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Notice a second thing in this passage in Corinthians. It is not said that He rose, but He “hath been raised” (R. V.). We have a stanza from our old hymnology telling how Jesus Christ burst the bars of the grave and tore its bands away. Now, I do not think that He burst the bars of the grave. If a man bursts the bars of our state’s prison, all the police force of the commonwealth is after him to bring him back. If on the contrary he has served out his full time, all the power in the state cannot retain him a single hour longer. Jesus Christ must remain in the grave three days “according to Scripture,” but after the three days had expired there was not power enough in heaven or in hell to restrain Him a single moment longer. O, Son of God, Thy time was up on that first day of the week and Thou couldst not longer be held in the prison house of death, since Thou hadst paid to the last farthing our debt to the law! Do you not see how wonderfully this idea is brought out in Acts ii : 24, “Whom God raised up from the dead, having loosed the pains of death because it was not possible that He should be holden of it.” You know how vividly Bunyan personifies the events and incidents of our history under sin. He talks graphically about the terrible Captain Sepulchre and his standard-bearer, Corruption.” I think I hear those two talking over the situation on the night that Jesus Christ was buried. Corruption says to Sepulchre: “Hold fast to that man in Joseph’s tomb yonder! There is a rumor that he proposes to break forth from the grave; do not let him go till I can fasten upon him.” But Corruption fails to touch Him during all those hours in the tomb, because it had been written, “Thou wilt not suffer Thine Holy One to see corruption.” Then Hell from beneath cries out, “Hold fast to this man. If he comes out he will make a breach in the walls of death through which all the prisoners of Hades will escape.” And, “he that hath the power of death, even the devil,” exclaims in fright, “If thou let this man go, thou art not Satan’s friend!” But vain the seal, and vain the watch, and vain the grip of death, and vain the doors of the tomb. As it began to dawn the first day of the week there began to be a mighty stir in the sepulchre; terrible Captain Sepulchre tightens
return from heaven, and we shall be like Him. Therefore it is written, "The God of peace sanctify you wholly, and I pray God"—not a part of you, but—"your whole spirit and soul and body be preserved blameless, at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (R. V.).

I wish to speak first of the resurrection of Christ, secondly of the resurrection of the believers.

First, then, the resurrection of Jesus Christ. In 1. Cor. xv: 3, 4, we read, "I delivered unto you, 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.e., according to the Old Testament Scriptures. But can you tell me any place in the Old Testament where it is predicted that Jesus should rise the third day? You may cite the words of Hosea, "After two days, He will revive us: in the third day He will raise us up, and we shall live in His sight." But this seems to have special reference to the Jewish nation. To answer my question you need to be reminded that with the Jew a type or a ceremony is as distinct in its teaching as are the words of literal Scripture. Admitting this, I think I can show you where it is plainly taught that Jesus was to rise from the dead the third day. In Leviticus xxiii: you have the time of the Passover fixed; on the fourteenth day at the evening, the paschal lamb was to be offered. What did the paschal lamb represent, as it was repeatedly offered throughout the centuries? In the New Testament you have the plain interpretation, "Christ our Passover is sacrificed for us." In this same chapter it is said that "on the morrow after the Sabbath" they were to offer the firstfruits of the sheaf or the harvest. What is "the morrow after the Sabbath"? The first day of the week, of course. And what was the firstfruits? "Now is Christ risen from the dead, and become the firstfruits of them that slept." Thus, in type, Jesus Christ was predicted for centuries before He was born, to rise again the third day. And Jesus was always appealing to Scripture on this point. He said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day." Where was it so written except in these types? Be careful, critics, not to destroy the types. You say the shadows have passed away and have ceased to have any use since the substance has come. As well go to the mint and demand that the dies be discarded, since it is money that we want and not molds. But it is the die that determines the
image and superscription of the coin; and it was the types that determined the shape of all Christian doctrine. The ceremonial of the old dispensation was simply the stereotyped plates from which the whole gospel is printed. Let us keep them, then, if we would preserve doctrine and reproduce it when it has been destroyed.

