

And that we may take a proper account of this Affair, let us observe in general, That the Nature of the Resurrection consists, in the restoring of the dissolved Body, and re-uniting of it with the Soul, which Death hath separated from it. Now this Glorious State which the Man shall be put into, hath a proper referent to his Body. We have before observed that the Soul is perfected at Death, and enters into a wonderful Felicity before-hand, whiles the Body is made a Carcass, and returns to its Dust; but was reserved for a better Condition in the appointed Season; and now it comes. The Body shall now have a wonderful Beauty and Glory put upon it; and this shall be at the Resurrection. The Apostle therefore tells us, that we look for such a thing, in which he gives us a comprehensive description of this, Phil. 3. 20. *For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.* And he illustrateth it by opposing the Qualities that Death puts it into, to such as the Resurrection confers upon it, 1 Cor. 15. 42, 43, 44. That therefore which now lies before us, is to take an account of the State in which the Bodies of Believers shall rise; by which we shall plainly discover the Glory in which they shall be raised, and what an Happiness shall be conferred upon them in and by it. The word *Glory*, is used in various Senses among Men: As also are the *Hebrew* and *Greek* Words by which it is expressed in the Scriptures. I shall here only point at Three; all of which may be supposed to refer to the thing under Consideration. Sometimes *Glory* & *Happiness* are put Synonymically; so in Psal. 73. 24. *Thou shalt guide me with thy counsel, and after receive me to glory;* i.e. into a state of perfect Blessedness. And it is certain that the Resurrection of Believers belongs to their Glorification. It is one Article of the Felicity which God hath promised to make them to partake in at the last Day. As Christ's rising from the Dead was one step of his Exaltation, so shall that of his Redeemed be of theirs. Sometimes it intends a peculiar and transcendent acknowledgment that is paid to a Person, for some singular & extraordinary vertues which we conceive to be in him. Praise, Honour, and Glory, seem to be so many degrees of deference given to another. Praise being a verbal Commendation, Honour a signal respect added to make it appear indeed that we have an high esteem of him, and Glory a superlative Praise and Honour that we confer upon him; by raising Trophies, erecting Monuments for his Memory, recording his worthy Actions, and renowned Endowments. Thus are we commanded to give Glory to God, Psal. 29. 1, 2. *Give unto the Lord (O ye mighty) give unto the Lord glory and strength. Give unto the Lord the glory due unto his name.* And without doubt, the lustre in which the Bodies of the Saints shall then appear, will gain them glorious esteem. But the main thing, and that which is nextly here intended, is, *Glory* is put for the worth, of



SERMON CXLIII.

2. **T**HAT in that Resurrection, Believers shall be raised in *Glory*. The Resurrection itself is common to Good and Bad: All shall Rise, but on different Grounds, and on a diverse Design, as hath already been observed. We are therefore now to proceed to a particular Consideration of the *Benefit that Believers receive from Christ by and in this Resurrection*, which shall be very wonderful & surprizing.

excellency which is in the Subject, which renders it worthy of having that Glory paid to it. When the worth of it is surpassing, it is said to be Glorious. Hence it is said of God, *Exod. 15. 11. Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders.* And *1 Chron. 29. 11. Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.* So that by the Glory in which the Body shall be raised, we are to understand all those admirable Ornaments that shall be conferred upon it, by which it shall be made fit for the happy State which it is raised to possess, in which it shall be con-glorified with its restored Soul. And that we may take a right account of this, we must confine our selves to those notices that are given us about it in the Word of God; from whence alone we have the assurance that there shall be a Resurrection, and what manner of one it shall be. We may therefore essay the laying out the grounds and nature of this in the following Conclusions.

1. *THAT the great end of the raising of the Saints Body, is, that it may accompany the Soul, and share with it in Eternal Blessedness.* The Resurrection is in order to the Consummation of our Glorification, and is made a necessary step to it. God having chosen the Man to Eternal Life, and the Man consisting of Soul and Body, he cannot be compleatly happy but in both, in conjunction: And because Death had made a separation between them, they must be brought together again, else the Man doth not enjoy an intire Humanity; nor can the Body be capable of any sense of well-being till it be animated again with its Soul; and this is the very thing that it is come to by this Change: For which reason it is called *the Resurrection of life, Joh. 5. 29.*

