, iii, 16. "Whosoever," embraces every believing man, woman, and child in all the world, through all time. Except for the love of God, and the atonement of his Son, they all must have died and perished in their sins; but their beloved Savior redeemed them by his atoning death, justified them in his righteousness, and shall save them by his risen life. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." None can deny the power of the risen and enthroned Son of God to do this.

"I will raise him up." This means our body, which shall return to the earth; but not our spirit, which shall return unto God who gave it. For our mortal body shall die because of sin; but our divine spirit shall live because of righteousness. But in the be-

loved Son of God we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; and God hath made us accepted in the Beloved. His blood "*cleanseth us from all sin.*" The atonement for our sins, and the redemption from our sins, certainly embraced us as we are, as sinners in the flesh of our mortal bodies; and the redemption from all iniquity, the justification unto righteousness, and the forgiveness of all our sins, includes our bodies, as the members of Christ; yea, our "whole spirit, and soul, and body." Therefore Paul thus prayed for his brethren in Christ, saying to them, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it;" I Thess., v, 23, 24. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; Isa. i, 18. "In those days, and in that time, saith the Lord, the

iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve;" Jer., l, 20. And this is according to one of the tables of the new covenant, which the Lord makes with his people, saying, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more;" Heb., viii, 12.

Now, in view of all this, how is it possible for our mortal bodies, the members of Christ, to remain forever under sin and death, and in the last prison-house? It were just as possible for the entombed body of our dear Redeemer to be holden of death; for he gave his precious body for the redemption of our bodies; and with such a price he bought us, that our bodies should be made a fit temple for the Holy Spirit to dwell in. For what purpose did our Redeemer's body go down into the strong prison-house of the last enemy, and come forth again victorious, if the bodies of his brethren shall be held fast forever in the dungeon of death? And why was there

such virtue and power in his death and resurrection, that "the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection," as first-fruits of his resurrection, if the bodies of all the rest of the saints shall never awake, arise, and come out of the graves? Let us be not faithless, but believing.

" If he shed his precious blood
To bring me to his fold,
Can I think that meaner good
He ever will withhold?
Satan, vain is thy device!
Here my hope rests well assured,
In that great redemption-price,
I see the whole secured."

Yes, verily, the great redemption-price, which the great Surety of the better testament paid for the transgressions of his Father's children, secures their eternal redemption from every obligation; their complete justification unto righteousness and eternal life; their full, free, and everlasting pardon for all their sins; and their final, perfect, and happy freedom from sin, corruption, and mortality; Satan, death, and the grave. *This is the blessing of redemption.*

Redemption means: The debt paid, the law satisfied, the curse removed, the prison-door opened, the imprisoned debtor brought out, and made free. Full redemption secures this; and whatever is redeemed, whether property or persons, can not be held in bondage; but must be released, and set at liberty. Justice, equity, and law require this, even among men.

Divine redemption, therefore, shall remove forever all the bonds, penalties, and losses of the redeemed people of God, and make them as free from sin and all its ruin as if they had never sinned at all. To say otherwise, would be a denial of the perfection, merit, and success of Christ's atonement and redemption; but to admit the truth of the last sentence is equal to admitting, that our corruptible and mortal bodies shall be redeemed from their corruption and mortality. For sin is the cause of the corruption, mortality, and dissolution of our God-given bodies; and all these woful effects of sin come upon our fallen and guilty race, because of our willful violations of the holy law of our Creator. But Jesus "hath re-

deemed us from the curse of the law," which is death; "For Christ is the end of the law for righteousness to every one that believeth;" Rom., x, 4. So then, believers in Christ are not under the law, nor under its curse; for it is fulfilled and ended, as it concerns them; and Christ is their everlasting righteousness.

When a surety fully pays the debt for his indebted and poor friend, he is the end of the law to the redeemed debtor. Paul says, "The sting of death is sin, and the strength of sin is the law." But Christ took away our sins, redeemed us who were under the law, abolished death, and destroyed the grave; therefore sin has lost its strength, death its sting, and the grave its victory over believing sinners, because the Son has made them free. Hence it is impossible for us to be holden of death and the grave; because we are the purchased possession of Christ, and our bodies are his members, and sin shall not have dominion over us. But if our mortal bodies could remain under death and in the grave forever, then sin would still have dominion over us, and

the grave would have the lasting victory. It will not do to say, that Christ did not atone for the sins of our flesh, nor redeem our mortal bodies from sin and the law; but only our spirit and soul; for he redeemed "us from all iniquity;" and his blood CLEANSETH US FROM ALL SIN. Sin brings us down into the grave, but Christ put away our sins by the sacrifice of himself; and in his resurrected body he destroyed death and the grave; therefore our redeemed bodies can not be held in the house of the dead.

To say our mortal bodies shall not be resurrected, but perish because of sin, involves the shocking consequence that Christ's atonement is not equal to our sins; that he did not pay all the debt we owe to the law; and that his blood does not cleanse us from all sin. What Christian heart does not detest a dogma so dishonoring to our all-sufficient Redeemer? With "our beloved brother Paul" we unite in his glad acclaim, and say, "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even

so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord;" Rom., v, 20, 21. Now, it is in our mortal bodies where sin abounds and reigns unto death; but *there* grace much more abounds and reigns unto eternal life, by our risen and triumphant Redeemer. For the atonement of the Lamb of God for his people was full and complete, extending as far as their sins, effectually covering them, and blotting them out forever. "O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me: for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth;" Isa., xliv, 21-23. So then, our sinful, mortal bodies, being atoned for, shall be redeemed from death and the grave. To deny this, is to affirm that the payment was less than the debt; that our transgressions exceed the atonement; that sin more abounds than grace; and that he who is the Resurrection is less mighty than death, than which

nothing could be more derogatory to the exalted and saving name of JESUS.

Hear the word of the Lord to our precious Christ: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house;" Isa., xlii, 6, 7. And to his covenant people the Lord says, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." "I give waters in the wilderness, and rivers in the desert, to give

drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise;" Isa., xliii.

This language can not be applied to either angels or spirits; neither will it apply to the spirits or souls of the people of God, exclusive of their bodies; for they are people, whom God *formed*; and he formed man of the dust of the ground. Now, God formed his people for himself, to show forth his praise; not for death and the grave; but how could they praise him, if their bodies of divine form perish in death? But this shall not be; for, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord;" Ezekiel, xxxvii. 12-14.

Having this assurance of sublime faith in his Redeemer, Job, when in great affliction, could triumph and say, "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For 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: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me;" Job, xix, 23-27. Job fully admits the worst that death, decay, and corruption could do to him, and that his suffering body should become food for worms; yet he confidently trusted in his living Redeemer, who would bring him up again out of corruption and death, and in his quickened and redeemed body he should see God! Behold, how he maintains his future personal and conscious identity! and that he shall see God for himself, and his eyes shall behold him, and not the eyes of another. And this was no fanciful imagina-

tion of God's righteous servant Job, but the inspiration of faith in his Redeemer.

O give me this overcoming, victorious faith in my Redeemer! who did come, as Job said he should, and stand upon the earth, a living, HOLY MAN! who hung bleeding on Calvary for our sins, committed in our dying flesh; and whose pierced feet stood upon Olivet, whence he went up into heaven. And up into heaven all the redeemed, in their resurrected bodies, shall follow him, and with Job, see him for themselves. "When he shall appear, we shall be like him; for WE SHALL SEE HIM AS HE IS!"

CHAPTER VII.

BAPTISM ASSURES RESURRECTION.

"BURIED WITH HIM IN BAPTISM." JESUS, our King and Lawgiver, instituted and appointed BAPTISM and the SUPPER in his gospel kingdom, as ordinances, to be kept in the church, and administered by his ministers to his believing disciples, until he shall come again. Both these ordinances are *figures*, having a definite and clear meaning; for they are the *form* of the doctrine of Christ. "Ye have obeyed from the heart that form of doctrine which was delivered you;" Rom., vi, 17.

Now, what was the *doctrine* which Paul delivered to his brethren? He answers: "For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures;" I Cor., xv, 3, 4. In this doctrine of God our Sav-

ior three great facts are prominent ; the *death* of Christ for our sins, his *burial*, and his *resurrection*. This is the glorious gospel, the glad tidings of salvation. It is our salvation, salvation from our sins. " Christ died for our sins," " and was raised again for our justification." This doctrine Paul preached ; the brethren believed with their heart unto righteousness, confessed with their mouth unto salvation, and obeyed from the heart.

But they obeyed the *form* of this doctrine ; that is, the type, symbol, or figure of it. A figure is a picture or shadow of a body or substance, but not the very thing itself. Yet, it must be a true pattern or copy of that which it represents, otherwise it is not a figure. Now, in this doctrine of the gospel we have, first, *death* ; second, *burial* ; third, *resurrection*. So then, the ordinances must truly represent these three solemn truths of the gospel of our salvation ; and thus conform to the doctrine. Such a form of doctrine the brethren had obeyed. One of the ordinances must have in it the emblems of suffering and death for sin, and unto sin ;

the other must have in it the symbols of the burial, and the resurrection of the dead one. The two ordinances, which our Lord ordained and gave to his apostles for the church, have in them just this form ; and in this we behold his divine goodness and wisdom. For, if the ordinances of the gospel were arbitrary appointments which did not symbolize our salvation ; or, if they were uncertain and changeable in their form ; their solemn and instructive meaning, divine comfort and promise would be lost to us, because we would not know why they were given, nor for what given. But the Lord has ever taught the children of men by type, metaphor, and symbol ; showing fact by figure, and clothing truth with a suitable and expressive form. And so he made man in his own image, after his likeness, to make known his wisdom, power, and glory in time and eternity.

God and truth are eternal ; and before time was born, or the earth was formed, all worlds, beings, and things were complete in the foreknowledge of the infinite Creator and Former of all things. But God

was pleased to bring them into being, and manifest them in actual, visible form. His own glorious Son, who was in the form of God, took upon him the form of a servant, and was found in fashion as a man. The earth, sun, moon, and stars all appear in the forms which God gave them; and so of the tabernacle in the wilderness; the kingdom of David; and the kingdom of the Son of David. All things must be made according to the pattern formed by the infinite Hand.

The Lord's ordinances are plain and simple forms; yet full of meaning and instruction, unfolding volumes of divine truth, love, and mercy. Let us consider them, as embodying death, burial, and resurrection. And as death is first, and necessary to burial and resurrection, the supper of the Lord will naturally come first before us. It is very touching and solemn. Our blessed Lord, the same night he was betrayed, just after eating the last passover with his then sorrowing disciples, took a loaf of the unleavened bread of the passover, blessed, and brake it; then gave it to his disciples, say-

ing, "This is my body which is given for you: this do in remembrance of me;" Luke, xxii, 19. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins;" Matt., xxvi, 27, 28. Of the design and meaning of this ordinance Paul says to the church, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come;" I Cor., xi, 26. The bread and wine are emblems of the body and blood of our suffering Redeemer; and this solemn supper is a commemoration of his death for our sins, and a pledge that he will come again.

It has also a secondary meaning, as including the true disciples of Jesus with him in the communion of his death. Paul presents this, saying, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread;" I Cor., x, 16, 17. How

touchingly this teaches and shows that all the suffering members of Christ are united with him in his death! In the one bread or loaf there are many members, all once separate grains of living wheat; but now broken, and joined together in one body by the death of all. The same is true of the cup of wine, formed by the union of many bruised grapes; each one losing its separate, individual life, that all may be united in one new body. How endearing and touching this is! In view of it our dear Savior said at the supper, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Through his death, and by his risen life, in both of which they should have a part, they were to be joined with him in one new body and sacred communion in his and their Father's kingdom. Paul beautifully presents this, saying, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."

It is only in this fellowship of Christ's sufferings, and union with him in his death,

that there can be true communion among his disciples. When one comes and tells them of sorrow, suffering, and mourning for sin; and of death to all else except a hope in Jesus; how endearing is the fellowship of all with that one! This is the communion of the Lord's death. It is the death of all to the old life of sin under the law; that, as the many members of the one body of Christ, who died for them, they may be joined together with him in his new resurrection-life of righteousness under the gospel. Therefore the supper of the Lord is a very solemn, impressive, and blessed ordinance. It is a sorrowful memorial of *death*. And O such a death! the death of the holy Son of God! yea, of all his followers with him in his death!

This solemn feast of the simple and pure bread and wine was instituted at the end of the last lawful passover on earth, and superceded it. That legal and typical testament was then ended; and the new testament in the blood of the holy Lamb of God was established. It was the night of his agony of soul in the garden; and the

next day he died unto sin in the flesh to set his people free. "For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth;" I Cor., v, 7, 8.

The solemn passover was instituted by Moses,—type of Jesus,—the same night that Israel, the Lord's typical people, were redeemed from their cruel bondage in Egypt. A lamb of the first year, and without blemish, was slain for every family; its blood was sprinkled upon the doors of all their houses; they all ate its roasted flesh, with bitter herbs; but not a bone of it was broken. That night the angel of death slew all the first-born of the Egyptians; but he passed over all the houses of the Israelites, and not one of them perished, because the atoning blood of the lamb, the blood of the covenant, was upon all their door-posts. Now, that was truly a great salvation, which the Lord wrought for all the children of Israel; for they all went up out of Egypt that night, a great army!

But how much greater was the deliverance, when Christ our passover was sacrificed for us!—for all whose hearts shall be sprinkled with his atoning blood. For *that* was salvation only from a long bondage under wicked men, who were destroyed, that the Lord's people might be free to go and worship him as his children in the better land that he gave them; but *this* is salvation world without end from all wicked men and devils, and from the cruel bondage of sin and death, that his ransomed people might return home to the better country, the heavenly land, and worship him in the beauty of holiness in the new Jerusalem. Thus the Lord's passover to the Israelites, and the Lord's supper to the Christians, are solemn and impressive symbols of death, and memorials of deliverance from bondage and death.

