

THE HUMAN BODY

Its Source, History and Destiny

AS TOLD BY ITS MAKER

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PREFACE

To avoid misunderstanding, and possibly disappointment, a word of Preface to this little volume is needed, and particularly so since others have written on the same subject, under a similar title, but from an entirely different point of view. I must therefore beg my readers to give weight to the last few words: "*as told by its Maker,*" for this will at least evidence that I base nothing on scientific research, although not for one moment wishing to depreciate the diligence of those who examine every phenomenon of nature that may throw light on the problems of human existence. How many of the truest scientists too, as MICHAEL FARADAY, and others have been amongst the most humble students of the Word of God.

But unhappily *all* such investigators do not confine themselves to true Science, but too frequently dignify the Hypotheses that they substitute for it with that term. But Hypothesis, however probable, is not Science: what is *supposed* is not necessarily the same as what is *known*, and when the true word hypothesis is covered up by the word science, and this opposed to clear revelation, we can but adopt the term that that same revelation provides: it is "*science falsely so called*" (1 Tim. vi:20).

But the discrimination between hypothesis and science that truth demands, truth admits as being equally necessary between the Scripture and the interpretation put on it. For the former assuming its admitted integrity we dare claim nothing less than *absolute authority*; for the latter we only ask for a candid consideration.

I have before me another book, also entitled, "The History of the Human Body," written by a professor in one of our large colleges for women, which assumes as a proved truth that the Human Body is the result of evolution, and makes man to emerge from "some bog or slime, picking up fragments of will, mind, imagination, faith and conscience as he strolled along the centuries"* yet after 538 pages of

*Extract from a private letter by Mr. St. John.

investigation, the Author has to quote approvingly, in the very last sentence of the book, this final conclusion:

"We must resign ourselves to the thought that at the present time we are not in a condition to assert from what ancestral form the Chordata, and with them, the Balanoglossus are to be derived. The origin of the vertebrates" (man, of course, among them) "is lost in obscurity of forms unknown to us."

That is, the writer confesses that he knows nothing of the origin of that Human Body of which his book purports to give the history.

Well, however commendable and appropriate this candour may be, ignorance at least is hardly the firmest standing-ground for ignoring, much less opposing, what the Maker of the Human Body has told us of its origin; but it rather justifies the application of the words once used to a similar confession: What we ignorantly seek, that we declare unto you (Acts xvii:23); for it is on that impenetrable "obscurity" of human ignorance that the Scriptures shed their welcome light.

Nor do those Scriptures permit our considering the Human Body solely as a Tent for the conscious Personality within—although that is also true; but as itself such an integral part of that Personality as to share, through the intermediate soul, in the dignities of the spirit: itself direct from God.

Whilst then this little volume makes no pretension whatever to scientific scholarship, it does claim a far firmer standing in its complete dependence on Holy Writ, being well assured that nothing that is drawn from that source will be found to oppose true science, pure reason, sober thought, proved facts, or sound judgment.

Thus the reader will find it taken up with positive truth as to subjects on which no human science can ever give one ray of light, save as shewing, by many a simple parable of nature what lovely harmony there ever is between the Word and Work of God.

I commend it then to God Who is the Source of all the truth it contains, whilst its defects must ever be attributed to the writer being still in the Human Body of dust.

F. C. JENNINGS.

Plainfield, N. J.
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THE HUMAN BODY

Its Source, History and Destiny

As told by its Maker

CHAPTER I

David's song of praise because of the wonders of his body. Its testimony to its Maker. The beauty of the Scriptural account of its formation contrasted with the pseudo-scientific. Evolution an unproved hypothesis. The flimsiness of the argument as based on skulls; on language. Impossibility of trimming. Was the first of Mankind bi-sexual? Vital distinction between the way man and the beasts were formed.

"I will praise Thee for I am fearfully and wonderfully made"

Thus sang the "sweet singer of Israel," David, in the most beautiful composition ever penned upon its theme in all the world of letters: let us enjoy its sublimity. The 139th Psalm is composed of 24 verses, clearly divided into four exactly equal parts of six verses each.