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his grip, but in vain. "It was not possible that He should be held
of death." He rises. He lives, even as saith the Scripture: "For
this cause Christ died and rose and revived that He might be Lord
both of the living and of the dead."

And what proof does He give that He is risen? "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,"—that is,
"I am the same Jesus who was crucified, and these nail-prints are the
proofs that I am the same and not another."—"Handle Me and see;
for a spirit hath not flesh and bones, as ye see Me have,"—that is, "Mine
is a material body: I am not a ghost, I have a body like your own."
Again He said unto them: "Children, have ye any meat? And
they gave Him a piece of a broiled fish and of an honeycomb. And
He took it and did eat before them." Wonderfully human, having a
material body, that could be handled, and that could take food just
as ours can! But on the other hand wonderfully divine, His body
passing through the closed doors where His disciples were assembled
as a ray of sunlight passes through a pane of glass. And when He
had been conversing with the disciples He suddenly vanished out
of their sight as a shadow disappears. Again, when His forty days
had been completed, one day His feet cease to touch the earth and
He rises buoyantly through the skies. So like to men and yet so
unlike! So earthly and yet so heavenly!

We believe in the resurrection, but two lies have survived through
the centuries. The first is the Jewish lie, which was that "His dis-
ciples came by night and stole Him away." Many of the Jews hold
that falsehood to this day. If a burglar comes into your house at
night to rob you, tell me how he leaves it. After he has taken the
jewels does he shut all the drawers, and fold up all the linen, and
put the mats back in their places, and see that the doors are care-
fully shut? I think not. Peter, you are honest at all events, tell
us how things looked when you caught the first glimpse of the sep-
ulchre? He says: "I saw the linen clothes lying, and I saw the nap-
kin that had been about His head folded up by itself," all as orderly
as a lady's parlor made ready for guests. Ah, what a bungling false-
hood! How long would it have taken the disciples to unwind the
swathings of that blessed body, embalmed according to the manner
of Jewish burial? fold after fold enclosing Nicodemus' hundred
pounds of myrrh and aloes; and all this to be carefully unwound
and folded up, and the Roman guards standing outside all the while!
"O, man, great is thy infidel faith," says Carlyle. The most incredulous people in the world are those who are incredulous, and the most believing persons in the world are the unbelievers. There isn't one of us that could be persuaded to tell or to believe such a lie as that.

The second is the rationalistic lie. Hear what one of them says: "It seems that when the disciples came early in the morning they found the sepulchre empty, and certain women reported it, and the hallucination of the women became the hope of the church, and the empty sepulchre became the faith of Christendom!" There is no accounting for tastes, choose ye! What was the angel's message? Two things,—"He is not here, He is risen";—one of them negative, one positive. If any of you want to take the negative and say, "Behold that hole in the rock"; we will take the positive and say, "Behold the living Christ." And yet I would rather have the eloquent emptiness of that vacated sepulchre than to have all the abounding denial of those who say that that was all. But we have the living Christ, appearing again and again, showing Himself alive by many infallible proofs, walking and talking with the disciples, and at last seen of five hundred brethren at once, until He was taken up: such a demonstration that He liveth who was dead, that one of the greatest Christian philosophers has said that the resurrection of Jesus Christ is the best attested fact in all history—so careful was He to put it beyond a doubt that He had risen from the dead.

I have spoken of the resurrection of the dead in order to lead you on to the second thought, our resurrection. "He shall also quicken your mortal bodies by His Spirit that dwelleth in you." Strictly speaking, the mortal body means the body that is now living, but is subject to death. It does not literally refer to a body that has gone into the grave and seen corruption, but I suppose that it may be used to represent both in this instance.