Now, when Christ had drank the most bitter cup of woe, and his sufferings and redemptive work were finished in death, they then took him down from the cross, and laid him in the grave. Because of death, he was buried. And at his grave the two or-

dinances meet in unity, and one commences where the other ceases; and the two symbolize a finished salvation.

The supper is a symbol of his death, representing his sacrificial, atoning, and redeeming body and blood. Baptism is a symbol of his buried body, and also of the burial of the bodies of all his brethren and members; for they shall follow him, and be made like him. Some time before he suffered, Jesus said, "I have a baptism to be baptized with; and how am I straitened," (or reduced to distress,) "till it be accomplished!" Luke, xii, 50. He spake of the baptism of death, which he accomplished; for his dear body was entombed in death, and all his infinite suffering was ended. This was the fulfillment of baptism in its first part. *It is the burial of the dead.* As a figure it has no other meaning, and can not be accomplished in any other way. There must be, first, death; then, burial. Standing in the river Jordan, Jesus said to John the Baptist, to whom he had come to be baptized, "Suffer it to be so now: for *thus* it becometh us to fulfill all righteousness. Then he suffered him;"

Matt., iii, 15. This was a type of his burial. This solemn ordinance of baptism is from heaven and of God. Jesus the Son of God established it as the first ordinance in his new kingdom of gospel grace; and it shall be obeyed and fulfilled until he shall come again.

When he thus accomplished his baptism of death, and his sacrificial and lifeless body was laid carefully in the grave, he had then fulfilled all righteousness. The avenging sword of Justice, slumbering since the sin of Adam, had now awaked and cut him off as the good Shepherd, who laid down his life for the sheep. The law of God was magnified and made honorable, and the Father was well pleased for the righteousness' sake of his Son. Sin, death, and Satan had gone to their utmost extent, and could do no more; for the battle was fought, the conflict had ceased, and the baptism of the suffering Leader of his people was accomplished. Now, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double

for all her sins ;” Isa., xl, 2. Such is the sublime meaning of baptism.

Paul presents this whole subject of baptism as embracing Jesus the head, and the church his body, saying, “And ye are complete in him, which is the head of all principality and power : in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : buried with him in baptism ;” Col., ii, 10-12. “How shall we, that are dead to sin, live any longer therein ? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death ;” Rom., vi, 2-4. How clearly this shows that baptism is *the burial of the dead*. Therefore its first lesson to us is, that sin ends only in death.

But let us clearly understand *who* and *what* is buried. The Scriptures are clear upon this point, as before proven ; for it was Christ the man, Jesus in the body of his flesh, who died for our sins, and was

buried. Just before he expired in death he said, “Father, into thy hands I commend my spirit.” And the dying Stephen said, “Lord Jesus, receive my spirit.” Therefore the *mortal body* of man is the subject of burial, not the departed spirit. “The body is dead because of sin,” is the word of inspiration. And the divine ordinance of baptism, which the Lord gave us, and to which he himself submitted, shows this in a figure, for our mortal body is buried in baptism ; and the dear body of Jesus was baptized in Jordan, and then into death. And thus the supper and baptism both teach us that our mortal bodies are the subjects of resurrection from death ; for they partake of the Lord’s supper, are buried in baptism, and in death.

Then, let us see the second part, the completion of baptism, that we may be instructed and comforted by it, and have hope in the resurrection unto salvation and glory. “And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God

descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased;" Matt., iii, 16, 17. Out of the baptism of death the Son of God arose, heaven was opened unto him, and he was received up into glory! Such is the consummation and glory of baptism. And this, dear reader, is the chief and crowning glory of the gospel. It shows our sins washed away, death abolished, the grave destroyed, our bodies raised up in life and immortality, heaven opened unto us, the Father well pleased with us in his Son, and we received up into glory! Gospel baptism teaches and declares this; for it symbolizes the resurrection of the bodies of the Lord's blood-bought and blood-washed people, unto holiness. And therefore Ananias said to the penitent and believing Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" Acts, xxii, 16. And afterwards this baptized Paul said, "Therefore we are buried with him by baptism into death: that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;" Rom., vi, 4, 5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;" Col., ii, 12, 13. To the penitent sinners on the day of Pentecost the apostle Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" Acts, ii, 38. And Peter, as well as Paul, clearly gives us the design and meaning of baptism as a figure, saying, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is

gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him;" I Pet., iii, 21, 22. The apostle here teaches that baptism is a figure of our salvation by the resurrection of Jesus; therefore it is a figure of his resurrection, and also of ours by the power of his resurrection.

So then, the divine ordinance of baptism is given to us by the Lord as a plain and true figure of burial and resurrection. Jesus was baptized in the waters of Jordan, and then into death in the dear body of his flesh; and he arose, and went up out of the water, and out of death, in his own body, and not another. So also, in the figure of baptism, are we buried and resurrected in our own bodies; and it is we ourselves who are thus baptized into death, and shall be raised up from the dead to walk in newness of life, and serve God in newness of spirit. "Therefore if any man be in Christ, *he is a new creature.*" Baptism, then, teaches that we shall be saved from our sins, and from death, and that our now vile and mortal bodies shall

be raised up from the dead, as was the body of Jesus, in his new life, and in his divine form or image.

"He that believeth and is baptized shall be saved," is the word and promise of the resurrected Son of God; and his word shall be fulfilled, though heaven and earth shall pass away. There is not the least intimation in this word of the Lord that the spirit only of the believer shall be saved, or that his body shall perish. His blessed ordinance of baptism refutes and rebukes such an idea. For his holy word and sacred ordinance both testify that the believing and baptized one shall be saved, and that he will raise that one up at the last day. Believers in Christ are united with him in his baptism into death, and also in his resurrection unto life; and for this reason their mortal bodies can no more be held under the dominion of sin and the power of death forever, than could have been his dead body; because their bodies are his members, and he has bought them.

To say otherwise, or to deny the fu-

ture and glorious resurrection of our baptized and dying bodies, is to say that baptism is not a true ordinance, but a false figure, representing that our buried bodies shall be washed from sin, and raised up out of death in immortality and eternal life, which are denied.

But, if we deny the resurrection of our buried bodies, then we should also reject both the gospel ordinances; because they are simple and plain figures of the death, the burial, and the resurrection of our bodies unto a new life; in virtue of the death of Christ in the body of his flesh for our sins, and his burial and resurrection from the dead the third day for our justification unto life. And because some among the brethren at Corinth denied this, Paul asked them what use they had for baptism, saying, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" I Cor., xv, 29. Can any one answer, who denies the resurrection of our buried bodies, and show any good reason

for burying our bodies in baptism, and raising them up again?

Moreover, if we deny the ordinances of the gospel, we also deny the gospel itself; for they are the very embodiment of the gospel, and the true figures of salvation proclaimed in the gospel. Again, if baptism is not true of us, as symbolizing the full and complete salvation of our whole spirit, and soul, and body, then neither was it true of our blessed Master and forerunner; for we are his members, his brethren, and joint-heirs, and shall be raised up in the likeness of his resurrection. The baptism of Jesus in Jordan testified that God would certainly raise him up out of the grave, and open heaven to him; and Paul and his companions testified that God had raised him up; but if the dead bodies of Christians who have faith and hope in Jesus, shall not be quickened and raised up, then the testimony of baptism and of the apostles, that God raised up the dear body of our precious Christ, is false, as Paul declares. He says, "Yea, and we are found false witnesses of

God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." All this shows how horrible and fatal is a denial of the resurrection of the bodies of believers in Jesus; and Paul thus plainly and faithfully labored in love with his brethren to save them from this monstrous error.

What a strong assurance baptism gives that all our sins shall be washed away in the blood of the Lamb, and that our bodies shall be made new, living, and holy! "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

"Dear dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

CHAPTER VIII.

RESURRECTION OF THE BODY.

"EXCEPT WHEAT DIE, IT ABIDETH ALONE." It is written of Jesus, "Never man spake like this man." Other men say, "How are the dead raised up?" Because "we must needs die, and are as water spilt on the ground, which can not be gathered up again," but is evaporated and dispersed abroad; therefore it seems to the unbelief of man a thing incredible that God should raise the dead. That is, that he should raise up out of death into a new life the dead and decayed body of man. His natural reason and unbelief will not let him receive and believe this. But the Bible so plainly establishes the doctrine of the resurrection of the dead that he who accepts its teachings must admit this, because to deny it is to reject the Bible, as does the infidel. Therefore some who still claim to hold the truth of the resurrection

say that, not the mortal body, but the indwelling spirit, the immaterial part of man shall be resurrected when the outward man dies. And in the view of those who thus believe, the grave out of which the dead shall be raised and come forth is the corruptible body of mortality, in which the subject of the resurrection dwells. This seems quite rational and plausible, no doubt, and it may be satisfactory to those who have embraced it, because they look upon it as a far more refined view of the resurrection than the belief that our gross, earthly bodies of mortal clay shall be resurrected. That many worthy Christian brethren entertain this ideal view is true, no doubt, and they are entitled to brotherly kindness; but they should permit us to adhere "to the law and to the testimony" of the Lord, rather than to the theories of the most excellent men. "If they speak not according to this word, it is because there is no light in them;" Isa., viii, 20. But, "God is light, and in him is no darkness at all;" I John, i, 5.

Now, what saith the word of the Lord?

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "That which thou sowest is not quickened, except it die." This infallible testimony can not fail, and will not mislead us. From its clear teaching we learn that death is absolutely necessary to resurrection, and that no creature or being can be resurrected, *except it first die*. But this entirely refutes the intellectual and polite theory, that only the immaterial and spiritual part or nature of man has any part in resurrection, because that spiritual essence or nature of the believer in Jesus does not die; for it is life because of righteousness; therefore death can not prey upon it. And those who entertain this view of a resurrection of our indwelling spiritual man only, do not believe that it shall die; for they agree with us that the outward man is all that goes down in death. But if this mortal and dying part of man shall not be resurrected in spiritual life unto holiness, then why talk about a *resurrection of the dead*? Why not correctly call it a *translation of the*

living? because such it would be, for there is no resurrection at all in this theory. And though the ideal subject of this abstract theory is called a *body*, still it is already a spiritual and living body which can not die, and hence can not be quickened. For the living testimony has established the law in Zion that, "Except a man be born again, he can not see the kingdom of God;" and except a man die, he can not be quickened. The sick only can be made well; the sinner only can be saved; the poor only can have the gospel of richest blessings preached to them; and last and best of all, the dead only shall be made alive. These are true sayings of the gospel.

But then, it may be claimed that the resurrection of the dead is in the present time, is now, and that this indwelling spiritual body of the Christian man was dead in sins, but has been quickened unto righteousness, and is therefore a subject of resurrection. And it is certainly true that the believer in Jesus is passed from death unto life, and now lives a new and spiritual life in the Son of God, and is sealed

in heart with the Holy Spirit of promise; and this may truly be called a resurrection of the dead, and "the first resurrection." But still, it is not according to the Scriptures that the resurrection of the dead, as secured by redemption and adoption, prefigured by baptism, and promised in the gospel, is passed already; which is yet to be more fully shown in this work. Therefore the idea that, when one is quickened by the Spirit of life and, born again, he is already resurrected, is not the scriptural meaning and application of the resurrection of the dead; for this is refuted by the testimony of Paul, saying, "And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some;" II Tim., ii, 17, 18. Therefore the resurrection is yet to come to the children of the kingdom of heaven who are on earth. Let the faith of no believer in the Lord be overthrown by men who deny this, though they be esteemed ministers.

Neither do the oracles of God support the view that when the mortal body of a Christian dies, then a spiritual body is raised up out of it, as out of a grave of death, and ascends up to heaven and glory, while the mortal body returns to dust, and shall never be resurrected. For, if this doctrine be true, Paul said, "Then they also which are fallen asleep in Christ are perished."

But according to the belief that the resurrection and glorification of the redeemed is at the moment of the death of the outward man or body, and that it shall not be awaked out of death, but is only as common earth, Paul would not have made this statement; because the departed saints would neither be asleep nor perished. And the friends of this theory have no use for the *sleep in Christ*, because their doctrine contradicts it. For they do not believe that the inward man of the saint, the living spirit, falls asleep at the death of the body; neither do we. But neither do they believe that the outward man or mortal body sleeps in Jesus, but

perishes, never to awake and live again as a man.

Ah! brother, that is just the same theory held at Corinth, which Paul shows to be so fatal to the hope of Christians. Hear his gospel, the more excellent way: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;" I Thess., iv, 13, 14. Then, there is a future resurrection awaiting the sleeping bodies of the saints who have died in Christ, and who shall also be made alive in him. And this is the resurrection of the dead which the apostles of Christ believed and preached. So far, then, from the death of mortal man preventing the resurrection of the dead, it is a necessary condition to it, and without it the Lord's people could neither be resurrected nor glorified, as will be shown farther on.

And as the living grain of wheat abideth alone in its own individual life until it

is planted in the ground and dies, when it springs up again and brings forth many grains like itself; so also it was with the spotless Son of man, who was put to death in the flesh, but quickened by the Spirit, and is the resurrection, and the life of all his members. He therefore gives to them eternal life, and will quicken and raise them up at the last day, as the much fruit which the quickened grain of wheat brings forth, and as the abundant and glorious harvest unto the heavenly Husbandman. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satis-

fied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities;" Isa., liii, 8-11. His seed and the travail of his soul are God's people, for whose transgressions he was smitten by the sin-avenging sword of Justice, when he made his holy soul and body an offering for their sins, and justified them by redeeming them from all their iniquities.

This is the meaning of the corn of wheat falling into the ground and dying, and bringing forth much fruit. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness;" Deut., xxxii, 9, 10. To the Son the Father said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" Ps., ii, 8. And therefore the Son has asked, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world;" Jno., xvii, 24. And that they may be with

him in glory they must be justified unto life, born again, and redeemed from death in the resurrection unto immortality, which will be the adoption unto God the Father.