The first of these divisions records his meditations on the *omniscience* of Jehovah. To Him, the most secret thought, even afar off though it be—not having even taken form in the consciousness of the thinker, lies open. To Him every word and every deed, though spoken and done in the most secret way, is fully exposed. Through the activities of the day, or silences of the night, He is about the singer's path in the one, and His lying down in the other, till he sinks back, defeated in his efforts to comprehend the marvels of that unlimited knowledge; and sighs, not with terror but with happy confidence: -

"Such knowledge is too wonderful for me, it is high I cannot attain unto it."

Then he essays a flight in another direction, and lets his thoughts wing their swift way unhindered in an endeavor to get beyond the bounds, if that be possible, of that divine Presence. First to the highest height, to the heaven above, he sends them; but higher even than they can soar, and ever still above them is—GOD!

Then down to Sheol, for which we have hardly one single word in English—the lowest depth, as contrasted with the heaven's height—there he sinks, and even when there, sinks still lower, by spreading his couch there, but still even there, as if overwhelmed with the felt Presence of God on every side of him, he can but utter that one awe-filled word—"Thou"!

But now he borrows the "wings of the morning," those beams of light that come with dawn, and speed with a velocity far beyond our powers of comprehension, and instantly he is in "the uttermost parts of the sea," yet One is there before him, and still is he within the compass of His guarding hand.

Again, he plunges into darkest night; but even that avails not to hide him, did he desire it, for the darkness and the light are both alike to Him—he cannot, if he would, get away from God!

Then once more he changes the current of his thoughts, recalls them to a nearer object, nor seeks to flee from that all-seeing eye, for he has but to consider the wonders of beneficence so marked on his own frame, and which, in every detail tell of His interest, love and care, than he bursts out with: "I will praise thee for all thine omniscience, all thine omnipresence are not arrayed against but are *for me*. Yes, even in the wisdom displayed in every part of my corporeal frame, I can see that Thou art for me, and that Thy thoughts of me are inexpressibly precious, and more in number than the sands—sleeping or waking, I am still with Thee, and where could I better be?"

It is possible that in these beautiful verses we may have a foreshadowing of the mystic body of Christ, the Church; yet, undeniably they afford a good starting point whence to consider the literal physical Human Body, since they will help us to approach our subject with becoming reverence; for we thus begin by seeing it as a jeweled casket, itself containing jewels in the intricate wonders of its internal mechanism, and in the marvellous adaptations to its external environment, that give such clear evidence both of the sphere for which it has been fitted, and of the divine Author Who has thus fitted it for that sphere.

It would be well worth a volume—nay, a series of volumes

—to dwell on the testimony of the “eternal power and Godhead” revealed in this microcosm, the body, in every part. To take but one single example, with what delight might we dwell on the wonders of the eye and ear, so delicately constructed as in themselves to witness of Him who formed the one, and planted the other, with their unanswerable suggestiveness that He who formed such a mechanism as that eye, must Himself *see*; and He who planted that ear, must Himself *hear* in the day of sorrow, suffering and plaint. Nay, still deeper might we go, and others have gone, and show that every part of the physical organism of man was in itself a symbol of a spiritual counterpart; and that every evil disease that might attack the one had also its counterpart in a spiritual sphere. We may briefly glance at this later, but my present purpose is, in the most absolute dependence on the Holy Scriptures that divine grace may permit, to trace the source, course, and final destiny of the Human Body.

I say “human,” for that there were creatures on the earth prior to Adam is assured—huge creatures, whose skeletons are today in our museums to awaken our astonishment, and which have been taken from strata of the earth where they have no human remains in their company. They belonged to a creation *prior* to the Adamic.

