

Corinthians, "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection from the dead." 1 Cor. xv. 12. And for what shall be the general resurrection? For the judgment. Thus God hath determined, and hath revealed the determination to raise the dead, and hath confirmed that revelation by the actual raising of several persons as examples, and of Christ the highest assurance which could have been given unto many that the doctrine of the Resurrection might be established beyond a possibility of contravention. That the same body which died and no other shall be raised to life, that the same flesh which was separated from the soul at the day of death, shall be united to the soul at the last day is not apparent out of the word of God.

This is God's work, and no work of man. "With Him all things are possible." "Hath He said and shall He not perform?" Hear what Job said so many thousand years ago, and before the brighter Light of the people had shone upon the world. "Though after my skin worms destroy this body, yet in my flesh (in *flesh* showing the reality; in *my flesh* showing the personality) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." (xix. 26). St. Paul tells us "For this corruptible shall put on incorruption, and this mortal shall put on immortality." 1 Cor. xv. 53. Yes, this very body which dies and corrupts must put on the incorruptible soul, and this body, dying mortal, must put on the soul undying immortal.

Again, hearken to the description of the places from which the same bodies shall rise. "They which sleep in the dust of the earth" Dan. xii. 2), which "are in their graves." (St. John v. 20). "The sea shall give up the dead which are in it, and death and the grave deliver up the dead which are in them" (Rev. xx. 13). "We must all appear before the judgment seat of Christ, that everyone may receive the things done in his body according to that he hath done whether it be good or bad" (2 Cor. v. 10).

He that sinned in *one body* shall be punished in *that body* and not in another, he that pleased God in his own flesh shall see God with the eyes of the same flesh which pleased God.

Furthermore we know that some bodies will never die. This we know as to Enoch and Elias, and there are those whom Christ shall find alive at his coming; when the last trump shall sound. "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."

Notice those that have risen, rose in the same bodies. The saints which rose and came out of their graves at the awful crucifixion of the Lord, appeared to many in Jerusalem. Had they not risen with the old bodies, none would have recognized them and it would never have been known that they who thus appeared had ever been in their graves.

Christ Jesus rose in the same body. "Behold my hands and my feet, that it is I myself" (xxiv. 39). For "He shall change our vile bodies, that they may be fashioned like unto his glorious body (Phil. iii. 21).

This is what has been called Catholic or universal resurrection, and a wondrous sight it will be, glorious, awful. Awful to the condemned, awfully sublime to the saved in Christ. Our Saviour has left us His record, "The hour is coming in which all that are in their 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" St. John v. 28, 29.

"When the son of man shall sit on the throne of His glory all nations shall be gathered before him (St. Matt. xxv. 32). "We shall all stand before the judgment seat of Christ (Rom. xiv. 10) "that every one may receive the things done in his body, according to that he hath done, whether it be good or evil."

We are fond sometimes of allowing our thoughts to lose themselves as we sit and contemplate the wondrous infinity, of "for ever and ever." This idea of "ever and ever" we can never touch, much less grasp. Let us cease the useless contemplation; rather think of that number, which great as it is, yet hath a boundary; all that are in their graves; all from the beginning that have ever lived or died.

Should Christ come to-morrow (and why should He not?) there would be one hundred millions of living creatures to stand about his judgment seat. How many millions think you will there be, when all that have ever breathed, shall together at one time and one place, stand about the great white throne.

You will be there and so shall I—upon which side—right or left? Among which class the goats or the sheep? Nay let us work it well, the words are strong, but oh, so important for each to consider now; among the *saved* or among the *lost*?

There is great necessity that the Christian should be clear in his mind as to the resurrection of the flesh.

First.—For the glory of God.

Secondly. That we may thereby acknowledge the great end of our redemption, in that the "Saviour of the world abolished death, and brought life and immortality to light through the Gospel" (2 Tim. i. 10.)

Were it not for Him, our Lord Jesus Christ, "that liveth and was dead and is alive for evermore." Had not He one Head "the keys of hell and of death" we could never hope to break through the bars of death nor pass the gates of Hades.

Thirdly. To strengthen us against inordinate fear of our own death and immoderate sorrow at the death of our friends.

The apostle tells us that he "will not have us ignorant concerning those that are asleep, that we sorrow not as men which have no hope" (1 Thess. iv. 13).

The sentence of death passed upon us for our sins, would horribly affright us.

were it not that we by faith can look forward to life after death.

The departure of our friends, perhaps when we had just learned to prize them and to love them most, would overwhelm us with grief and pain, were it not that the Christian who would be agonized by total loss, is soothed by the thought that there will be a trysting place—a time to meet again.

Fourthly. This belief is necessary to keep us from sin.

How can a man commit deliberate sin, when he thinks that he must rise and stand before the judgment seat and give an account of his works? What pleasure will entice you to sin, when you pause and say, 'I believe in the resurrection of the flesh: if I take this momentary pleasure, I incur eternal rejection.'

How can a man defile the body by intemperance, gluttony, or other lust of the flesh, when he remembers, 'I believe in the resurrection of the flesh: that this body of mine will never be raised to glory except it here become the temple of the Holy Ghost.'

This is the work of a true belief, an everpresent persuasion concerning the resurrection of the body; and he who constantly reminds himself, or she who constantly reminds herself, that he, or she, *must rise again*, will be ever striving to purify the body, in thought, word, and deed. As St Paul tells us, "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

This glorious belief does encourage all our drooping spirits, this does sustain our fainting hearts, this sweetens all present miseries, this lightens all heavy burdens, this encourageth in all dangers, this supporteth in all calamities.

Yes—are you poor, and another rich? are you in trouble, and another apparently at peace? are you in grief, and another in joy? are you weak and sickly and feeble, and another hearty, strong, robust? Is the world a world of cares and troubles, and your life apparently made up of domestic trials and family afflictions—of work, work, work, morning, noon and night?—remember you are very foolish to kick against the providence of God. If there were no future, then might you reasonably despair, lie down and starve and die—yea, die like a dog; but do you believe in 'the resurrection of the body?' do you believe in a future state, in which all things will be righted?

O, remember your troubles last for how long? for twenty, thirty, sixty, eighty years, and what is that to you who believe in the Resurrection of the body?

This body, vexed, wearied, harrassed, for three score years and ten, shall dwell, a glorified body, in the presence of the Lord God Almighty, of the dear Saviour, Jesus Christ, of all the holy angels, and of all the glorious saints, for ever and ever.

Compare this and that—you who believe in the Resurrection of the body. This world with all its cares, that with endless joy. And, O, never forget, to