“But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body;” I Cor., xv, 35-38. In this illustration of the resurrection of the dead, by seed-grain sowed in the ground, Paul strikingly presents two facts, namely, it must first die before it is quickened; and then, God giveth to every seed its own body; but the resurrected body is in a new and changed form.

God only could impart this power to the seed that dies, and is quickened and so wonderfully changed, while yet it is adorned with its own living body. This fact could not be denied, even by those at

Corinth who denied that our mortal bodies shall be quickened into new life; and by this simple but forcible figure Paul answered and rebuked the skeptical questions, “How are the dead raised up? and with what body do they come?” For his answer not only shows that the dead are raised up, but that they come forth with their own body. And as this is true of the dying forms of the vegetable world, shall it not be much more true of the far more highly endowed world of man? “If then God so clothe the grass, how much more will he clothe you, O ye of little faith.”

In view of all the miraculous workmanship of God, so wonderfully displayed upon the beautiful earth beneath our feet, and in the glorious heavens above our heads, does it not display a very little faith, and a very large measure of unbelief, when a professed believer in God will hold up his head and ask, “How are the dead raised up?” It would be as rational to ask, How were the worlds framed by the word of God, so that things which are seen were not made of things which do appear? Could the ques-

tioner and disputer of the resurrection of mortal man tell? Or if he were asked, How did the burning bush, and the three Hebrew men come out of the devouring fire unconsumed? could he answer? If he were asked, How were the graves opened, and many bodies of the saints which slept made to arise, and come forth living bodies? could he explain it? But could he deny these authenticated facts?

Then, shall not our God, who made man with a wonderful body, united with a spirit of understanding, resurrect, adopt, and receive him unto himself in that glorified body? Christ Jesus, our righteous advocate with the Father, who is seated upon the throne of heaven, has asked for this; that all his redeemed people should be with him where he is, and behold his glory; and he also says they shall come to him. At the grave of Lazarus Jesus thanked his holy Father that he had heard him, and said, "I knew that thou hearest me always;" and he then spake the word only, and Lazarus came forth, free from disease and death. Then, shall not the heathen or Gen-

tiles, and the uttermost parts of the earth, whom his Father shall give him for his inheritance and possession, be with him and behold his glory in heaven? Who shall say no?

Jesus said of himself and his own buried body, that the third day he should rise again; but men and devils said no, he should not; for they would prevent it! But all their blasphemous ragings, and all the fearful and dark powers of hell, death, and the grave were as nothing against the will and power of the Lord and his Anointed. The body of the man who is the Lord's fellow and our brother arose; yes, he arose!

Therefore, when some man will say, "How are the dead raised up? and with what body do they come?" we have only to point to the risen Jesus, the first-born from the dead, and say, "BEHOLD THE MAN." In the name of Jesus we find our safe retreat, and he is the living answer to all such unbelief.

Because our bodies die, and are dissolved as the melting snow, or scattered as the vanishing clouds, and are lost to the

view of man ; therefore it is thought a thing incredible with man that God should raise the dead, or that the dead bodies of Christians should ever be living men again, after their dissolution. *It is a wonderful thing to believe*, and hope, and wait for ! but yet this is the faith and hope of the glorious gospel ; yea, and its crowning glory !

Now, is it not fair to reverse the questions of the disputer, and say to him, How are the living made alive ? and with what body do they come in the resurrection ? The answer of the good and faithful Paul seems a little harsh, but it is no wonder that he said, "Thou fool." For the only point in the objection is, the bodies of men are *dead*. So, of course, they are decomposed and disorganized, and their substance is dissipated away ; and may have floated out into the ocean, been blown away by the winds, sprang up in the grass, trees, and growing grain, and been eaten by beasts, birds, and living men ; and this process of ceaseless change and transmutation may be repeated, and go on age after age. Then, "How are *the dead* raised up ? and with *what*

body do they come ?" Do they come with the body of tree ? bird ? beast ? or man ? Paul understood the full force and meaning of the opposer of the resurrection of the dead, and with a merited reproof for his folly, and a mighty stroke of his inspired and masterly pen, he put him to silence, saying, "That which thou sowest is not quickened, *except it die.*" As sowers of grain, they knew this was true, and that the dying grain in the earth is quickened and comes forth again. Then, when Paul added, "God giveth it a body as it hath pleased him, and *to every seed his own body,*" they were fully answered, and effectually refuted. For this illustration of the truth of the resurrection of the bodies of the deceased children of men, was a familiar and living instance and witness of God's inscrutable ways and wonder-working power in the resurrection of the dead. They both saw and knew that the dying seeds of the earth do arise out of the earth in quickened bodies of living vigor and beauty, and that every seed has its own body. All were formed of the same earthy elements ; but yet the barley and wheat, the

peach and apple, the fig and grape, the lily and rose, each, had its own body, fitly adapted to its own nature, and suitable to itself.

This they of Corinth knew, and their Grecian philosophy could not gainsay or deny it; and when Paul declared that these are God's witnesses of his power to quicken and raise up the dead, and clothe them with their own bodies of divine beauty that he might be glorified in the highest, their blind unbelief was stilled, and they were shown that "the foolishness of God is wiser than men; and the weakness of God is stronger than men." And we might profit by Paul's lesson to them.

The great and noble Paul, strong in the faith of his conquering Master, boldly met the worst objection to the truth of the resurrection, the ultimatum of unbelief, which said, "How shall living men of divine bodies be resurrected out of dead bodies of inert matter, scattered as dust to the four winds?" They may have thought it both absurd and impossible; but how readily Paul showed those men of Corinth, that this, to them, in-

superable objection, *death*, is the one necessary prerequisite to resurrection; and that any living thing must die, before resurrection can apply to it.

It is true that if all vitality or life were extinguished, then there would be no power left to quicken and raise up the dead, and all that die would perish; therefore it is freely conceded, that in the illustration of grain sowed in the ground it has life in itself, which does not die. But this is a nice and pertinent point in support of the resurrection of the dead bodies of the saints; for it is the *body* of the grain that dies, but its life abides and quickens it, so that it comes forth again, a new body full of life!

Now it is just so with the redeemed of the Lord; they die in the bodies of their flesh; but Christ is the life of their spirits, and he is a quickening Spirit, by whom God shall also quicken their mortal bodies. And so Jesus, the risen, is the resurrection, and the life, of all who fall asleep in him; and because he lives, they shall live also. He says of them, "I am come that they might have life, and that they might have it more

abundantly ;" Jno., x, 10. With confidence Paul presents this precious truth, saying, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory ;" Col., iii, 3, 4.

Now, therefore, the saints in Christ are so connected with both death and life that they are in both states, and shall so remain until they obtain the resurrection from the dead, and receive the adoption ; for which they wait in hope. As living and believing in Christ they are passed from death unto life, and shall never die ; but as abiding in the flesh and possessing mortal bodies they go down into the Jordan of death, and are buried from the view of all the living on earth. All this is mysterious, awfully solemn, and verily true.

It should deeply interest us, then, to try to understand our own relations to earth, and to heaven ; to mortality, and to immortality ; to death, and to resurrection ; that we may know both our weakness and our strength, and meet the enemy in the assurance of certain victory, and rejoice to die

that we may enter into life. Here, as in all the good way, the word of the Lord is a lamp to our feet, and a light to our path ; and we will see what it reveals to us of our own mysterious and wonderful being, "as dying, and, behold, we live."

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior ;" Luke, i, 46, 47. So we can not think that the soul and spirit of the blessed mother of Jesus were dead, and needed resurrection ; yet Mary was a subject of death, and a child of the resurrection to come ; and for this cause she rejoiced in Jesus, her God and Savior, and also her son !

Paul said, "I will pray with the spirit, and with the understanding also: I will sing with the spirit, and with the understanding also ;" I Cor., xiv, 15. "For ye are bought with a price : therefore glorify God in *your body*, and in *your spirit*, which are God's." "For God is my witness, whom I serve with *my spirit* in the gospel of his Son, that without ceasing I make mention of you always in my prayers ;" Rom., i, 9. Therefore Paul's spirit was not under the sentence of death,

as was his body, and it needed not to be quickened into divine life, or resurrected out of death; because it was already a righteous and living spirit, and with it he served God. "For as the body without the spirit is dead, so faith without works is dead also;" James, ii, 26. Paul to his brethren said, "But though our outward man perish, yet the inward man is renewed day by day;" II Cor., iv, 16. How plainly this shows that our outward man needs to be resurrected, but not our inward man.

This divine testimony presents the wonderful and compound nature and being of the redeemed people of the Lord, as Christian men and women not yet glorified, but "marching through Immanuel's ground to fairer worlds on high," and waiting for their Lord to come. They are now walking "through the valley of the shadow of death," encamped upon the field of battle; often dwelling in the blackened tents of Kedar, beholding by faith "the land that is very far off," yet so near! rejoicing that they "shall see the King in his beauty;" watching for the shadows to flee away, and for

the immortal morning to come. The Canaanite still dwells in the land, secret foes lie in ambush, and through much tribulation they press on, cheered by the voice of their glorious Leader, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "I will come again and receive you unto myself; that where I am, there ye may be also." But, as it was needful for them that he should die in the flesh, pass through the gate of death, and go away unto the Father, and thus prepare the way for them; so likewise must they follow him, that they may be made like him, and forever be with him.

For the old leaven of sin, corruption, and mortality must be purged out of their bodies before they shall be quickened and leavened by the Spirit of life, and so be made new in Christ Jesus. The old life of sin must go out of their outward man before the new life of righteousness shall come in and resurrect the body into one changed and new man, spiritual and holy.

And this will be the manifestation of the sons of God, for which the earnest ex-

pectation of the creature now waiteth. "For we through the Spirit wait for the hope of righteousness by faith," says Paul. "Waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;" Phil., iii, 20, 21.

The meek and quiet spirit, the hidden man of the heart, is not corruptible, and needeth not to be so changed; but our mortal body, corruptible, sinful, and dying, causing us to groan within ourselves being burdened, shall be changed by our Savior, who has power over death and the grave, and will raise us up fashioned like himself; and we shall then be satisfied. For "when that which is perfect is come, then that which is in part shall be done away." We shall then be sanctified wholly or perfectly;

and our spirit, soul, and body, as one redeemed and new man, shall "be holy and without blame before God in love." "Neither can they die any more: for they are equal unto the angels; and are the children of God, being THE CHILDREN OF THE RESURRECTION."

CHAPTER IX.

WITNESSES FOR RESURRECTION.

“AND YE ARE WITNESSES OF THESE THINGS.”
The twelve apostles were the chosen and official eye-witnesses of the resurrection of Jesus of Nazareth, the Son of God, the Christ and Savior; and this was their great and primary mission as his apostles.

The Jewish world had, from the days of their father Abraham, looked for the promised Messiah, the Christ, to make his advent among them; and to be their Deliverer and King. But Jesus did not meet their expectations at all, and therefore they crucified him, not knowing that he was the Prince of life and Lord of glory; but they thus fulfilled the Scriptures. But, because he was the Christ, the Anointed One, God raised him up from the dead the third day, and showed him openly to his chosen witnesses and disciples, who were newly inspired and filled with great joy when they

saw and knew him; that it was indeed their own dear and loving Master, come back again from Edom and Bozrah, from the battle field of soul-anguish, blood, and death, traveling in the greatness of his strength, mighty to save.

To them this was a most wonderful and unlooked-for victory over all his and their enemies, even death itself, the last enemy; and it truly inspired them with a new-born faith and love in Jesus, and filled them with joy inexpressible and full of glory. O their love and joy knew no bounds! and their victorious faith triumphed over death. They were now prepared to do, endure, and suffer for Jesus; and most gladly, meekly, and boldly would they go forth in his precious, invincible, and saving name, to be his witnesses, and preach “through Jesus the resurrection from the dead.” All was in the name of JESUS, and he was ALL IN ALL. All else was lost sight of and forgotten. His name and love united and endeared them together in the one precious faith and hope in Jesus. HE WAS THEIR SALVATION! His cause was their cause; and they all

served him because they loved him ; and they loved him because he had saved them from their sins, and from death, and from all their fears. His very name filled them with delight.

When he came to them from heaven, he found them scattered, wandering, and lost, as sheep having no shepherd. They were under a heavy yoke of rigorous service, vainly striving to save themselves by the works of the law, which sentenced them to death because they were transgressors. They were the halt, blind, and deaf ; the poor, sick, and dead ; but Jesus gave them life, health, and riches ; he made them whole, and filled them with joy, and peace. As the good Shepherd of the lost sheep, he laid down his life for them. This was love infinite, and compassion like a God. And now he had come to them again, not from heaven, but from hell ! from the horrible domain of all the appalling powers of darkness, the enemies of God and righteousness, the noisome region of unending night and death, into which all his redeemed otherwise must have gone down

to rise no more. His cruel enemies, armed with malice, had dragged him savagely down to this dark territory of Satan, sin, and death, as a weak and helpless man, a lifeless body, and had bound him fast in chains of hell for ever, as they supposed. For no prisoner had ever broken loose from these infernal powers, and no man had ever come back from their kingdom of darkness as a victor over them ; for, from Adam to Moses, and from Moses to Jesus, many mighty men, kings, potentates, prophets, and countless millions of men had gone down to this dismal region where the Man of Nazareth had now followed them.

O what joy then ! what shouts of glory in heaven ! as well as among the disciples on earth, when Jesus, in his single combat with them, drove back and bound down all the powers of darkness, and gloriously triumphed over death and hell ! O tell the news ! Blow the trumpet in Zion ! Say to sin-sick, mourning, and dying sinners, Here is health and joy, life and salvation for you. The gates of hell shall not prevail now ; for the blessed Jesus has destroyed

Satan, and led the monster death in chains. "By man came the resurrection of the dead." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned;" Rev., xi, 15-17. This reigning King of glory said to his servant John, "Fear not; I am the first and the last: I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

This is unspeakably wonderful and glorious, that a MAN should have such authority, be so highly exalted, and all ene-

mies be put under his feet. But it was in view of his wondrous humiliation unto death, and glorious resurrection unto life, that God thus crowned him with honor and glory, as his well-beloved Son. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is *above every name*; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" Phil., ii, 8-11.