Nor shall I embarrass my pages with any lengthy discussion of the opposing theory of evolution,—that child born of ancient heathen darkness, and the denser darkness of modern pseudo-science, so eagerly adopted into the family of all who are opposed to the fundamental truths of revelation, and particularly to the Cross of Christ as an atonement for *sin* for that is not admitted as existing at all, save as some slight remnant of the beast not altogether eradicated by this strangely modest worker, Evolution, who seems to proceed cheerily enough till she has produced one who can *discern* her activity, and then she stops, *dead*! That it is to the present hour an unproved theory even its advocates must admit—if not openly with the candor of sincerity, yet tacitly by their very search *for the proofs* that forever elude them. A theory that is refuted by all true *science*, since it is in direct opposition to every evidence—to every unde-

niable fact that is within the sphere of man's *knowledge*. A theory that where creation is denied, has to assume the eternity of matter, and this matter itself to be the creator of all the marvels of wisdom, beneficence and power that we find around us on all sides! A theory that ignores the witness of the oldest—nor do we fear to add the most elevated product of human intelligence in the works of art and writings of the far-distant past, including the meditations of a Job; the sweet songs of a David; the wisdom of a Solomon, or the prophecies of an Isaiah, the depth, the grandeur, the beauty of which have never—to say the least—been equaled by any of the negations of our modernists. A theory that, as an alternative to the Bible account of everything producing “after its kind,” demands that we believe that everything is forever producing after some other kind, for thus only are new species brought into existence at all, unless indeed that particular phase of this chameleon-like theory has been abandoned since yesterday, for it changes the character of its arguments—not with the infinite deliberation, that would harmonize with so notoriously slow a worker, but with such sudden springs as to make the accepted “proof” of one decade, effete and to be abandoned with contempt the next; but never with any humble confession of having previously erred; nay, always with a proud acclaim of superior attainments *now*. A theory that depends, for the lack of anything better, on some piece of a bone, or part of a skull that is claimed to have been found in some early stratum of the earth's crust, and on which is ingeniously constructed the very skeleton that is needed, to take the place of the “link” that they admit is still missing between the anthropoid ape and the man. As if finding *one* would obviate the need of finding the myriads that must have “evolved” in a process so gradual as to need untold ages for its accomplishment; for the 4,000 years that have elapsed since the book of Job was written do not permit our detecting the *very slightest shade* of evolution in the animals that are therein depicted. A theory that would logically take away from mankind every ray of true hope, every sorely needed true comfort, every well-grounded peace, and give in exchange nothing but either deathly indifference, a baseless

confidence, or a blank despair. A theory as to which The London Spectator (itself an avowed friend of the Modernist) in its issue of March 3rd, 1923, writes:

“Dr. Wolf’s reported discovery of a fossilized human skull in Patagonia, said to be of the tertiary period, will apparently once more nullify all previous scientific calculations as to the antiquity of man. Every few years some startling discovery is made that upsets all well-established anthropological foundations. We are now beginning to be skeptical as to how much cause there really is for mental disturbance. Does it betray an ignorance too extreme to merit instruction to suggest that some natural earth-displacement might have caused the skull to slip and become fossilized in a soil to which it had no anthropological rights?”

And still later on the 22nd September, 1923, in an article on the “Popular Error—that primitive people have simple languages”:

“The thought of our generation is molded in the channels of evolution. Even those who most loudly deny the applicability of the doctrine to specific cases nevertheless think in terms of that theory. According to it, man was once an animal without any language but a few inarticulate cries and grunts expressive of perhaps half a dozen elementary ideas. Gradually he developed more ideas and more and more cries and grunts expressing them, until we, who are the flower of civilization, have now an infinite multitude of words and ideas. The primitive people are somewhere about halfway between us and the brute, with thoughts and words as few as their daily needs. This view fits in with our theories, flatters our vanity, and serves every good purpose—so long as we don’t examine it too critically. But, here as in many other places, a little thinking is dangerous, while investigation would be fatal.

“For the fact is known to all students of language, that ‘primitive’ people do not have simple languages. If you doubt that, take a college course in Anglo-Saxon. Now, England at the time of Alfred was a very simple country. Our modern sciences were undreamed of, our philosophies were scarcely in their beginning, and even the Christian religion had not been long enough in the country to affect the language materially. Surely it ought to be an easy matter to get command of the simple dialect of good King Alfred. Well, just try it!”