Now, remember that it is the fact of Jesus Christ's resurrection rather than the doctrine of resurrection on which we found our faith. "Now is Christ risen from the dead and become the firstfruits of them that slept." I rejoice not merely that Jesus Christ made peace, but that "He is our peace"; not simply that Jesus Christ opens the door, but that He is the door; not simply that Jesus Christ preaches the truth, but that He is the Truth; not simply that Jesus Christ points out the way, but that He is the way; not simply that He teaches the doctrine of the resurrection, but He says, "I am the Resurrection."
Why is it that He says, "I am the Resurrection and the Life,"—is it a mere rhetorical redundancy? No! There is not an instance in Scripture that more strongly marks the accuracy of the Word of God than that found in these words. Read I. Thessalonians, fourth chapter; where we have that graphic picture of our Lord's advent. "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." The dead raised up first; and then the living changed, and the two brought into one company. Mark the order, then turn back to this passage, "I am the resurrection," that is for the dead; "I am the life," that is for those in the body when I come back. He adds, "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth,—that is, whosoever is alive when I come—"shall never die." How perfectly this harmonizes with Thessalonians. Now, see how perfectly this idea is carried out in Paul's magnificent sermon in Corinthians xv. "This corruptible"—that is, the body that has gone into the grave and returned to dust—"shall put on incorruption; this mortal"—that is, this body that is under sentence of death, but has not yet died—"shall 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 in victory." When Jesus Christ said, "I am the Resurrection and the Life," He uttered a sentence that discriminated between the two conditions; and everywhere that distinction is made, the corruptible and the immortal, those that have died and those that shall be alive at the Lord's coming.

Many seem never to have known that those who are alive when Jesus comes will not die. Paul whispers to us a confidential secret: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed." If the Lord should come to-day, we who are in the Lord should not go down into the grave, we should be caught up to be forever with the Lord.

Now observe the passage in II. Timothy i: 10, as setting forth what Jesus accomplished for us by His resurrection. That is a beautiful and significant verse, "Who hath abolished death, and hath brought life and immortality to light." Did not the philosophers bring immortality to light? So many believe. But mark the
difference between the immortality of faith and the immortality of philosophy. Plato said, “I hope that the dead will live beyond the grave”; Paul says, “I know that the dead will live again this side of the grave.” Plato said, “I hope that when the body returns to the grave the soul will go forth like an uncaged eagle and soar away to realms of freedom and tranquillity, forever free from the trammels and fetters of a material body.” Paul knew that the spirit that had been separated from the body a little while should go back and reinhabit it and lift it up, and that body would be transfigured and glorified, and made like the body of Jesus Christ. In other words, Plato believed in the immortality of the soul; Paul believed in the immortality of man—the whole man. God is not satisfied that the spirit should go out, and the body lie forever in the grave, but the two must be brought together, the sanctified body and the sanctified soul, remarried, after the long divorcée of sin and death, in the wedlock of resurrection, never to be divorced again. That is our hope, and that is the hope of the gospel. Let us see how much is implied by it. Has there not always been a tendency to disparage the body, and do you not see all through the Scriptures how the gospel seeks to glorify the body? When Archbishop Whately was dying, his chaplain came to read the Scripture and to comfort him, and turning to Philippians, the third chapter, he came to the twentieth verse: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body.” “Stop,” said the archbishop; “hand me the Greek Testament and I will translate it for you.” The sick man read, “Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, and fashion it like unto the body of His glory.” No, it is not a “vile body,” it is indeed a body that has suffered humiliation; humiliated by sin, by abuse, by sickness, by accident, and the crowning humiliation will be when it is cast into the grave and sees corruption—that will be humiliation consummated. But though it is a humiliated body, it is “the temple of the Holy Ghost,” and therefore sacred. “Destroy this temple,” said Jesus, “and in three days I will raise it up.” He spoke not only concerning himself but He also spoke prophetically concerning the third millennial day, the resurrection age, when He will return to raise the dead.