O how we exult and rejoice in this exaltation, power, and great glory of Jesus! for he is ours, and we are his. How great the honor to us that we are made to confess with joyful praise that he is Lord, our Lord! And well may his hallowed name be to us above every name; for in his name all his loving disciples and friends have part, and were represented in his death and resurrec-

tion; yea, and he makes intercession for them at the right hand of God.

Having presented in previous chapters the sure foundation upon which the resurrection of the dead rests, and the blessed and infallible covenant-principles which secure it to us in Jesus, the resurrection and the life, as related to him and redeemed by him, we may now appropriately and with clearer views and better understanding go on, and more fully "bind up the testimony" which supports it.

And as in all things Jesus has the pre-eminence, let us further see what he taught touching the resurrection of the dead. The crafty Sadducees, knowing that he taught this doctrine, thought to confound him by presenting the case of a woman who had had seven husbands, and asking whose wife she should be in the resurrection. But he soon put them to silence by saying, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven;" Matt., xxii, 29, 30. "Now that the dead are

raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him;" Luke, xx, 37, 38. Therefore Moses their own lawgiver, whose disciples they were, believed and taught the resurrection of the dead. And it was of dead men and women that the Sadducees and Jesus spake; and of the resurrection of their dead bodies. Death could no more consume and annihilate the patriarchs and people of God, than could the fire the burning bush; because of the power of God to preserve and deliver them from consuming death, as from devouring fire. This power of God the Sadducees did not know, but Moses knew it; for he wrote of Jesus.

The case of Lazarus is a clear and true illustration of the resurrection of the dead, and it conclusively teaches and enforces the truth of the doctrine. The sisters sent Jesus word that Lazarus was sick, expecting that he would come and heal him;

but he suffered their brother to die. When the word came that he was sick, Jesus said to his disciples, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This shows us the purpose of God in the death of his people; that thereby the Father and the Son may be glorified, in raising them up from the dead unto immortality and glory. "And after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him."

What a simple and true definition of our mortal dissolution the dear Master has given—*sleep—death*. And how beautifully and touchingly he shows what it is for, and unto; that his dear disciples might believe in him and in the resurrection of the dead, and that he and God might be glorified thereby. This is the object and

purpose of Jesus in the death of Lazarus, and his resurrection.

Coming to the grave, "Jesus wept" with the sorrowing sisters and friends of the dead, groaned in spirit, and was troubled. And there, in the burying-ground of Bethany, to the assembled mourners, Jews, and disciples, this wonderful Preacher preached a most wonderful, comforting, and blessed sermon on the resurrection of the dead. His sublime text was, "I AM THE RESURRECTION, AND THE LIFE!" And his thrilling doctrine was, "*Thy brother shall rise again!*" O could any tidings be so glorious and soul-cheering as this? Place yourself with them where they stood; they were Jews, and under the law of Moses; but Moses, and the prophets, and the fathers were dead; and Lazarus was dead. The priests of Jerusalem, and ministers of the law were present; but they could only weep with Mary and Martha; for there was nothing in the law that could relieve them of this great sorrow. The Jews, as well as the Gentiles, were sinners, and the law said the sinner shall die.

Jesus had healed the sick; and the weeping sisters each said to him, "Lord, if thou hadst been here my brother had not died." But he was not there. And some of the Jews said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Even to do that would have been wonderful; and it was beyond their power. There seemed nothing left to hope for now; and the bitterness, sorrow, and black despair of death was upon them all. No, not all! for Jesus, the meekest and lowliest of men, said in the hearing of all, and with a sweet, glad voice, "THY BROTHER SHALL RISE AGAIN!" So here is promise for at least one prisoner of death, and joy for the sisters. For he certainly spoke of the *buried* brother, the mortal body of his dear disciple; for not long after "he cried with a loud voice, Lazarus, come forth. And he that was dead came forth."

But his sermon was glorious with other blessed words, for he said, "He that believeth in me, though he were dead, *yet shall he live*; and whosoever liveth and be-

lieveth in me, SHALL NEVER DIE!" They were under death; but Jesus dies for them, and redeems them from death. They shall fall asleep, as did Lazarus; but Jesus is the resurrection, and he will come that he may awake them out of sleep, as he did Lazarus. They must die in the body of their flesh, as Jesus said, "Lazarus is dead;" but Jesus is their life, and he will say to their dead bodies, "Come forth."

How changed was the scene now, since Jesus had come and preached his own everlasting gospel to them, and raised the dead brother. "The darkness is passed, and the true Light now shineth." "The Master is come!" said Martha to Mary. O how blessed for them, and for us, that he is come! At his coming, sickness and death, sorrow and mourning flee away; and life and health, joy and praise fill the happy souls of the saved and comforted friends of Jesus, our precious Redeemer. Happily do we now see how the Son of God was glorified by the sickness and death of Lazarus, and how God was glorified in his glorious Son. We can not think that Mary

and Martha and Lazarus, the apostles and disciples, all, would have had it otherwise; for they were shown the power and glory of God in his dear Son; and with unquestioning faith they believed in Jesus, and the resurrection of the dead. It was not in their hearts to cavil and say, "How are the dead raised up? and with what body do they come?" For they were witnesses of the power of the Son of God to raise the dead, and to call them forth with their own body. So when the friends of Jesus, and our friends, sicken and die, let us remember Lazarus; that it is not unto death everlasting, but only a blessed sleep, and for the glory of God and his Son, who will come and awake them out of sleep.

Here I feel that I might lay down my pen, and rest in Jesus; but I am moved to say, with the youthful Elihu, "Suffer me a little, and I will shew thee that I have yet to speak on God's behalf." "For the testimony of Jesus is the spirit of prophecy," and it is so full and abundant, I would present more of it, so that when asked, as Jesus asked Martha, "Believest thou this?"

the reader may, with her, answer, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world;" See John, xi.

Now let us turn our attention to Abraham, the friend of God, the great Hebrew patriarch, and the father of them that believe. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have

had opportunity to have returned. But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city;" Heb., xi. This sublime language shows plainly that Abraham, and the great multitude of witnesses who sprang from him, and died in faith, hoped for a better resurrection, unto an heavenly country; and that God has prepared for them a holy habitation, and is their God. "He is the God of the living." In this grand company, who waited for the Redeemer to come out of Zion, the patriarchs and prophets were all found.

The lovely and noble great-grandson of Abraham, Joseph, type of Jesus, was one of those who believed in the God of his father Abraham, and a future resurrection-glory; and therefore he was careful to have his bones carried up out of Egypt, and buried in the land of promise. This he would not have done, if he had believed that they were as common dust, and never to be resurrected; for any of the dust of Egypt would have been as sacred. "By

faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones;" Heb., xi, 22. Then this was no vain superstition of Joseph, but the work of faith.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, *even from the dead*; from whence also he received him in a figure;" Heb., xi, 17-19. Now this faith of Abraham was imputed to him for righteousness, as Paul testifies; and therefore it was a right and true faith, and acceptable unto God. Then let us read the history of this most remarkable offering of Abraham. God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." He obeyed; and coming in sight of the place, he said

to his young men, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? and Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together." Let us pause here; for this is so strikingly like the offering up of another only and beloved Son upon the same mountain, about nineteen hundred years later, that it is touchingly interesting to notice the two cases together. At this time Isaac was a strong young man; and the wood which was to consume him was laid upon his shoulder, and he meekly bore it up the hill to the place of his execution. So, in the case of the other youthful Son, the wood for the cross was laid upon his shoulder, and he

resisted not, but "was brought as a lamb to the slaughter." O how pathetic and true was the father's answering faith, "My son, God will provide himself a lamb for a burnt-offering!" It was here that Abraham rejoiced to see the day of Jesus. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh:" (that is, The Lord

will provide :) "as it is said to this day, In the mount of the Lord it shall be seen;" Gen., xxii. So Abraham and his son did worship, and come again to the waiting servants; and how momentous was that solemn worship! for it was a figure of the offering up of the Son of God, and of his release from death, and also of the release of his body, the church. For Christ and the church are as one perfect or complete man, as Paul shows in I Cor., xii, and Eph., iv; and Isaac was a beautiful type of the dear Son of God, and of all the children of promise. "Now we, brethren, as Isaac was, are the children of promise;" Gal., iv, 28.

Abraham's faith in God, that he would provide himself a lamb for a burnt-offering, was verified, typically, in the ram that was there at the right moment, which he offered upon the altar of death, from which Isaac was raised alive; and actually, when Jesus the Lamb of God was offered up for the sins of all the children of Abraham upon that same mount of the Lord. How sacred and awful was that place! The death of the ram represented the death of the holy Lamb

of God; and the unbinding of Isaac and raising him up represented the resurrection of Jesus, and of all the promised seed of Abraham. Paul says of Abraham, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification;" Rom., iv, 20-25.

This was the victorious and justifying faith of Abraham; for when he offered up Isaac, in whom was the promise of God that all nations should be blessed, he accounted that God was able to raise him from the dead; but when dreadful death was turned away, and Isaac was loosed from its pains, the rejoicing father received his son of promise from death in a figure; a figure of the

resurrection of the precious Christ, the dear Son of God. Then and there the tried patriarch saw Christ's day, the time of his advent in the flesh, the holy Son of God, yet the son of Abraham, as Isaac was; his faith embraced him as the Redeemer, the righteousness of God, who should both die and arise from the dead; and seeing this by faith, he rejoiced and was glad. And as he had not withheld his beloved son from God, so neither would God withhold his beloved Son from Abraham and his children, who should be as the stars of heaven, innumerable; and as Isaac was loosed and freed from death, so also shall all the children of promise be.

Abel's offering in faith of the firstling of his flock was a like figure, and had the same meaning in it; for it typified the holy Lamb of God, that taketh away the sin of the world; and though it died, as the sin-offering of Abel, yet he lived. And so Abel's lamb, as well as Abraham's son, taught them that the true worshipers of God shall be justified, raised up, and saved from sin and death, through the atoning death, and

by the resurrection of Jesus, the Lamb and Son of God; therefore their faith embraced Jesus, the Messiah and Savior, the resurrection and the life; and God imputed it to them for righteousness.

Furthermore, all the divinely appointed sin-offerings upon Jewish altars by their official ministers, the priesthood, were likewise typical; and they had in them the same meaning of atonement for sin through the death of the sin-offering, absolvment from sin, and release from death of the children of Abraham. The Lord himself appointed and commanded all this solemn, sacrificial worship, as expressive of his abhorrence of sin, and the just punishment of it under his holy law, even unto death; but also showing by it the imputation of the sins of his people to another living being, one that is sinless and without blemish, which suffers the penalty of death for the sinful people, and thereby atones for their sins; and so God forgives their sins, and saves them from death. All this was ceremonial and typical, and pointed to the coming of Christ, the great sin-bearer and sin-offering, who should

put away forever all the sins of the true people of God by the sacrifice of himself, abolish death, raise them up, and save them from death.

Therefore a denial of the resurrection unto life of dying sinners, is a repudiation of the typical and ceremonial meaning and fitness of all the divinely instituted ordinances and services under the law of God, and charges God with folly, in appointing victims to die in sacrifice, without any purpose or meaning. Strange indeed it is, that men who regard the Bible and its sacred ordinances and teaching, and who profess Christianity, will yet deny the very design, efficacy, and success of all the divine ordinances and service, and thereby count the blood of the covenant an unholy thing! Surely they have not well considered the full force and bearing of their Sadducee sentiments, or they would avoid them, and far prefer the simple, obedient, and trusting faith of Abraham, who accounted that God was able to raise up his son from death, though his body were burned to ashes.

God has given us another potent and

volume-speaking figure of the resurrection and salvation from death of all his true worshipers, in the baptism of the whole congregation of Israel in the Red Sea. There was a much nearer way out of Egypt, yet God commanded Moses to lead them in this way, though it was to death, as they felt. And truly, but for the great and marvelous deliverance which God wrought for them in bringing them up out of the sea, it would have been to their utter extinction as a people, for they were all there; not an Israelite was left behind in Egypt; "and were all baptized unto Moses in the cloud and in the sea." But Moses led them all safe through the great deep, which but for God and Moses, must have engulfed them in death, as it did all their pursuing enemies; and he brought them all up out of the fearful deep, so not one of them was left in the sea. And Moses was a noble type of our great Leader.

And when they went up out of the mighty and destructive deep, the burial-place of the armies of the aliens, behold, Egypt, the land of idolatry and bondage, was behind them; but before them was

the goodly land of promise, wherein God himself would dwell among them and be their God, and they should be his children. This was a mighty and very wonderful miracle, in which was truly represented salvation from so great a death, and coming forth, as from the grave, into a new life. It was like the greater battle which, hundreds of years later, our redeeming Lord, the man of war, fought for his people with all spiritual wickedness, the powers of darkness, and death. "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my Lord, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war; the Lord is his name." Surely all this saved

people must have believed in the solemn baptism into death, and the joyful resurrection unto life, for they themselves were a true type and living witnesses of it.

Another "like figure" of this great doctrine of deliverance from death is the mighty flood, which swallowed up all the wicked people of the old world; but out of which all in the ark with Noah were safely carried over into the new world, which should no more be destroyed by water. It was for their crying sins that the ungodly people before the deluge were destroyed; but the same overflowing deep which swept them off unto death, separated and brought away the godly from them, and was to these salvation and life.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Jonah, who sank into the depths of the great sea, is also a very interesting type of salvation by resurrection, even of the baptism of the Son of man into the great deep of death, and of his resurrection the third day. Therefore Jesus said that no sign should be

given that evil generation, but the sign of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." As the casting out of Jonah brought salvation to all in the ship from the fury of God's storm, and from death; so the rejection of the Son of man appeased the destructive storm of divine wrath towards all in the covenant, and rescued them from sinking in the dark abyss of death to rise no more. And as the coming of Jonah into the ship, and then the fearful necessity that he should be cast out to sink in the deep waters, resulted in turning all in the ship from idolatry to the worship of the living and true God; so the cutting off of the Son of man, and his coming up again, results in turning all whom he thus rescued from destruction and death, unto righteousness, and to the fear and worship of the Lord.