Such a theory then as Evolution is not to be permitted a place in rivalry with that revelation of the genesis of man that we are considering, and that, by its authority, simplicity, profundity, and harmony with all other Scriptures, proves itself *divine*. I am aware that some, too timid to let go of all divinely revealed truth on the one hand, or to reject the bold claims of pseudo-science on the other, attempt a middle course, and say that God Himself has thus worked

by natural laws that He gave to matter, forming species that He called into being by the gradual modification of form to accord with an everchanging environment, and these have led up to the head-stone in the physical frame of man: in a word they have adopted "creative evolution." But it is to be feared that this will not avail them: sooner or later they must come to a decision between the rival claims: for the formation of *woman*, as we are told of it in the 2nd chapter of Genesis, and which account, by our Lord's adoption and unequivocal confirmation (Mark x:6-8) becomes an essential factor of Christianity, cannot possibly accord with this *via media*. Here then they too must stand on one side or the other: the bases are too far apart to permit a foot on each with either dignity, comfort or security—a fall is inevitable.

We turn then to consider not *man* himself, but the human *body* as we are told of its formation in the first book of our Bible. For this we need not linger at the first chapter, which, according to a constant plan in the whole inspired volume, goes from the beginning to the end of the subject in hand with rapid movement, and then returns to take up in detail that thread that is more particularly in the Mind of the inspiring Spirit. Thus on the sixth day, the creation of man is separated from all that precedes, by the Persons of the Holy Trinity taking counsel together thus: "*Let us make man in our image, after our likeness,*" which is followed in verse 27: "*So God created man in His own image, in the image of God created He him; male and female created He them.*" There is thus a degree of ambiguity in these last words that have led some commentators to deduce that the primal creation of man was bi-sexual; but this is by no means necessitated. The principle, referred to above as governing divine revelation accounting for the change in the number of the pronouns with complete satisfaction: first, God created "him" the one—the first man, but then this man seeks for a help-meet for himself among the animals, but seeks in vain. He is in another kingdom altogether, and can discern their nature, and based on that discernment, can give them names appropriate to the nature discerned; but they are quite unable to discern or name him (comp. 1 Cor. ii). The difference thus is not one of degree, as

“evolution” demands, but of essence or kind. None are in the same kingdom as himself, and so none can have communion with him—he is alone! That is “not good,” and so the Lord God, in an action so intensely, so divinely prophetic of the profoundest truth, gives him that “help-meet” from his own side, and thus “male and female created He them.”

We must mark too, the striking way in which the word “create,” is used in this chapter, just three times. First in verse 1 in relation to matter, God calls that into existence; next the living Soul in verse 20, for up to that time in this six days work there had been no animal life; and finally in verse 27 “man” is created and eventually “male and female”; for here too the scripture deals, not with the body, but with the whole personality of man, and since that covers and includes the spirit, this makes him to be something absolutely and essentially new (hence the word “created”), as much so as the horse or dog is distinct from a stone or tree.*

But with regard to the body of man, we note that it was not a creation but a formation from pre-existing material, as it is written: *And the Lord God formed man* (Heb. *adam*) *of the dust at the ground* (Heb. *adamah*). Much lies involved in these few simple words, for this first step illustrates one of those “precious thoughts” of which the psalmist sings. It tells of the deepest personal interest. Of no other creature is it told that the Lord God Himself condescended to fashion its body with His own hands. “*Let the earth bring forth,*” or “*Let the waters bring forth,*” must suffice for all the others, be they invertebrate, vertebrate, or even for that progenitor of our evolutionists, the anthropoid ape; the hand of the Lord God will not touch them.