Notice this other saying: “He hath abolished death.” How can
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this be true? Do not Christians die as really as others? Yes; death reigned from Adam to Moses, death reigned from Moses to Christ, and death has reigned from Christ to the present time; and we know of but two persons of all the race of Adam who have been exempted from dying. And in my experience Christians in dying undergo as much bodily suffering, and oftentimes as much distress of mind as the ungodly. Yes, men are dying every day. And yet, you told us that Jesus Christ had abolished death. How can this be? Well, the English parliament decreed, August 1, 1837, to abolish slavery in the West Indies; but the decree did not go into force until one year from date. During that year the slave was still under the whip of his master; and all went on as in the old slavery days. But at last the day drew near on which the emancipation act was to go into effect. It was July 31, 1837; the next day was emancipation day, and twenty thousand slaves met together in their little churches in the West Indies. As the evening drew on they put on white robes; and at eleven o'clock they went upon their knees and waited for one hour with upturned faces. When the clock struck twelve, these white-robed slaves rose up, and one shout was heard throughout all the island, "We are free, we are free, we are free!" Slavery was abolished by enactment a year before, but now it was abolished in fact. Now listen: in Revelation vi: 9, 10, you read, "I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held; and they cried with a great voice, saying, How long, O Lord, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" They wanted the resurrection bodies. They were tired of waiting, though they were in Paradise beholding His face in glory. "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 and their brethren, that should be killed as they were, should be fulfilled." O ye martyrs, wait, be not impatient, there is another company of martyrs coming on, you must not anticipate them; wait for them!

Then in Hebrews xi: 39 read: "And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect." No resurrection till the number of the saints has been completed; no continuous resurrection, each receiving his resurrection body at death. Wait! How long? "Until He comes."
There is another interesting feature in this illustration of British emancipation. At twelve o'clock these freedmen rose up. They had had a coffin prepared, made of solid mahogany, and filled with manacles, instruments of torture, and chains, and all the paraphernalia of slavery, and as soon as they were actually free they shouted, "The monster is dead." I hear much about "triumphant deaths," and I am glad if anyone can die a triumphant death. Death may not sting as it did before Christ died, but so far as a real triumph is concerned I must wait until the Lord from heaven descends with a shout. Then I will shout, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Then I can say in very deed, "The monster is dead." Then death himself shall be buried in his own coffin. I think the great tendency of the present time is to compromise with death; to put death in the place of Jesus Christ, and dissolution into the place of the resurrection. Many say the second coming of Christ means death, and so they take the crown off Jesus Christ and put it on the skeleton, and sing with the poet,

"Death gives us more than was in Eden lost,
The king of terrors is the Prince of Peace."

Nay; death can never receive my homage as the "Prince of Peace." I do not like death, I never will be a friend of death. I will forgive my enemies, but "the last enemy, which is death," I will never forgive, since He never forgives him, but says, "O death, I will be thy plagues, O grave, I will be thy destruction." No! instead of condoning death and glorifying him, I will wait until his power shall be broken, and I ever look to see the Lord burst through the clouds and sound the trumpet, and then they that sleep in Jesus shall resume their bodies, and the consummation of their blessedness will be ushered in.

And what is our resurrection body to be? It is to be like Christ's. First of all it will be the same body. He was the firstfruits, and as the firstfruits so the harvest. I think that fact gives a certain homeliness to the doctrine of the resurrection. Have you not noticed how careful Jesus was to make it so in His ministry? When the daughter of Jairus was raised up, He said, "Give her something to eat"; and when that young man was quickened at the gate of Nain, Jesus "delivered him to his mother,"—a wonderful naturalness about it all! Of course I believe that the saints are with the Lord in spirit, but the characterization of dying in the New Testament is
wonderfully beautiful. Christ said, "Our friend Lazarus sleepeth," and then, "I go that I may wake him out of sleep." The calm repose and tranquil peace of those that rest in Jesus is what we are to rejoice in. As it is written in Thessalonians, "Even so those laid to sleep in Jesus," as if He had folded them in His arms and rocked them to rest. But what does the sleep suggest? The waking in the dawn of the resurrection. Abraham sleeps in that cave of Machpelah, and I think, some morning when the trumpet sounds, Abraham will wake up and say, "Sarah, what time is it?" Sarah will say, "I think it is time to get up." Then Abraham will take the hand of Sarah and will go forth. The time will have come to possess that land, because God is at last to fulfill His word with him. He will go out and all the saints with him,—Jacob no longer lame, Lazarus no longer covered with sores, Paul no longer groaning with the thorn in the flesh; "they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