David, the ruddy youth, who was his father's shepherd, and kept the sheep in the wilderness, who slew the bear and the lion, and let not a lamb of the flock per-

ish, both believed and rejoiced in his own personal safety and resurrection, because the Lord was his shepherd; and in sweet strains of praise upon his harp he sung of it, saying, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk *through* the valley of the shadow of death, I will fear no evil." Why not David? "For thou art with me; thy rod and thy staff they comfort me;" Ps., xxiii.

Job was also a truly inspired witness for his Redeemer, and of the resurrection; and he would patiently wait till *his change* come, when both he and David should awake, and be satisfied with the likeness of the Son of God.

Isaiah, who said, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy," joyfully testified that the redeemed shall have the victory over death, saying, "He will swallow up death in victory; and the Lord

God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it ;" Isa., xxv, 8.

Jeremiah, who was much persecuted and afflicted, and often mourned, was favored with bright views of the future glory of the redeemed, when they shall be gathered home to the holy city of God ; and he said, "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord ; and they shall not sorrow any more at all ;" Jer., xxxi, 11, 12.

Ezekiel prophesied of the resurrection of the Lord's afflicted and mourning people, and also witnessed it in a wonderful vision. He says, "So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel ;" Ezek., xxxvii.

Daniel, "a man greatly beloved," happily viewed the deliverance of the Lord's people at "the time of the end," in their redemption from death. The angel said to him, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people ;" "And at that time thy people shall be delivered, every one that shall be found written in the book ;" Dan., xii, 1. "The Ancient of days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom." "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever ;" Dan., vii. How great will the glory be, when all this shall come to pass !

Let us turn now from those grand old prophets of the Old Testament, and the mighty events so faithfully recorded by them, to the no less illustrious apostles of the New Testament, and sum all up with their testimony. However, as much of the testimony supporting the resurrection of the dead has already been given from

the chief speakers among them, a few statements, which show the coming of the Lord to receive his followers, will suffice in this place, except from Paul, who testifies more abundantly. And first, John, "the disciple whom Jesus loved," says, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised *us*, even eternal life." "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming;" I Jno., 24, 25, 28. James speaks much in the same way, saying, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren,

lest ye be condemned: behold, the Judge standeth before the door;" James, v, 7-9. And not unlike John and James is the word of Peter, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy;" I Pet., iv, 12, 13. Jude likewise confirms the cloud of witnesses, saying, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ *unto eternal life*;" Jude, 20, 21.

Now we will hear more of the testimony of him who not only called himself "the least of the apostles," and "less than the least of all saints," but also of sinners said, "I am chief." Nevertheless, Paul was a mighty apostle, and next to his Master, not a greater and nobler man has lived. He was a tower of strength in defense of the

gospel of the resurrection, in which was his hope of immortality for himself and brethren, and for all who shall hereafter believe on Christ to life everlasting. And while he labored more abundantly in the blessed gospel of the beloved Master than all the apostles, he also wrote more than all upon the glorious resurrection of the redeemed ; because, in his far-reaching travels and labors in fulfilling his ministry and mission as the chosen apostle to the Gentiles, he encountered not only the dispersed Jews in every city, Pharisees and Sadducees, but also the philosophers, infidels, and worldly-wise among the Greeks and Romans.

And Paul has not, perhaps, penned a nobler utterance than this : " I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to

faith : as it is written, The just shall live by faith ;" Rom., i, 14-17. So the gospel is unto the salvation of every believer, and this is consummated only in his complete or full redemption and perfect righteousness, which necessitates his resurrection unto holiness ; and our faith apprehends this, which is the hope of the gospel ; therefore, our full salvation is the end of the gospel, and the end of faith and hope. It is no wonder, then, that Paul so boldly preached the resurrection of the dead in Christ ; for without it, so far from the gospel being unto the salvation of all who believe, it would end in their being perished, and living believers would yet be in their sins. But our gospel faith views Christ, who is the end of the law for righteousness *to us* ; the end of sin, death, and the grave ; and who is also *our* wisdom, sanctification, and redemption. Therefore he certainly will redeem us in our bodies from the bondage of corruption, in the resurrection at the last day.

"And you, that were some time alienated and enemies in your mind by wicked works,

yet now hath he reconciled, in the body of his flesh through death, *to present you holy*, and unblamable, and unrepvable in his sight;" Col., i, 21, 22. The fact that he reconciled us in the body of his flesh through death, makes it certain that it was to put away our sins in the flesh, and to save us in our body from death, and present us holy and without blame before God in love. "Now if we be *dead* with Christ, we believe that *we* shall also *live* with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him;" Rom., vi, 8, 9. His death was in the body of his flesh; and in that body he was raised from the dead; therefore, as we shall both die and live with him, we shall certainly be raised from the dead in our bodies, or Paul would not have used this language. He asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that

neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth," (as the grave,) "nor any other creature, shall be able to separate *us* from the love of God, which is in Christ Jesus our Lord;" Rom., viii, 35-39.

To show that when he speaks of *us* he means ourselves in our bodies, he says, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the *vessels* of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the *Jews* only, but also of the *Gentiles*;" Rom., ix, 22-24. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, *we* are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the *dead and living*;" Rom., xiv, 7-9. Paul here speaks

of the death of our mortal bodies, most certainly, and shows that, living or dead, our bodies are the Lord's.

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that *mortality* might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit;" II Cor., v, 4, 5. But those who deny the resurrection of our mortal body would be unclothed of this tabernacle or body; for they do not desire and hope for it to be resurrected, or swallowed up of life. How different from them and their teachings was the inspired Paul and his doctrine; for while he groaned in his body, being burdened with imperfection and corruption, longing and waiting to be delivered, yet he did not ask or expect that it should be cast off forever, but that he might be clothed upon with it in a spotless, new, and living form, even that mortality in himself might be swallowed up of life. This is so entirely different from the an-

nihilation of our mortal body, it is a wonder that all do not see and admit it; and it is so incomparably better than the forbidding doctrine that our bodies shall perish as the beasts, it is strange that all who desire holiness and salvation do not prefer and accept it.

How expressive is the clause, "mortality swallowed up of life!" It is as Paul again desired for his brethren, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God!" When thus filled, then we in our now mortal bodies shall be swallowed up of life, and the life of Jesus shall be the life of our bodies. The congregation of Israel separated themselves from the rebellious Korah, Dathan, and Abiram, and their company, because they sought to usurp the priesthood; and the earth opened and swallowed them up, and closed over

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them. So, when mortality is swallowed up of life, we shall then be all life and immortality, and there shall be no mortality, sin, or death in our resurrected bodies. For this entire change unto holiness Paul and the brethren hoped and waited with earnest longing. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." So we ourselves shall personally experience, realize, receive, and enjoy this glory. The witness of the Spirit in us, causing us to desire and hope for it, is God's faithful promise and pledge to us that it shall be fulfilled, that our mortal bodies shall be quickened by his Holy Spirit, and we shall inherit the kingdom of immortality and eternal life.

O how good and blessed is such a gospel as this! Paul calls it, "My gospel." Dear and noble Paul! how we love him for so fully and preciously preaching it to us; and we desire to be partners with him, and each say, "My gospel." And O, how the true gospel ministry should be moved, emboldened, and cheered by Paul's gos-

pel and example, to labor more abundantly in the faithful proclamation of the glorious gospel of salvation. And then, when the time of their departure come, as it soon will, they shall be able to say, with him, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing;" II Tim., iv, 7, 8.

"According to my earnest expectation, and my hope," says Paul, "that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified *in my body*, whether it be by life, or by death. For to me to live is Christ, and to die is gain," Phil., i, 20, 21. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body;" II Cor., iv, 10. It is plainly shown by this testimony that Paul and the brethren were not yet resurrected, and that their future resurrection was to be in their dying bodies.

The self-sacrificing Paul uttered this chief desire, "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;" Phil., iii, 8-14. Most clearly and grandly does Paul here present our resurrection, in lines so full and bright with truth and glory that "he that runs may read;" and rejoice. The suffering apostle was not only ready to die, that he might

be resurrected, but he was willing also to die as did Christ, by the hand of his murderous enemies; that he might also know the power of his resurrection, and be found in him, clothed with holiness and glory. And after this glorious prize he eagerly pressed onward in the good fight of faith, a bold, earnest, laborious, and good soldier of Christ, and a patient sufferer for his sake; until, like his blessed Master, he was led out by wicked men and put to death. He both lived and died for his dear Lord, and his life was taken for preaching the gospel of Christ. His gospel was full and joyous with the faith and hope of the resurrection of the dead unto salvation, and this armed him with such love and zeal that, "for the joy that was set before him," he endured the cross, despising the shame, like his suffering Master.

But if the dead rise not, then all his sacrifices and sufferings in the gospel ministry were in vain, and his death as a martyr for Christ and the gospel was a foolish sacrifice, and to no purpose. "If after the manner of men I have fought with beasts at Ephesus,

what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived." So wrote Paul to the deceived Corinthians, that they might be undeceived.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he can not deny himself;" II Tim., ii, 10-13. It was not in Paul's heart to deny him, but he would both suffer and die with him; that he might live and reign with him. In the faith of Christ there is a living power which overcomes the world, and enables the suffering believer to triumph in Christ, who giveth us the victory, and also the comforting assurance that, "Because I live, ye shall live also." And so, when Paul was taken in chains before the monster Nero, emperor of Rome, and all men forsook him, he says, "Notwithstanding, the Lord stood with me,

and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will *preserve me unto his heavenly kingdom*; to whom be glory forever and ever. Amen;" II Tim., iv, 17, 18.

"And this is the victory that overcometh the world, even our faith." In the ages past the saints "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection;" Heb., xi. Now, shall it be said their faith was vain? and their hope of obtaining a better resurrection delusive? God forbid. Hear again the assuring words of our BROTHER, who was persecuted unto death, and has gone up out of the grave

into heaven: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: *for great is your reward in heaven.*"

CHAPTER X.

THE BODY SLEEPS IN JESUS.

"BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH." A voice from heaven thus spoke to John, and commanded him to write the precious words, adding, "Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." "For so he giveth his beloved sleep." "Precious in the sight of the Lord is the death of his saints." The holy apostles and prophets, whose faithful words and true testimonies we have been hearing, have long since died in the Lord, fallen asleep in Jesus, and they rest from their labors. Blessed rest! "And His rest shall be glorious." "There the wicked cease from troubling; and there the weary be at rest." Job

longed for this rest. To each pilgrim-traveler, way-worn and weary, this rest is given.

Of the blessed company of above five hundred brethren who saw Jesus after he arose, some had fallen asleep when Paul wrote upon the resurrection of the dead in the Lord. For in I Cor., xv, the resurrection of the unjust is not included; but the dead in Christ only are spoken of. Four times in this chapter he mentions the dead in Christ as asleep in him; and three times in I Thess., iv., as sleeping in Jesus, and once as "the dead in Christ." And in another place he says Christ "died for us, that, whether we wake or sleep, we should live together with him." In this Paul followed his beloved Lord, who said, "Lazarus sleepeth;" and, "is dead." And of the deceased daughter of the ruler Jesus said, "She is not dead, but sleepeth." Therefore both words are proper, when applied to those who die in the Lord, for they are in both states. In Adam they die, but in Christ they fall asleep. As dead, the life is extinct; but as sleeping, the life remains. "God hath given to us eternal

life: and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God, hath not life;" I Jno., v, 11, 12. This is written to those who believe in the Son of God, "That ye may know that ye have eternal life," says John. "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand," says the good Shepherd of the sheep. Paul says that death shall not be able to separate us from the love of God, which is in Christ.

Therefore the departed saints sleep in Jesus, and rest from their labors; but their good works follow them, and live after them. Wherever the Bible and the gospel have gone, the loving service of Mary in anointing her dear Lord unto his burial, has been told as a memorial of her. The works of the apostles and disciples follow them, and still live. So it is with those who die in the Lord. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister;" Heb., vi, 10.

When the Lord's people die, they are in Christ; therefore they die in the Lord, and to him, and are his. Their eternal life is in him. "For ye are dead, and your life is hid with Christ in God," So death shall not separate us from him. Then truly we fall asleep in Jesus, when we die in the flesh. The life of our flesh has gone out, it is true, as a dying lamp; but Jesus is the life of our spirit; and while he lives, we can not perish. This is the consolation of those who have hope in Christ, when death claims their loved ones; and it is a precious solace.

In the last German-French war, after one of the great battles, a learned Prussian Jew, an army surgeon, was called to amputate a limb for a young French officer; but he found him fatally wounded, and told him death was near. The dying man asked him to send for his wife and little daughter, which he did; but when they arrived he was dead. The widowed wife was inconsolable in her frantic grief, and the surgeon was much affected in sympathy. At last the child asked, "Mamma, is Jesus dead?" The simple words stilled the sobbing woman,

dried up her tears, and she became calm and peaceful. The Jew was amazed and awed, and deep conviction penetrated his soul. His very religious, proud, and wealthy mother had taught him to detest the name of Jesus, as a base impostor and deceiver; but he witnessed a sweet power in this name, so desecrated by his people, which far exceeded any influence that their stern and formal religion could have over the sorrow of death; and he felt that the crucified Jesus of Nazareth must indeed be the promised Christ, and is alive; though his mother had taught him that his disciples stole his body away. From that time he had no peace, until two years later, when he was enabled to rejoice in the faith of Jesus. For this his mother, the widow of a rich banker, disowned and disinherited him, and the Rabbi excommunicated him under a fearful curse of damnation; but he was yet full of faith and love, hope and rejoicing in the precious Jesus, when I heard him relate this.