But even as to man; it is not precisely “*from the dust,*” but as the italics in our A. V. evidence, “*formed him dust,*” *he was altogether “dust”*; but how skillful, how gracious, what tender and precious “*thoughts*” accompanied that work of our divine Artificer! What dignity! What delight! What basis for hope is involved in this one verse! For note with some joy that when it comes to that dearly beloved being who is to his Maker of “more value than many *sparrows*”:

*So New creation forbids the improvement, to any degree, of the old, but demands what is absolutely new—of another kind.

yes, than all the *beasts* of the field, yes, than angels for He "passed the angels by," when He Himself takes the plastic dust, and with His own hands forms it "wonderfully and marvelously" into the human organism; and this very formation of the mere frame of man—the lowest part of his being—tells us *something*, nay, much of that sweet story of love that rested not till the Cross told it out in full; nor rests even yet, as long as one single human need cries for its activity.

He formed then that Body, as the potter forms the clay, to suit his forethought-out purpose: as the sculptor forms the marble to express the design that has taken birth in his mind, so Jehovah took the one single ingredient for His workmanship, "dust," and called the physical frame with its internal complete articulations, that He made from it, Man or Adam, and that, let it be carefully noted, *even before the introduction of the principle of life* (Gen. ii:7). As it lay lifeless, it was even then "Adam." But He that had thus begun a good work would not abandon it till He had breathed into those motionless nostrils the "breath of life," and Adam had thus become "a living soul."

CHAPTER II

The names for "Man." The four words so rendered. Their significance. Why was the first man called Adam? The true significance only seen in the sin of another race. A second significance of the Body of Dust. No revelation of the retribution awaiting man after life here. The earth alone his fitting dwelling by that primal creation.

The Name "Adam"

But we must not pass on without considering the significance of that name, or word, Adam. Never does God give a name without its conveying profound moral truth. Many a refreshing rill of the waters of grace have we found running through the apparent desert of dry names. The mind of every Christian will at once turn to "Jesus," as illustrating this in the case of the last Adam, as does that very name Adam illustrate it in the case of the first. All through this second chapter, we might read "Adam" where it speaks of "the man," or "the man" where it reads "Adam." Why then was that name given?

There are four principal Hebrew words for man in scripture: *Adam*, *Ish*, *Enosh* and *Geber*. Let us glance at their significance in the reverse order.

Geber is from a root "to be strong," and thus expressed either physical or moral strength of character, or of body. Wherever we find the phrase "mighty man of valor" the first two words are represented by the one word *gibboor** in Hebrew. So *geber* is a "strong" man: a creature of great energies.

Enosh is the very reverse of this, and we gather even more than the mere meaning of the word, "mortal," "frail," from its use by Seth, in giving it as a name to his son. Gen. iv:26: "*And to Seth, to him also there was born a son, and he called his name 'Enos.'*" Filled with pathos is this, for it involves a confession of frailty and mortality, and it is the sense of this that leads to the accompanying words, "*Then (men) began to call on the name of the Lord.*" Blessed is the frailty

*A form of "geber".

that leads to this! Blessed even the mortality that results in driving us to the Lord of *life*.

Ish is a term of dignity, as its use in Psalm lxii:9 clearly evidences, for there the single word *ish* is rendered: "men-of-high-degree," as in contrast with the one other word, there rendered "men-of-low-degree" which is

Adam, and this again gives us the key to the significance of the name. It speaks of man's lowly origin, as derived from the *Adamah*, or "ground" and as characterized, as to his body, by *dahm*; "blood," the "life of all flesh."

This last name then, *Adam*, is that with which we are mostly concerned as being directly applied to his Body. But why then was that the first name that sounded in his ears? Why were all the dignities,—the natural dignities of his being hidden from him from the very first? Why was it that every time his name was spoken, it should remind him of his humble origin from the very ground beneath his feet?

Although not told here, the whole of Scripture supplies the answer, and shows what profound truth is wrapt up in one little seed of our book of Genesis. Neither man himself, nor all the creation of which he was a topstone, was the first; there was another long before him. Not only does Scripture speak of a spirit-sphere: a race of angels being already created, and there to welcome this later one a little lower than itself, but even our earth itself adds its testimony and geology digs from its bowels the fossilized remains of huge creatures embedded where there is no trace of human bones or of the existence of mankind.