2. *To the fitting of the Body thus to share in Happiness.* It must be a suitable Organ for the Soul to perform its blessed Operations in. The Glory of the Body consists in its being compleatly suited for its end. Now it was made for the Soul, to be its Instrument; and must therefore serve it to its ends. Should the Soul, which is the most noble part in Man, be prejudiced or obstructed in its Felicity, by being re-united to the Body, it would be a Penalty and not a Benefit bestowed upon it. It must therefore be such a Body, as in it the Soul may enjoy it self, and not be clogged or impeded, in its seeing, enjoying, and glorifying of God for ever, in which its Eternal Blessedness doth consist. Nor can the Body it self be perfect in Glory, unless it be qualify'd; because otherwise it would lose its end and usefulness: and that would be its real misery. It must therefore be wholly freed from any either natural or occasional Indispositions, in order to its enjoying of a conjunct Glory with the Soul,

3. *THE Body of Man had such a Glory as this*

put upon it at first, which it lost by the Apostacy. Whether we consider it in its natural Frame and Composure, or in its con-natural Sanctity, Infinite Wisdom suited it to its great end of Glorifying God. If we consider the composure of the Body and disposing of it to be fit for its Sanctitions, it was a wondrous Fabrick, *Psal. 139. 14. I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.* But when we consider, the Body as adorned with the Image of God, and every Member and Power of it Sanctify'd, what a Glory was this? Well might the Psalmist say, *Psal. 8. 5. For thou hast made him a little lower than the angels, and hast crown'd him with glory and honour.* But Man by Sin, hath laid all this Glory in the Dust, and divested it of the Image of God, indisposed it to all that is honourable, and debas'd it to a Slavery that renders it ignominious, and consequently exposeth it to Contempt. For which reason it hath gotten that Epithet of *Vile*, attributed to it, *Phil. 3. 21.*

4. *THERE shall therefore be a wonderful Change made in the Body, by the Resurrection, from what it was in this Life.* Whether if Man had kept his Integrity, there would not have pass'd some Alteration on his Body, to fit him for a glorify'd State, is matter of meer Speculation. But it is certain, that all the Damages which it hath sustain'd by the Fall, which have put it out of Repair, must be renewed, all its Defects be supplied; its Vileness must be taken away, and that by a wonderful Change. Of which, *Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working, whereby he is able even to subdue all things unto himself.* Where we have the Author of it, Christ himself; the Change it self, is from Vileness to Glory; the Pattern of it, his own most Glorious Body; the Vertue by which it shall be done, the Working of his mighty Power. When therefore we have taken a view of this Change, we shall have a Prospect of the Glory under Consideration. Here then we may consider this Change,

1. *Negatively*, in two Things,

1. *THIS Change will not be in the Substance, Frame; or humane Shape of the Body.* It will be an humane Body still. For substance it must be the same Body that we had before. That Body that went into the Grave, shall be raised out of the Dust. This hath been before made evident; only let me add to the Confirmation of it, that we are told that the Resurrection of our Body shall be analogous to that of Christ, *Phil. 3. 21.* And we are sure his was the same. And therefore he said to his Disciples, *Luk. 24. 39. Behold my hands & my feet, that it is I my self; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.* Christ will take the same Materials, & give them a new Make, and build them into a stately Fabrick. Our Bodies are said to be of the Dust; i. e. they are Elementary; and it is this Dust that shall awake, *Isai. 26. 19.* It shall

shall not be an *Ethereal Body* surrogated in the room of the other, as some have without reason, and contrary to Scripture imagined. And it shall return to an *humane Shape*, for so also did Christ's, and in that Form or Figure did he appear to his Disciples, after he was risen. And indeed, infinite Wisdom contrived this Shape as that which was most convenient for such a Creature, both for Beauty, & Glory, and Fitness for being an Instrument of the Soul, in its Operations; and therefore it shall be such when raised. It shall therefore have all the bodily Members which it had before, for they were every one placed in the Body for the perfection of Humanity, and fitting it for its End. And it is presumptuously pleaded that some shall then be usefess, for how do we know what honour God will have by them? And it is certain, that Christ, who is the Pattern of our Resurrection rose in the same Body, with all its Members, for his Body never saw Corruption.

2. HENCE it follows, that *the Man shall not be changed into any other Species, or kind of Being*. Some mistaking that expression (in 1 Cor. 15. 44. *It is sown a natural body, it is raised a spiritual body, There is a natural body, and there is a spiritual body.*) have supposed that it shall be changed into a Spirit, or an Angelical Substance: But how then will it be a Body? For Bodies and Spirits, are of two divers Species; so that it must thus lose its Humanity. It shall have nothing put upon it in this Change, which is inconsistent with, or destructive to an Humane Body, for so had nor Christ's Body. When therefore Christ saith, that it shall be equal to the Angels, Luk. 20. 36. *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.* He doth not intend that they shall be turned into Angels, but only that they shall be equally priviledged with them in that Glorious State. Much less then shall their Bodies be adorned with Divine Perfections, such as Ubiquity, Omnipotence, &c. for neither is Christ so in his Humanity, whatsoever some have vainly dreamed.