No! Jesus is not dead; therefore we sorrow not over them that sleep in Jesus, as

others who have no hope ; for they are not dead, or perished ; but they sweetly rest from their labors, and shall awake unto righteousness, glory, and bliss. When they die to the life that now is, and their bodies are borne away to the tomb, we deeply sorrow and mourn, because of the great loss we feel ; but they are not lost to us, nor to the Lord, nor to the better life to come ; for they live in the sacred memories of our souls, and they sleep in Jesus. "And ye now therefore have sorrow : but I will see you again," he says, "and your heart shall rejoice, and your joy no man taketh from you." How all this sweet hope of the gospel of Jesus, the Son of God, soothes and softens the sorrow of the living for the dead who die in the Lord, and casts around their tomb a divine halo of heavenly hope.

This is the hope of the resurrection. "For we are saved by hope." "In hope of eternal life, which God, that can not lie, promised before the world began." "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : that by

two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail ; whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec ;" Heb., vi, 17-20.

A forerunner is one sent on before to prepare the way, and make all things ready for the reception of those who are to follow, and enter after him. And so Jesus says to his disciples who shall follow him, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also." Now he is within the vail, having passed through it, and is in the presence of God in heaven.

Let us notice the meaning of the *vail*, "that we through patience and comfort of the Scriptures might have hope." The tabernacle of worship in Israel, and afterwards the temple in Jerusalem, were separated

into two sanctuaries or places of worship; the first, called the tent, the holy place; the second, called the most holy place, the holy of holies. Between the two hung a very peculiar, strong, and wonderful vail, made of "blue, and purple, and scarlet, and fine-twined linen of cunning work, with cherubims." The common priests or ministers of Israel officiated and served daily in the holy sanctuary, while all the congregation of the Lord's people stood without, in the court of Israel; but into the most holy place within the vail the ordained and consecrated high priest unto God for Israel entered alone with the blood of atonement once every year, by passing through the vail. The ark of the covenant, the mercy-seat, the cherubim, over-shadowing the mercy-seat, and the presence of God, between the two cherubim, were within the most holy sanctuary, and made it such. If any other man, except the high priest, had presumptuously entered into this holy Presence, he would have died before the Lord. And the high priest himself could not enter within the vail, only in his consecrated robes and with the sacred

blood of atonement, to atone for the sins of all the people whose names were upon him, and for whom he also made intercession unto God.

All this was typical. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present." "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." "For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us;" Heb., ix. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, *through the vail*, that is to say, HIS FLESH; and having a High Priest over the house of

God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and *our bodies* washed with pure water ;” Heb., x. This has not reference to literal water in baptism, which is only figurative ; “ But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God ;” I Cor., vi, 11. Now this shows that both our heart and body are accepted of God, in the name and righteousness of his beloved Son, and our High Priest. And Paul says, “ I beseech you therefore, brethren, by the mercies of God, that ye present *your bodies* a living sacrifice, holy, *acceptable unto God*, which is your reasonable service.”

That wonderful vail, then, was a beautiful type of the flesh of our blessed Mediator between God and us ; and when his sacred flesh was rent in death, that moment the vail of the temple was rent from top to bottom ; and all the priests and congregation of Israel could then freely enter into the most holy place of God’s temple. The colors of the vail corresponded to the body

and flesh and blood of the Son of man ; and the cherubim showed that he is the only Mediator between heaven and earth, and that the angels and ministers of God ascend and descend upon him. To Nathanael he said, “ Hereafter ye shall see *heaven open*, and the angels of God ascending and descending upon the Son of man.” He says again, “ I am the way, and the truth, and the life : no man cometh unto the Father, but by me.” These are wonderful things, but no less true.

When the Philistines, the enemies of the Israelites, thought they had Sampson in their power, a prisoner in the walled city of Gaza, he “ arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.” In this he was a type of the Son of man, who “ hath broken down the middle wall of partition ; having abolished *in his flesh* the enmity, even the law of commandments contained in ordinances ;” and he bore away the

gates of death and the grave, and opened the door of heaven, "that the righteous nation which keepeth the truth may enter in."

And so the way into the holiest, into heaven itself, is now made manifest, since Jesus has passed through the vail of his flesh, and is our living and eternal High Priest unto God, in whose holy presence he dwells. And in this most blessed and wonderful way, he has consecrated for us a new and living way into the holiest heaven, the home of his Father and all holy beings. "Having therefore, brethren, *boldness to enter into the holiest*; * * * let us draw near with a true heart in full assurance of faith;" and fear not to walk through the valley of the shadow of death; for Jesus has gone before us, and he will be with us. His word is, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle

upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." In view of our approaching dissolution, and the loss of all things earthly and mortal, we need these strong consolations and assurances which the Lord has so freely given us to enable us to be more than conquerors through him that loved us, and to inspire us with divine boldness to enter into heaven, triumphing over death and the grave by the blood of Jesus.

Now, this brings us again to the dead in Christ, who sleep in Jesus, and rest from their labors. We do not wonder that the angel said unto John that they are blessed from henceforth, for evermore; for the Lord Jesus, in whom they die and sleep, is the way and door into heaven; and none shall pluck them out of his hand. He shuts the gates of hell from them; and he opens the gates of the new Jerusalem to them. "O death, where is thy sting? O grave, where is thy victory?"

How many sadly sweet and sacred memories encircle the grave! It is the end of all the generations past; the end of all flesh;

and the end of time to all who enter it. In this view it is truly and solemnly *death*, and is a terror to the living. But we are now considering only the death of the saints who die in the Lord ; and we desire to know what death is to them, and what change it brings to them. Their death is precious in the sight of the Lord, says the psalmist ; and precious because the Lord loved them, and because he himself died for them, that thus he might redeem them from death, and be glorified in them and they in him.

“ Our Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father : to whom be glory forever and ever ;” Gal., i, 4, 5. But there is no way out of this present evil world, only through death, and no way out of death, except by resurrection unto life. This is so self-evident that it needs no proof ; but the Scriptures abundantly prove it, as shown. Those whose sins are forgiven, for whose sins Christ gave himself, and who die in the Lord, he will surely deliver from this evil world ; and they shall obtain the resurrec-

tion from the dead, and the blissful world to come ; because they are the redeemed of the Lord, and they sleep in Christ who is the resurrection and the life, and he will call them out of their sleep.

Therefore the only remaining question is, How are Christians, believers in the precious Savior, embraced in this last sleep of death ? For, as dead, they shall be resurrected ; and, as asleep, they shall awake. *Sleep* always ends in awaking ; but *death* knows no waking, and it never can terminate, except in resurrection. Those who are truly dead, in the awfully full and solemn meaning of the word, have no life ; and so they are not asleep, and can not awake. They shall be resurrected, as before proven ; but not unto life, as with those who sleep in Jesus. The life of the redeemed of the Lord, let it be remembered, is in Christ who is their life ; and he gives them immortality and eternal life, and this is the true meaning of life. It is infinitely more than merely sentient existence, or animate being, which the ungodly have, and shall still have after their resurrection ; and

therefore they do not sleep in death, but are absolutely dead.

But the saints are not thus dead; for they have part with Christ in his resurrection unto life and immortality, which is the first resurrection; and on them the second death hath no power. *Life*, in this true and rich meaning, is in the Son of God alone; but in no other man, only as he gives it to us, and as we live in him. He "only hath immortality." Now, as thus in Christ, who hath given us eternal life; and as having life in his life, we fall asleep in him when we die in the flesh; and so we are in both states, asleep and dead; but we are the Lord's, though we die in the body of our flesh, and go into the grave. For Christ is Lord, both of the dead and living; and therefore death can not separate our bodies from him; for he will ransom us from the power of the grave.

So then, by "the dead in Christ," Paul certainly does not mean that Christ is dead, or that we are dead to Christ, or to the Christ-life; but yet he does mean that we who are in Christ, are also dead, and must be resurrected, or perish. "The body is

dead, but the spirit is life," is Paul's true analysis of a Christian on earth, a child of God not yet resurrected. Therefore we die in our body of sinful and mortal flesh, but not in our spirit of righteous and immortal life; and we die to our time life, but not to our eternal life.

Then, what is it that falls asleep in Jesus? Most certainly that which dies, and not that which lives. Both Jesus and Paul use the terms, sleep, and death, interchangeably, and speak of the one asleep as also dead. When a healthy child falls sweetly asleep, the body thus reposes, that it may awake recuperated and new; but its precious life does not fall asleep and cease its power, because that would really be death. And then the sleeping child in its body awakes, we know; its joyous eyes open anew to the sweet morning-light; its ears hear the happy songsters; and its whole body is full of life, light, and delight. The life of the sleeping child was not extinct or dead; and so its body revived, and it arose a living child. So it shall be with all the blessed dead in

the Lord, the children of the resurrection who sleep in Jesus; only infinitely more joyous and glorious shall their awaking be, when the sweet resurrection morning shall dawn upon them.

“Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep,” said the dear Master to his disciples. “Howbeit, Jesus spake of his death.” Now Lazarus in his body was embraced in this sleep of death; and in that dead body Jesus awoke him out of sleep, and he came forth out of the grave, a living and new man. This is the doctrine, and the example of the resurrection of the dead, given us by the dear Son of God, in connection with his sublime annunciation: “I am the Resurrection, and the Life.”

The *bodies*, then, of the departed saints sleep in Jesus, and rest from their labors and toilsome journey, until the enthroned Son of God shall call them home, as the blessed of his Father. And death and corruption can no more destroy or annihilate the purchased bodies of the sleeping saints than their life, which is hid with

Christ in God. To his disciples the loving Master says, “Is not the *life* more than meat, and the *body* than raiment?” “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows;” Matt., x, 29-31. “For ye are bought with a price.” “This people have I *formed for myself*; they shall shew forth my praise.” “I am the Lord, your Holy One, the Creator of Israel, your King.” “My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even *for ever-*

more; Ps., cxxi. "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: *my flesh also shall rest in hope.*"

"Asleep in Jesus! O, for me
May such a blissful refuge be;
Securely shall my ashes lie,
Waiting the summons from on high."

CHAPTER XI.

JESUS WILL COME TO RAISE THE DEAD.

"THEN COMETH THE END." In the morning of time, when sin first began its destructive power, like a blighting plague or deadly leprosy; when the withering curse fell upon the beautiful and fruitful earth for man's sake; before Death rode forth upon his pale horse, and Hell followed him to slay and engulf the guilty nations; the merciful Judge, even then, before he pronounced the fearful sentence of the outraged law upon fallen man, gave promise of a great Deliverer, who should come to earth at the time appointed as the offspring of Eve to make an end of sin, satisfy the law, remove the curse from the children of men, and destroy death and hell. And though many generations lived and died; centuries came and went; many lost sight of the promise,

and faith was painfully tried ; wicked men and the powers of darkness seemed to be triumphant ; yet, lo, at the dark hour of midnight, when gross darkness covered the people, a divine messenger came down in a flood of light and glory and proclaimed in heavenly tones, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord!"

God gave promise to the great ancestor of this Savior, that he should have a son in whom all nations and families should be blessed ; that his offspring should be as the stars and as the sands of the sea, innumerable ; that he would surely redeem them from bondage, and bring them into the goodly and pleasant land of promise. But as the toilsome years ran up into hundreds, their servitude and affliction grew worse in Egypt ; the promise seemed to fail, and they were in despair ; nevertheless, the promise did not tarry ; for at the set time, Israel went up out of Egypt, and into Canaan. Many kings, armies, and nations threw

themselves in the way to prevent the fulfillment of this promise of God ; but they were as grasshoppers and stubble before the God of battles.

Behold, a humble footman looks upon the devoted city of Jerusalem, and weepingly says, "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation." This naturally seemed impossible, and it was not fulfilled for nearly a century ; but the time came when it was just as the Lord foretold.

Before the resurrected Son of God ascended up to heaven, and sat down on his throne, he proclaimed that he would come again. And at the moment of his ascension, as the disciples beheld him go up, "two men stood by them in white apparel" and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven ;"

Acts., i, 10, 11. Paul says that the grace of God, which brings salvation, teaches us to be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" Heb., ix, 26—28.

It was in the end of the first covenant, the end of the Jewish world, when Christ first appeared, to die for sin; and having been once offered in sacrifice, he shall as surely appear the second time without sin unto the salvation of his people. For the gospel is unto the salvation of all believers; and the Lord will come and receive them. Those of old who believed the promise of God, that a Savior should come, were not disappointed, though they waited long; and so neither shall he fail to come the second time unto them that look for him; for his having

appeared once is the unfailing assurance that he shall come again.

But this is denied, as the Scripture says it should be. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day

is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance :” 2 Pet., iii, 1—9.

Then, for this cause the world remains as it is, and the promise of God that our Lord shall come the second time shall not be fulfilled until all spoken of by the apostle shall come to repentance and be saved ; for the Lord is not willing that one of his little ones should perish. “For the Lord’s portion is his people,” whom Jesus delivered from the wrath to come ; and he is exalted with the right hand of God to give them repentance and remission of sins. “He that goeth forth and weepeth, bearing precious seed, *shall doubtless come again* with rejoicing ;” yet not until he has sowed and matured all the precious seed of the kingdom, and the heavenly harvest is ripened, when he will return in glory, “bringing his sheaves with him.” They must all be born in time, as the children of this world ; and

then be born again, of incorruptible seed by the living Word of God, as the children of God and heirs of the world to come. And until this work of repentance, faith, and salvation is accomplished, and every son and daughter called by the Lord’s name is brought from the north and south, east and west, time shall continue, and the world shall remain ; yet there is an appointed *end*.