As to that race of angels, Scripture plainly tells us that some revolted, led by one with whom subsequent revelation, and alas sad experience, make us familiar as the great foe of our race, and now called the *Devil* or Accuser, and *Satan*, or Adversary: names not given him at his creation, but that he has acquired by his very antagonism to man. His Creator expressed the glories of this His highest creation by a far different name which may be rendered, "Shining one—son of the morning," which is virtually "*Bright morning-star*." (Isa. xiv:12*) for he had been the topstone of a noble

*"Lucifer" is not a translation of the Hebrew (*Hillel*) into English, but the substitution of a Latin word. *Hillel* means "*The Shining One*."

creation of mighty Intelligences. Nor is it so hidden from us that we cannot discern the very sin by which he fell; for 1 Tim. iii:6 reads: "*Not a novice, lest being lifted up with pride, he fall into the crime* (the very word used by the apostle, *krima*) *of the devil.*" He was a spirit, and while we know but little of the powers or limitations of spirits, we do at least know that no lowly dust was in the composition of his being—he was only spirit. Carried away by complacent self-occupation, there was conceived within him the proud ambition of rivaling his Creator: for thus it is written: "*Thine heart was lifted up because of thy beauty*" (Ezek. xxviii:17), and Thou hast said: "*I will be like the Most High.*" (Isaiah xiv:14). These scriptures are indeed apparently written of earthly kings; but so worded as to make it impossible to attach their application to such, or not see behind them—*Satan!*

Thus the very first sin that broke the calm waters of that first creation and threw them into the storm that is even yet raging, was PRIDE, the self-exaltation of the creature!

Does not this throw a holy light on both the creation of the first man, and the name given him? God would hide pride—that most fatal pride—from His later, and dearly beloved Creature, and would effect this by attaching him, by one part of his complex being, to the very dust of that earth in which he was to dwell, and on which he was to walk. Thus He called him "Adam," so that at every mention of his name, he might be reminded of his lowly origin from the dust, and thus be kept in the only place of safety and of blessing. And this is the basal ground for the apostle speaking of his body as a "body of humiliation"—never a *vile* body (Phil. iii:21), as we understand that approbrious term—for it bears too many marks of the "fearful and wonderful" work of its Former to be so slurred.

Yet marvelous as is its witness to a wisdom and love that could come from no lower source than its divine Maker, in its inter and extra-adaptations, it also gives now its sad evidence of such discord, as makes it unworthy of being, in its present condition, a just representative of either His skill or His beneficence. It comes into the world through anguish; its first utterance is a wail. Distress and pain soon

begin their work upon it. Deformities and mutilations frequently accompany it at birth, or attack it in its brief journey through life, till, if it be allowed to attain full maturity, it then steadily sinks with senses dulling, and decrepitude ever enfeebling its powers, till at last death severs it from its life-principle, and it is committed to its kindred dust, and the man "*goes to his age-long home, and the mourners go about the street*" (Ecc. xii:5). Was that the original intent of its Maker? Was it in that imperfect condition that it left His hand? Were its strange anomalies intended to be witnesses to the limitations of the benevolence, as well as to the powers of its divine Architect? Could He point to that death-filled body, ever going on to its fatal end, often mutilated, deformed, pain-racked, as we know it, and say, "*There is an expression of My highest skill: that is the very best that I can do, the very limit of My powers; and it is that that I do still call 'very good'*"? Most surely not. Against this reason itself revolts, and inevitably deduces that some catastrophe must have intervened since it left His hand; and revelation confirms that just deduction, and tells us specifically what that catastrophe was.

But that is not the only deduction that must be drawn from that dust-composed body, for its composition shows that it was never intended for any other habitation than the earth. The man thus made was no more fitted for dwelling in the air, or heavens, than were any of the quadrupeds beneath him. The delicate balancings of the gases of the atmosphere that envelope this, his home, were so perfectly adapted to his lungs that, let the proportions be altered in the slightest degree, discomfort followed; and if this be increased, unconsciousness, and finally death! Every sense witnessed to its perfect adaptation to its environment: that it was made for that environment and for no other. The lovely scenes of Eden might go unnoticed by every other creature. Ox or horse might not be affected in the least by the beauty of the landscape in which they were feeding; but that beauty fell on *one* eye that was but the portal to another quality behind the mere sense of seeing, and man's spirit could be made to thrill with delight at the beauteous vision by which he was surrounded. Before any break with his Creator had