With what bodies shall they come forth? Ah! here is the difficulty. They say it is impossible that that body which turns to dust and has been scattered by the winds in a thousand directions, that body that has been eaten up by other bodies, that body that has gone down into the deep, should ever come up. Then the crowning impossibility, that this gross material body should ever be immortal! I hold in my hand a piece of dull, black, unsightly charcoal. You scientific men who say that resurrection is impossible, look at it and then at this diamond. You yourself tell me they are the same substance, that the charcoal is simply the carbon in its humiliation, and the diamond is simply carbon in its glory. What a difference between the two,—this so dull, so black, so dead; that so bright and sparkling as it coruscates in the sunlight. If nature can transform the charcoal into a diamond, do you not believe that Jesus Christ, who is the resurrection and the life, can transform your dead body so that it will become radiant and glorious like His own body? That is what He says He will do.

O beloved friends, nothing is impossible with God. It is said that possibly the most eloquent passage that Dr. Guthrie ever uttered, was one in which he said little. He was pleading for a ragged school, and he had a large congregation of conservative people who were opposing him. One man said, "I am utterly opposed to this plan. You intend to go down among those people who are the very
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offspring of the earth, dirty, filthy, intemperate, and vicious, expecting to make, decent folks of them. I for one do not care to spend my money in trying to accomplish what is impossible. The very rags on which your feet step as you go along the street are better than they." Dr. Guthrie was filled with indignation and took up a piece of paper and waved it before them: "My friends, what is this paper made of? Is it not made of those very rags that you trample under your feet?" If the paper will can change the rags into immaculate note paper, if chemistry can change the charcoal into the diamond, why should it be thought impossible that Jesus could raise the dead, and transform this degraded body into a spiritual body, an immortal body? "Christ is risen from the dead, and become the firstfruits of them that slept," and by His resurrection He has brought immortality to light. Had not others risen from the dead before Christ rose? Yes, the Shunammite's son, under the old covenant; Lazarus, the widow's son and Jairus' daughter, under the new. How, then, do we say that Jesus Christ was the first to rise from the dead, and the firstfruits of them that slept? Simply because all these undoubtedly went back into the grave. Some day death claimed again Lazarus, and the son and daughter whom Jesus had called back to life. Preachers say that nature teaches the doctrine of the resurrection just as distinctly as the Scriptures. I say, yes, it does, as far as it goes. The seed that was dropped into the earth blooms to-morrow into a flower,—a beautiful type of resurrection. The day that sinks into night this evening, and is wrapped about in the shroud of darkness, will rise to-morrow in resurrection beauty as it is led forth by the sun coming out of his chamber like a bridegroom rejoicing as a strong man to run a race; and we have a new day, another type of the resurrection. And the year that is full of beauty and bloom will in a few months lie down in the sepulchre of winter and be wrapped about with the winding sheet of snow. But in the springtime it will revive again, and nature will be preaching "resurrection! resurrection!" But that flower that rose out of the grave, in a little while dies! The day that has had its resurrection, in a little while will be down again in the sepulchre of night. The year that bursts into bloom which we call spring, will in a few months again return to the grave of ice. There is no resurrection in nature that is not followed by death. But listen: "Christ being raised from the dead dieth no more; death hath no more dominion over Him." He is the only one that ever rose in an immortal body. Therefore hear the
benediction of Scripture, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

O, you that have laid away your loved ones, has one of you been able to open the door to bring them back? How you have wished that some fair morning you could go out and turn the key and usher them back, and introduce them into the world again! But there is One that has the key. "Fear not, I am He that liveth and was dead, and behold I am alive forever more, and have the keys of death and of the grave." Thou art the king of kings, O Christ, but Thou art also the king and conqueror of death, and in a little while we shall hear Thy voice sounding down from heaven, "Awake and sing ye that dwell in the dust." And we will sing, as He calls us to Him. They that are alive and they that are in their graves instantly brought into one company, and then the consummating act, expressed in those words that we have not begun to fathom, "Caught up together with them in clouds to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words."