“And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” “Heaven and earth shall pass away : but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray : for ye know not when the time is.” “And what I say unto you I say unto all, Watch ;” Mark, xiii. “For yet a little while, and he that shall come will come, and not tarry ;” Heb., x, 37. Paul says Christ “shall judge the quick and the dead at his

appearing and his kingdom ;" II Tim., iv, 1. "Ye turned from idols to serve the living and true God ; and to wait for his Son from heaven ;" I Thess., i, 10. "But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless ;" II Pet., iii, 10-14.

These are awfully great and marvelous events and changes, inexpressibly grand and solemn, far beyond the changing history

and revolutions of this world ; therefore not credited or accepted by the world ; but believed by all who have faith in the promise of God. For, the authority of the apostles and brethren for looking for all this wonderful change, and for new heavens and a new earth, is God's unchangeable promise. Long before it came to pass, God said he would bring a flood and destroy the wicked world by water, which was fulfilled ; and Peter mentioned this as a token of the certain fulfillment of all things which the Lord had spoken by him. They had not taken place, but were yet in the future, when Peter, Paul, and the rest wrote of the coming of the Lord, and of the end of the world ; therefore the new heavens and new earth for which they looked could not have been the gospel kingdom ; for it had already been revealed and established. And all these wonderful predictions of the holy apostles, connected with the second coming of the Lord Jesus, certainly portended and meant far more than the destruction of Jerusalem, and the dispersion of the small remaining remnant of the Jewish nation.

At the overthrow of Jerusalem by the Romans Jesus did not come again in like manner as the disciples saw him go up into heaven, as the angels said he shall come; neither did he then judge the quick and the dead; nor did his kingdom come at that time; but he shall judge the quick and the dead at his appearing and his kingdom. Moreover, when he comes he shall bring *all the saints with him*, as Paul testifies: "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints;" I Thess., iii, 13.

So then, all his saints are to appear with him when he shall come again; which shows that his second coming shall be in the interest of his saints, as connected with their glorification, and that he will come *for them*. But if his kingdom of glory had already come; if the saints were already glorified with him in heaven; and if the resurrection of the dead were past already; then there would be no necessity at all for the second com-

ing of the Lord; but the divine testimonies before us solemnly affirm that he shall come the second time, for this grand and glorious purpose.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints and them that fear thy name, small and great; and shouldest destroy them which destroy the earth;" Rev., xi.

Paul, when writing of the resurrection of the dead in Christ, said, "But every man in his own order: Christ the first-fruits; afterward they that are Christ's *at his coming*. *Then cometh the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he

hath put all enemies under his feet. The last enemy that shall be destroyed is death ;" I Cor., xv, 23-26. When all these mighty and wonderful things shall be accomplished, at Christ's second coming, then cometh the end. How full of meaning is this, "THE END!" "Once in the end of the world Christ appeared to put away sin." Now, in the end of another world he shall come the second time without sin. This is the end of the gospel, as that was the end of the law ; the first was unto death, the second is unto salvation. The first coming of Christ was to go down into the grave ; his second coming shall be to call them that are his up out of the graves. How momentous is the end of each dispensation ! yet how vast the difference ! Two words fully express both--*death*—RESURRECTION. By *man* came death ; by MAN came resurrection. Man dies ; *man* is resurrected. The body is buried ; the *body* is raised up. These are plain and true gospel axioms, as well established as the word of the Lord, which shall not pass away.

In the last chapter the dear saints were left as the dead in the Lord, resting from their labors, and sleeping in Jesus ; while their life is securely hid with Christ in God. And now, behold, Christ shall come again from God, to quicken their mortal bodies, awaken them out of sleep, and receive them unto himself. This will be the resurrection of the dead. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Paul said this in reference to the saints, who shall die in their bodies ; for Christ had already risen from the dead in his own personal body, and he was above death. "Death hath no dominion over him." But he shall also raise up the church above death, and so put this last enemy under his feet ; that is, under the "church, which is his body." For he says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that *every one* which seeth the

Son, and believeth on him, may have everlasting life: and I will raise *him* up at the last day;" Jno., vi, 39, 40.

Jesus here teaches that every believer is included in the all whom the Father gave him, and affirms that every one of them he will raise up at the last day, giving emphasis to the last day by using it twice in the same connection, as the resurrection-day. All whom the Father gave him are embraced collectively in the clause, "should raise it up again;" showing that all who are Christ's shall be resurrected at his coming, the last day. And of the resurrection he says again, "For thou shalt be recompensed at the resurrection of the just;" Luke, xiv, 14.

Therefore, *the second coming of the Lord, the resurrection of the dead, and the judgment, will be at the last day*; and these great events are connected together. So the purpose of God, for which his Son shall come again, is to raise the dead, and to judge the world. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know

not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; *when he shall come to be glorified in his saints*, and to be admired in all them that believe in *that day*; II Thess., i, 7-10. Jesus himself said, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory;" Matt., xxiv, 27, 30. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Let us pause now, and seriously reflect upon these awfully sublime words of prophecy. That these awe-inspiring predictions are revelations from God, is certainly true, because no uninspired man could be the author of things so supernatural and majestic; and it must be con-

ceded that both Jesus and Paul were men approved of God, and they would not deceive us.

Two solemn facts must impress the mind of every careful reader with conviction; first, this most mighty and glorious revelation of the Son of God from heaven has *not yet taken place*; and second, his coming will be *personal*. The description of his coming will admit of no other meaning; and this agrees with the word of the angels to the apostles; that the same Jesus, who was taken up into heaven, should so come in like manner as they had seen him go into heaven,—which was personal. Paul testified at Athens that God “hath *appointed a day*, in the 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.” And Jesus specifies, not only the last day, but also the hour, “in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the

resurrection of damnation.” This, then, will be the judgment at the resurrection; and it will be according to righteousness and truth.

The first advent of the Lord Jesus Christ was personal; his resurrection from the dead was also personal; his wonderful ascension to heaven was likewise personal, as truly so as was the translation of Elijah the prophet; therefore his second advent from heaven shall certainly be personal; because that same Jesus shall come, the MAN by whom God will judge the world. One more testimony will put this beyond contradiction, and it is from the mouth of the glorified Jesus himself to John on the isle of Patmos, saying, “Behold, he cometh with clouds; and *every eye shall see him*, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which *is to come*, the Almighty;” Rev., i, 7; 8. It was in this manner that he went up into heaven, in a cloud of angels and divine glory; for Luke

says, "While they beheld, he was taken up ; and a cloud received him out of their sight ;" Acts, i, 9. And when Jesus was transfigured on the holy mount in the presence of Peter, James, and John ; and Moses and Elijah appeared with him in glory, behold, a bright cloud overshadowed them ; yet the three apostles saw and knew the Lord personally, though so divinely glorious. And John, when an exile to Patmos, again saw and knew him in his personal glory ; and he gives a sublime personal description of him as the Son of man.

So then, the blessed and holy Son of Mary shall truly come again ; but not as at first, to be rejected and put to death ; for he shall come in the clouds of heaven with power and great glory, and all the holy angels with him. O, how awfully solemn and infinitely glorious shall that last day and second coming of our precious Christ be ! It will be as the power and glory of the resurrection-day of the Son of God when he swallowed up death in victory ; and it will indeed be the second resurrection, and the time when the kingdom shall be given

to the saints of the Most High. All things shall then have been made ready for the coming of the Bridegroom, the King's Son, to receive his glorious bride, and present her unto his Father, as the queen of heaven. He "loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church," holy and without blemish. This shall be consummated beyond the valley of the shadow of death, in the happy land of Beulah, in the presence of the beautiful angels.

The final and leave-taking promise of our absent Lord is, "He which testifieth these things saith, Surely I come quickly : Amen. Even so, come, Lord Jesus ;" Rev., xxii, 20. Almost two thousand years separate us from the day when John heard these last recorded words of Jesus, and the time seems long, and his promise to come quickly seems to delay ; but let us remember "that one day is with the Lord as a thousand years, and a thousand years as one day." One year hence comes quickly, which is as long to us

as three hundred and sixty-five thousand years with the Lord ; but nevertheless, his word is true : " Surely I come quickly." Let us hold fast to his promise, and patiently wait till he come.

It may be interesting to speak of this waiting time, as it applies to those who are asleep in Christ, and consider how it will affect them. Here, as in all else pertaining to our salvation, our only guide is the revealed word of the Lord, which says very little relative to the time between death and resurrection, which has been called the intermediate state of the dead. Enough is contained in the Scriptures, however, to relieve us of anxiety, and to arm us with courage, hope, and peace.

And first of all, we die in the Lord, and are therefore blessed henceforth ; and we fall asleep in Jesus, who is the resurrection and the life ; who himself went into death and the grave for us. This is a blessed revelation to us, full of assurance and comfort. To be in the Redeemer-Lord, and to go after the good Shepherd, even down to the calm and peaceful tomb, and rest in his bosom, is

safe and good. The three Hebrew children were never safer from danger and enemies, nor more sweetly blessed than while in the fiery furnace, because the mighty Savior was there with them ; and they came forth, not only happily triumphant, but with all their fetters burnt off, and not the smell of fire upon them. Therefore their brethren might have envied them for the trying ordeal through which they had passed, since it brought them nearer to the Lord, and proved his love and power in saving them. So, to be the Lord's, and safely repose in him, whether we wake or sleep, is a blessed state. " He shall gather the lambs with his arm, and carry them in his bosom."

While they were in the pangs of a cruel death on the cross the suffering Redeemer said to the thief, " To-day shalt thou be with me in paradise." To John Jesus mentioned " the tree of life, which is in the midst of the paradise of God." And Paul alludes to himself, no doubt, when he says, " How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." And he

says this was the "third heaven." When speaking of our dissolution the Preacher said the dust returns to the earth, and the spirit unto God.

Now this is as much as the Lord has been pleased to reveal, and it is enough for faith and hope. Imagination may picture to us one view or another, as to the actual condition in paradise of the spirits of the saints who sleep in Jesus; but "no man knoweth." Certainly it is enough to be with the Lord in paradise—a holy, peaceful, and blessed state.

"My flesh also shall rest in hope." The psalmist in these words speaks of the body of the Redeemer; but the words are true also of those who die in the Lord, and rest from their labors. When speaking of our dissolution, and of our groaning and waiting for the redemption of our body, Paul says, "For we are saved by hope." And so we fall asleep in the blessed hope of redemption and adoption in the blissful resurrection of our body unto immortality and glory. And this sleep and rest in the Lord Jesus is peaceful and perfect; not a fitful, dreamy,

and unrestful sleep, such as we experience at times in our present state.

Nevertheless, even in full and sound natural sleep *time is unknown*, and a long night is only as a small moment. To one sound asleep, with nothing to disturb him, a thousand years, or a thousand thousand, would be only as the twinkling of an eye; for there is no cognizance or knowledge of time; and to that one there is no time. This is fully true of the blessed sleep in Jesus, "from which none ever wake to weep;" for, with the blessed sleeping dead, time is ended, and shall be no more. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Therefore, between death and the resurrection of the dead, there is *no time* with them; and hence, no intermediate state, and no waiting to be glorified.

To the dear departed dead in Christ, the change which the resurrection shall bring is as a momentary passing through darkness into glorious light; and it is truly going out of death into perfect life. We close our

sorrow-dimmed eyes upon a sin-blighted world, and fall sweetly asleep; anon, we hear the transporting sound of an angelic trumpet awaking us out of sleep; and a sweet, heavenly voice, which we had heard before, which spoke all our sins forgiven, and which fills our quickened, wakened, new, and heavenly body with supreme delight, says, "Rise up, my love, my fair one, and come away;" and with joyful surprise we open our eyes upon our Beloved, who is altogether glorious and lovely, and, lo, we are in heaven!

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead* shall be raised *incorruptible*, and *we shall be changed*. For *this* corruptible must put on incorruption, and *this mortal* must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, *Death is swallowed up in victory*. O death, where is thy

sting? O *grave*, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth *us the victory* through our Lord Jesus Christ;" I Cor., xv, 51-57. "For this we say unto you by the word of the Lord, that we which are alive and remain unto *the coming of the Lord* shall not prevent *them which are asleep*. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise first*: then *we which are alive* and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" I Thess., iv, 15-17.

O, how unspeakably sublime and divinely glorious will be this second coming of the Lord! resurrection of the dead! and translation of the living saints! when they shall all be caught up together, as Jesus himself was caught up after his resurrection, to ever be with the Lord! Every one must see that this second and glorious coming of the ascended Lord will be to raise the dead, change the living, and call all up

together to meet and be with him. For this he prayed to his holy Father, that they might be with him, and behold his glory; for this he went away, through death, to consecrate for them a new and living way into heaven; and for this, as he said, "I will come again, and receive you unto myself; that where I am, there ye may be also."

Now, the apostle Paul will plainly tell us about the nature of this change in all who are Christ's, and what shall be changed; for "we shall be changed," he says; both the dead and living. He shows, by the differences between fishes and birds, and between one star and another, that so our resurrected bodies shall be wonderfully different from what we are now, and greatly to our happiness and glory. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: *it is sown a natural body, IT IS RAISED A SPIRITUAL BODY;*" I Cor., xv, 42-44. How clearly Paul maintains the *personal identity of the body*, though so entirely and blessedly

changed! Not for a moment does he exclude or leave out *the body*; and he plainly defines and tells what body it is, and from what, as well as to what, it is changed. It is *the dead body of man*, which is sown corruptible, dishonorable, weak, and natural; but it is raised in incorruption, glory, power, and a spiritual body. And, as before shown, he testifies that the change of our body is also from mortality to immortality; and therefore from a *dead body* to a LIVING BODY.

Paul furthermore testifies that we shall also be changed in our form, likeness, or image, which shall likewise greatly enlarge our blessedness, and promote our happiness. Speaking of Adam the creature of God, and of Jesus the Son of God, he says, "And as we have borne the image of the earthy, *we* shall also bear the image of the heavenly;" I Cor., xv, 49. How faithfully Paul holds fast to the prime fact that it is we ourselves, *dying men*, that shall realize all this happy and heavenly change in our resurrection from death unto life. He was the more careful upon

this point, because some among them said, "There is no resurrection of the dead," meaning the buried bodies of the saints. But how effectually and gloriously he has met and exploded this skeptical notion; and has taught us the way of holiness, showing how the dead are raised up, and with what body they shall come.