intruded, "the meanest flower that blows" could lead the man to adoration, aye, to "thoughts too deep for tears." But he might pluck a rose, and desiring companionship and sympathy in the pleasure it afforded, hold it to the nostrils of one of his subjects—say, a horse, it would simply open its mouth and swallow the lovely flower, leaving the nobler creature sighing, "Ah, thou art no companion for *me*, thou canst not share in my thoughts, my joys, my reasoning from this beautiful creation to the power, wisdom and love of our Creator."

For in his own case again, a delicate nerve sends the fragrance to the brain, and behind the brain to the inner temple of his being, where there dwelt, and dwells a higher than any soul of horse; and there that spirit might again thrill with delight responsive to the fragrance. The melody of the nightingale or thrush might fall unheeded on every ear save one, and would not only serve to remind that one of the pleasures of his earth-home, but would awaken adoring worship to Him who gave it, as our inimitable Milton makes our forefather sing:

"These are thy glorious works, Parent of good,
Almighty! Thine this universal Frame,
Thus wondrous fair; thyself how wondrous then!"

"His praise ye winds that from four quarters blow,
Breathe soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble as ye flow
Melodious murmurs, warbling, tune his praise.
Join voices, all ye living souls; ye birds,
That singing up to Heaven-gate ascend,
Bear on your wings and in your notes his praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep;
Witness if I be silent, morn or even,
To hill or valley, fountain, or fresh shade
Made vocal by my song, and taught his praise."*

And most fitting it was that our father Adam should lead the singing of such a choir to Him, for even the Fall has not so utterly annulled the powers of reason that man is not able to discern that He who made the body of man with all its senses as instruments for the soul to use, made also the diapason of the winds; the waving of the pines, the flower,

*Paradise Lost. Book V.

the brooks with their melodious murmurings, and the song of birds for his enjoyment; and thus surrounded him on every side with what should awaken pleasure, and with it *praise*. For all witnessed to him of those "precious thoughts" which were to himward; nor was there one shade of a hint in all these adaptations, of there being any other sphere in which he even *could* live. He knew nothing—absolutely nothing—of a heaven awaiting him after a certain time of probation upon earth. Earth, and earth only, was his abiding home for which alone every sense, every detail in his Body fitted him. No "mansion" could he possibly desire in any other "house" of which he knew nothing. Earth was his mansion, the "abiding place" that creative love had "prepared" for him. Nor was there any idea of cessation of that abiding here, save only as the penalty of disobedience to the one prohibition as to eating of the tree of knowledge of good and evil; which "knowledge" the same divine Love knew could not be obtained save at the loss of the good and servitude to the evil, involved in fatal severance from the source of all good: God Himself.

CHAPTER III

The single test. The penalty of infraction. The nature of that penalty of death. When did death pass on man? Yet execution deferred in Adam's case 930 years. The cloud of mysterious gloom connected with such a penalty. Man's mortality. The force of Rom. viii:10.

Thus we have been brought to that single injunction against eating of the tree of knowledge of good and evil, with the penalty attached to disobedience, a penalty that would seem to a superficial reader to involve only the body of man; for the warning was: "*In the day thou eatest thereof thou shalt surely die*"; but with the infliction of that penalty to the disobedient one, are the words explanatory of that dying: "*For dust thou art and to dust shalt thou return.*"

Thus God attached to the infraction of the one command, the most severe penalty that could be comprehended by His creature, man. Not a word, I repeat, as to "hell": no revelation was there as to a "lake of fire," but simply a return of that which was dust to the dust of which it was composed. As far as these words themselves go, quite superficially considered, a man might have been what the annihilationists assert that he was; nothing but body, and that there was no part of his being that was not "dust." Such a conclusion would not only be superficial, but utterly unreasonable and foolish.