2. *Positively*; Observe in general, that *this great Change will be in their bodily Quality; and in this will consist their conformity to Christ's Glorious Body*. And this Change will be so great and wonderful, as will advance them into a Glorious State. And the more astonishing it must needs be, in that it will be done, not only on a Body made of Earth, or of an Elementary Original, but also on a Body which Sin had defaced, and made so vile. And this also may be summarily comprized under two Heads,

1. *ALL the evil Qualities which the Body was debased with by Sin, shall be removed, and all the contrary Qualities requisite to make it Glorious, shall be restored or bestowed upon it*. I put these two together, because they do mutually ply, one the other; and there is in it as it were, a return from the Privation to the Ha-

bit. We observed, that Man's Body was made Glorious at first, that it lost this Glory and became vile by Sin. All this shall now be recovered, and the raised Body shall have none of those Mischiefs upon it, but leave them behind; nor shall it want any of those Primitive Excellencies, which were put upon it in its Creation. In particular,

(1.) *THE Body shall lay aside all its Deformity, and be made most beautiful*. It shall have a Comeliness put upon it, and nothing will be unlovely in it: All the Deformities on Men's Bodies, are Penalties of Sin: whether it be a symmetry of Parts, redundancy or deficiency of Members, or the like. Whatever of these the Body had before, it shall not rise with them. Christ is altogether lovely, and so shall the Believer be. Among Christ's Redeemed at the Resurrection, there shall be no Dwarfs, no little Children, none with any Member wanting or superfluous; none Crooked or Deformed; but all shall be Comely, Beautiful, Amiable. And this is included in that, 1 Cor. 15. 43. *It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power.*

(2.) *IT shall put off its Mortality, and be made Immortal*. It was Sin that brought Death into the World, Rom. 5. 12. Man in his state of Integrity, was so made Immortal, that if he had not sinned, he had never dyed. The Resurrection shall put an end to this Death. They shall die no more, but live Eternally. We shall therefore after that *be ever with the Lord* in our Bodies, 1 Thes. 4. 17. And this is intended, in 1 Cor. 15. 42. *So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption*. Hence that of our Saviour, Luk. 20. 36. *Immortality is a new Suit which the Body shall put on when it riseth, ver. 53. For this corruption must put on incorruption, and this mortal must put on immortality*. Nor shall it any more have the least disposition or tendency to a Dissolution.

3. *IT shall be perfectly freed from all Diseases, and Infirmities*. It was here full of Maladies, an Hospital for all manner of Distempers to lodge in, liable to the infections of the Air, and every ill Accident, exposed to acute and chronical Maladies, which wofully impeded both its Service and Comfort. But all these were buried with it, and shall be left behind and rise no more; it shall enjoy perfect Health and Vigour, without the least Pain or Grief. Then shall that prophecy be compleated, Isai. 33. 24. *And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*

(4.) *IT shall no more stand in need of Cloathing*. Man in innocency had no occasion for it, much less shall there be any in the Resurrection. That which first made it necessary, was the shame that Sin had brought upon it, and the need was increased by the Miseries of the Seasons, that we were hereupon exposed unto. And tho' Pride hath made Man count it their Glory, yet every Garment that

We put on is a Badge of our Ignominy, a mark of Disgrace upon us. This will then be removed. The Body will be so glorious, that no shame will abide on it, and it will remove to a Climate where it will never be exposed to any Injuries. In a Word,

(5.) *THERE shall be nothing on the Body, to clog the Soul's free, and uninterrupted actual Felicity; but all that is requisite to a Body that should make it serviceable will be given to it.* There shall be neither Weakness nor Weariness to attend it. It shall spend an Eternity in the Celebrating the Praises of God, in Singing endless Hallelujahs. It shall be ever Contemplating of the Glory of God; and acting Love upon him, and never be tired; it shall be quick and active. And in this respect it may be said to be *free in weakness, &c.* And a *natural body, &c.* 1 Cor. 15. 43, 44. Had Man kept his Integrity; he had never known what it was to be tired in his Work, to be faint, and forced to give out. Nor shall the raised Body be any more a clog to the Soul, or the Believer have any occasion to cry, the Spirit indeed is willing, but the Flesh is weak. And when it hath been employed in that Happinessing Business of Heaven Millions of Ages, it shall remain still as fresh, and active; and ready to pursue it as ever. So that there was nothing lost in Adam, but what shall be restored in Christ, when that Day comes, in regard of the Body.