And upon this divine assurance and comfort, as a last word of exhortation, he says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Wherefore comfort one another with these words."

CHAPTER XII.

RESURRECTION-GLORY, AND HEAVEN.

"THEN SHALL YE ALSO APPEAR WITH HIM IN GLORY." The Son of man came at the time of the end of the dispensation of the law; the Son of God shall come at the time of the end of the dispensation of the gospel; that coming was unto battle and the cross, death and dishonor; this coming shall be unto victory and the crown, resurrection and glory. The Son of man came to redeem, and perfect, and win his bride; the Son of God shall come to receive, and crown, and glorify his queen.

At the first coming the Old Testament was fulfilled; at the second coming the New Testament shall be fulfilled; at that coming the middle wall and vail were taken away; at this coming death and the grave shall be destroyed. The Son of man came to bring forth the kingdom of grace

on earth; the Son of God shall come to bring forth the kingdom of glory in heaven. When the Son of man appeared on earth he said, "Lo, I come to do thy will, O God;" when the Son of God shall appear in glory he will say, "Behold I and the children which God hath given me."

Then "he shall be satisfied;" and then shall they be satisfied with him and his likeness. Faith and hope shall then be satisfied in heavenly vision and glorious possession; and love shall be satisfied with the full fruition of infinite goodness, beauty, and holiness. And in Zion, the perfection of beauty, God will then shine forever.

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all;" I Cor., xv, 28. For, having put all enemies under his feet, raised up the church above sin and the law, death and the grave, and presented it complete and glorious unto himself, the mediatorial work and reign of Jesus the Son of man and the Son of God, will then be ended; and he and his glorified brethren

will dwell evermore in eternal life, glory, and bliss.

Therefore, the time of the glorification of the people of the Most High shall be at the final coming of the Lord Jesus with all his saints, in their resurrection unto glory and immortality; and not until then. "When Christ who is our life, shall appear, *then* shall ye also appear with him in glory;" Col., iii, 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away;" I Pet., v, 4. "When he shall appear, we shall be like him, for we shall see him as he is." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; Matt., xxv, 31-34. John says, "And

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, 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 death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire ;" Rev., xx, 11-15.

Now this testimony positively fixes the resurrection of all the dead, the righteous judgment and sentence of the wicked, and the reward and entrance into glory of the righteous, at the time when the great King of kings shall come in his glory. For Jesus himself was not glorified until he was "declared to be the Son of God with power, ac-

ording to the Spirit of holiness, by the resurrection from the dead." And his brethren shall follow him in this order, and be made like him. Of Jesus before his death John says, "For the Holy Ghost was not yet given ; because that Jesus was not yet glorified ;" Jno., vii, 39. And when the time drew near that he should suffer and die, and then arise from the dead and go into heaven, the dear Savior said, "The hour is come that the Son of man should be glorified ;" Jno., xii, 23. And the solemn and dreadful night before his crucifixion he said, "Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee ;" Jno., xvii, 1. To his sorrowing disciples, who did not yet know that he was risen again, he said, "Ought not Christ to have suffered these things, and to enter into his glory ?" Luke, xxiv, 26. Soon after his bright ascension to glory Peter said, "The God of our fathers hath glorified his Son Jesus."

And so likewise shall it be with all the loving followers of the meek and lowly Jesus ; for through suffering and death ; and by the power of his resurrection, they shall

enter into life and glory. Therefore Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints." Unto this glory they were chosen by the Father, that they should be holy, and adopted unto himself in heaven, as the dear children of his everlasting love, to the joyful praise of his glorious grace. Paul says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ;" II Thess., ii, 13, 14. This is a glory in holiness, immortality, and eternal life. Paul speaks of it, not only as glory, but exceeding glory; and not only exceeding glory, but eternal glory; II Cor., iv, 17. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." *In us!* Incomparable glory revealed *IN US!* Blessed assurance!

"After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" Rev., vii, 9-14.

"And after these things I heard a great voice of *much people in heaven*, saying, Alleluia; salvation, and glory, and honor,

and power, unto the Lord our God." "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God;" Rev., xix.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out

of heaven, saying, Behold, the tabernacle of God is with *men*, and he will dwell with them, and they shall be his *people*, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be *no more death*, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things *new*. And he said unto me, Write: for these words are true and faithful. And he said unto me, *IT IS DONE*. I am Alpha and Omega, the beginning and the end."

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." "And the wall of the city had twelve foundations, and

in them the names of the twelve apostles of the Lamb." "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones." "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie:

but they which are written in the Lamb's book of life;" Rev., xxi.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it," (the city,) "and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this

book. And I John saw these things, and heard them ;" Rev., xxii.

The beloved John was wonderfully favored in these heavenly views, which were revealed and shown unto him for the comfort and joy of the saints, while passing through great tribulation, and waiting for the coming of the Lord. The power of language could not exceed, for beauty and glory, his description of the holy city, and of the blessed inhabitants of heaven, and their worship. It thrills the soul with a holy desire to be there with the "much people in heaven," and with them to shout, "Alleluia ; salvation, and glory, and honor, and power, unto the Lord our God. Alleluia !" For all that "great multitude" in heaven are harmless and holy, having washed their robes, (their bodies,) and made them white in the blood of the Lamb.

Heaven is the happy realm of perfect love and holiness, where the unrighteous and wicked shall never enter ; but the redeemed and purified only, who are written in the Lamb's book of life. And in that sweet home of the blest, the happy Beulah-

land, there is never a fitting shadow of darkness, sorrow, or pain, nor the least weariness, langor, or unrest. It is the holy habitation, *the new heaven and new earth*, wherein dwelleth righteousness ; the blessed home of the glorious God himself, and of his glorified Son, whose presence and glory make it heaven. For the divine glory of God and the Lamb fill boundless and infinite eternity with ineffable radiance, glory, and bliss everlasting.

All the holy and beautiful angelic hosts evermore dwell in that beautiful heaven, and go and come upon their delightful missions of love and blessing, as the Lord sends them ; and they, with all the redeemed and glorified people of God, are supremely blessed and happy. And when the countless multitude in white robes, whom Jesus had saved from their sins, unitedly and with a loud voice of thanksgiving and praise say, "Salvation to our God which sitteth upon the throne, and unto the Lamb," all the angels respond, "Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and

might, be unto God for ever and ever. Amen." And would not our glad souls answer back, Amen?

O, the transports of joy! the infinite harmony, rapturous melody, and perfect love, of all that vast heavenly throng! How vast, no mortal numbers can reach; for it extends over the bright and limitless heavenly plains, as the starry skies, innumerable, and far more glorious.

All the patriarchs and prophets, with the hundred and forty-four thousand, who are the first-fruits unto God and the Lamb; the apostles and evangelists, martyrs and pardoned trillions of redeemed sinners of all nations; and all the bright angelic hosts will be congregated in that heavenly country. And to crown it all, the holy Father, and the glorious Son will be in their midst, and dwell among them, world without end! O that will be *heaven!* SWEET HOME!

"Here I behold thy distant face,
And 'tis a pleasing sight;
But to abide in thine embrace
Is infinite delight."

The holy Jerusalem, so incomparably wonderful for magnitude and excellence,

glory and beauty, is not heaven itself, though it is heavenly, and of heaven; for when the angel showed it to John, he said, "Come hither, I will shew thee the bride, the Lamb's wife." Therefore this glorious city is the beautified church of the first-born, and the temple of God. To the redeemed it is said, "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant;" Heb., xii. This great and holy Jerusalem is the temple of God and the Lamb; and they are the temple of the city, and its light and glory. "The throne of God and of the Lamb shall be in it."

John says, "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he

measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." So, according to the English furlong, this heavenly Jerusalem is fifteen hundred miles every way,—in length, breadth, and height. How overpoweringly grand and glorious is this holy temple of God in heaven! And then, all its materials are surpassingly wonderful for purity, excellence, and radiant beauty; all reflecting the celestial light from the glorious white throne in the midst, so that the city far surpasses all the beautiful stars, fair moon, and glorious sun, in brilliance and splendor; and night is banished far away.

The foundations of the city are of twelve precious stones, answering to the twelve apostles; the wall is of the precious jasper stone; the twelve gates are as many pearls; the street, and the city itself, are pure gold, as it were transparent glass. Thus the entire city is at once pure, incorruptible, beautiful, and most glorious; for God himself is its builder, and it reflects his own divine excellence, holiness,

and glory. There is not, in all the universe, a city like it, or to be compared to it, either in magnitude or nature; for it is not earthly, but heavenly; not of man, but of God.

In it flows the pure river of water of life, clear as crystal, the life-giving streams of which make glad all the people of God; and they thirst no more. And there too is the beautiful and holy tree of life, transplanted from happy Eden, ever bearing its perennial fruits, so delightful and satisfying, whereof the heavenly inhabitants eat, and live forever. For this is the *new* Jerusalem, in the *new* heaven and *new* earth, where everlasting righteousness abides, and immortality abounds, and sin shall never enter to leave its blight and curse, world without end.

The blessed Son of God says, of all who "shall be accounted worthy to obtain that world, and the resurrection from the dead," "Neither can they die *any more*: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Therefore

every one of them may then truly say, as Jesus said to John, "I am he that liveth, and *was dead*; and, behold, I AM ALIVE FOR EVERMORE, Amen." O, how joyfully each one will say, Amen! Be it so. So the joy and bliss, thanksgiving and praise of all the redeemed in heaven shall measurably arise from this most solemn and blessed truth; that they are resurrected from the dead to live for evermore with the Lord who loved them, and redeemed them to himself.

Now therefore, dear reader, we ourselves, as the children of the first man, by whom came death, being redeemed with the precious blood of Christ, the second man, by whom came the resurrection of the dead,—*we ourselves*, as men, shall also be redeemed from corruption, mortality, death, and the grave; and we shall enter into eternal life, in that holy heaven. Unto this end God formed his people for himself, and says, "They shall show forth my praise." O, it will be their joy to do so!

When God made man, and placed him in lovely Eden, and blessed him, he was

without sin, corruption, mortality, or death; yet he lived as a man, a triune man, having spirit, and soul, and body; and lived too in communion with his holy and blessed God; therefore he may so live again, as man; and his whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ, and forever. Yea, he not only may so live again, as a complete and whole man, and in spirit, soul, and body be saved from sin, death, and the grave, but he *shall*; for when Paul prayed for this entire sanctification and holiness of sinners, he also said, "Faithful is he that calleth you, who also *will do it*."

Yea; more than simply the redemption and restoration of man, as man, from sin, corruption, mortality, and death has his loving Redeemer done for him; for we shall receive at the Lord's hand, *double* for all our sins. See Isa., xl. An equivalent or even measure would be, the restoration of man to Eden, as he was before he sinned and became corrupt and mortal; but double is, the resurrection and exaltation of man to the paradise of God, as re-

deemed from the grave and given eternal life. This unspeakable gift and glory he did not possess before he sinned and died.

So then, sin, corruption, mortality, and death, are not the original and essential properties of man, as a bodily being; for he lived as a complete man without them; and therefore he shall so live again in his body redeemed, as a perfected man; for the Lord hath spoken it. "I will ransom them from the power of the grave." "Waiting for the adoption, the redemption of our body." Nor shall we long wait until the happy end shall come, when our redemption shall be complete, and death and the grave shall be under our feet. Then we shall be free forever from sin and mortality, and shall be exalted and blessed infinitely above the innocent and happy estate of man at first in the garden of pleasant Eden; for that was natural and earthly only; but as man redeemed we shall, by the resurrection power of the Son of God in us, mount up to holy and blissful heaven, the immortal paradise of God, most glorious to behold.

And then we shall again, and for evermore have the holy and happy angels for our companions, as did man at first, when in Eden; and the blessed God and Father himself will dwell with us, and we shall commune with him, and see his face. And Jesus, the holy and well-beloved Son of God and our brother, first-born from the dead, shall lead us to fountains of living water; and we shall evermore be with him, and rapturously behold his glory and beauty. The resplendent beauties and glories of the new heaven and new earth shall ever unfold to our perfected spiritual vision, inspiring and thrilling our whole regenerated and new being with divine transports of holy joy and praise to God and the Lamb. And O, how joyous, full, and sweet will be our new and everlasting song of REDEMPTION!

SALVATION will be the ravishing song of blessed eternity, and countless millions of saved sinners shall join in the heavenly anthem of everlasting praise, saying, "Unto him that loved us, and washed us from our sins in his own blood, and hath made

us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen;" Rev., i. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the" new "earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" Rev., v.

And this joyful adoration and praise in the beautiful home of the angels, and our happy abode there shall continue forever; for there shall be no end to heaven. The kingdoms of this world come to an end, and all their beauty and glory pass

away; but the angel Gabriel said to Mary, of her Son Jesus, "And of his kingdom there shall be no end."

So the disquieting thought that death may soon end all our happiness, shall never arise in our heavenly home; for, "There everlasting spring abides, and never fading flowers." The beloved Savior's assuring words, "Neither can they die any more," will banish all fear of sickness or sorrow, pain or death, from our happy souls, and we will rejoice the more, because it is FOREVER.

These are the happy prospects and durable riches promised us, believer in Jesus, in the blessed gospel of the resurrection of the dead who die in the Lord; and truly all this is blessing and "joy unspeakable and full of glory."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart in full assurance of faith, hav-

ing our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Let us hold fast the profession of our faith without wavering*; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, *as ye see the day approaching.*"

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe *in that day.*" "Look up, and lift up your heads; for your redemption draweth nigh." "He which testifieth these things saith, SURELY I COME QUICKLY: AMEN. EVEN SO, COME, LORD JESUS!"