2. *THE Body shall have something superadded thereto; above what it had in its first Creation, which shall further augment the Glory in which it shall be raised.* What might have been if he had never fell, I dispute not, but this is certain, that the State of the Body in Creation, was in some things short of what, that of the Saints shall be in the Resurrection. And that will appear in the things that are appropriated to the Celestial State, to the Possession whereof, the Resurrection is a designed Medium. And they are chiefly,

(1.) *THEY shall live without Food.* The first Adam, and Mankind in him, had a subordinate Dependence on the Creature for the Nutriment of his Body, and maintaining that Life which was put into it. God therefore provided other Creatures for his Suffentation, and bestowed them upon him for Food. Gen. 2. 16. *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.* But the State of Heaven to which he is raised is another thing. They are corruptible things which were to sustain our Life, but there is no such thing there, where we are to be entertained after we rise. And therefore our Bodies shall have no occasion for them; else they want would be our Misery. Thus also it is a Spiritual Body. God will hold it up in his own Hand, as he doth the Angels; and therefore *Hungring & Thirsting shall then cease;* Rev. 7. 16.

(2.) *IT shall live without Sleep.* And in this it shall also be like the Angels. Sleep is thought to arise from Fumes engendred by

the Nourishment taken, and the exhaustion of the Spirits by Labour. Adam in Innocency could not do without Sleep, because he was to live upon Nutriment, and on that account there was a Night for Rest, as well as a Day for Work. But now nothing of this will be, nor the Body need it. And hence there shall be *no Night,* Rev. 21. 25.

(3.) *IT shall live without Marriage.* The reason of that was because God would have all Mankind to derive from one Original, that so he might treat with them, in a Covenant in one Head; and accordingly this Ordinance was instituted in Man's State of Innocency. But now all Generations shall be at an end, and such Relations will cease and be useles. This therefore is the main thing in which our Saviour tells us that they shall be *like the Angels,* Mat. 22. 30.

(4.) *THE Body shall no more be employed in such Callings as were appointed for Man's providing for his bodily Relief.* For when the Occasion for it shall cease, the Vocations which were purposely designed for it, will cease too. Adam was put into the Garden to dress it, Gen. 2. 15. But now the Body is discharged from all such Business, to be intirely at Liberty for those Glorious and Celestial Employments in which it shall rest from all these Labours, and Celebrate an Eternal uninterrupted Sabbath, in which its actual Felicity will consist. Thus will the Body be raised in Glory.

U S E. I. *LET the Thoughts of these things help the Children of God cheerfully to undergo all the bodily inconveniencies of this Life.* A great part of our Trouble in this World ariseth from the Body, and I know no better relief than to contemplate this great Change that it will shortly have. When you see and feel how it is now, & begin to be discouraged, look forward, and believe what it shall be then, and set one over against the other, and let that arm you with Patience to bear the present Trial, because it will be over ere long, and a Glorious Change shall come upon you. And let that be your Comfort, Psal. 17. 15. *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

U S E. II. *LET this also sweeten to you, the thoughts of your Dissolution.* There are many things apt to imbitter them, and we too readily pore upon them; but here is that which may put a better relish into them. What tho' this Frame must be taken in pieces? Yet remember, Sin hath put it out of order, and it is dissolved but to be a new built. Think when you are going to lie down in the Dust, how gloriously you shall rise again; and let this make the Meditation of that Day precious to you. Think often what an unspeakable Benefit it will be, to have this Body to shine like the Sun in the Firmament, to be adorned with all the stately Perfections, that shall make it fit for the most noble Employments and Enjoyments in the Eternal Kingdom: To be made immortal, impassible, spiritual. And let

this make you free to bear the Changes which must pass over you in the course of Providence, according to God's All-wise Counsel, in order to the making way for this happy Change. Be willing to lie down in the Dust, till he shall call you out of it, and dress you up as a Bride to meet her Bridegroom, in the Day of his greatest Solemnities. Believe, that he who hath promised is able and faithful to perform it, and therefore it shall be thus, and a great deal better than you can at present conceive. And let this Faith make you rest in Hope, and very willing to pass through, and out of, this Vale of Tears; that so, that which is imperfect may be done away, and that which is perfect may come.

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SERMON CXLIV.

WE are now to pass over to the Con-