Such a sentence must have left a dark cloud over what might follow *after* death. Even Adam in Eden must have discerned that there must be some radical difference between himself and all the animal creation that had been placed beneath his sceptre, since in all his search throughout his wide dominion he could find none with whom he could have true fellowship as we speak: not one that was on the same level as himself—could share his thoughts and be a helpmeet to him. All had indeed as to their bodies come from the same dust; there was then no difference in the composition of their external frames, and yet he could, as in a higher kingdom altogether, discern, and so put a name on everyone of them, but none could discern, or name *him*. The truth

so strongly taught in 1 Cor. ii is thus divinely illustrated in this first book of the Bible.

Could he then with that superb intelligence—that faculty of reason, unclouded as yet by the fogs and fumes of sin, fail to ask, “Must not the difference, in whatever it may consist, so strongly marked in life, continue in some way beyond this awful penalty of death that must follow disobedience. Does not the very fact of a commandment being given to *me*, and not to *them*, in itself bespeak a moral responsibility not shared by them at all, and therefore the death that *is* so shared, cannot be that difference? Must there not then be another difference, and what can that be save an existence *after* this body shall have returned to dust, leaving that part of my being to which the moral responsibility attaches, as it certainly cannot to simple dust, to be introduced into that other existence under the awful cloud of condemnation for disobedience? I shall not only die as the beasts die, but that which differentiates me from them must be introduced into another scene under a cloud of guilt!”

But whether that were the case or not—although it would appear as inevitable as if it had been revealed in actual words—in the case of our forefather Adam, later revelation clearly so teaches, and he would have been quite justified in such conclusion.

The primal sentence, or warning, was: “*In the day that thou eatest thereof thou shalt surely die,*” or to give the exact Hebrew idiom, “*dying thou shalt die,*” which thus expresses in accord with the well-known force of that idiom, the absolute certainty, the inevitableness of that result of the return to the dust following the disobedience.

But it is said, if that were the case, the penalty did not follow as threatened; for, far from dying that day (and we must surely interpret the word as he who was threatened must have understood it—as instant infliction, and not to be delayed an indefinite period of time), it was 930 years after Adam had eaten of the forbidden tree that he actually passed to the dust, and the sentence was executed.

Now this may take us rather away from the direct line of our inquiry as to the body; but it is sufficiently connected therewith as to forbid our leaving it behind us without any

comment. We must interpret this very early Scripture by letting the clear light of the New Testament fall upon it, and in that light must we determine its force and scope. Romans v:12 reads: "*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.*" We have already learned from the very lip of God what that death was that passed upon all men; it was the return of the body (deprived of its vital principle) to the dust. But *when* then did that "death pass upon men"? Surely it did not await the actual execution of the sentence on the one man; but in the very day that Adam transgressed that clear command; then, at once, he lay under the sure, certain, inevitable, divine sentence; and death had *thus* passed upon him *that very day*. That sentence was so sure, so inevitable, that of all born into the world, having the same nature, and therefore under the same sentence, it must be most truly said that death passed upon *them*. With the life communicated from parents to child is a nature that has an inherent trend in opposition to God; "*For the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be,*" and this leads to practical sinning; and with that "carnal mind" the inevitable sentence upon it, the separation between soul and body, and the return of the body to the dust whence it came.

Nor is this form of speech at all strange to us. A murderer stands in the dock: the trial is finished, the evidence is convincing; there is no recommendation to mercy on the part of the jury; the carrying out of the crime has been too cruel—too sordid; the Judge has passed sentence; and as the spectators of the solemn scene turn away they say: "*He is a dead man,*" meaning thereby that there is no hope of reprieve or commutation, the sentence is as good as carried out; precisely as in the day that Adam sinned, *he, too, was even then a dead man! Death had passed upon him.*

But we must not lay this idiom of human speech under the burden of proving so important a matter; nor is it necessary. Scripture itself constantly so speaks. Take for instance that well-known string of blessings in Romans viii:29-30: "*For whom he did foreknow he also did predestinate to be conformed to the image of his Son*" and ending with "*Whom he*

justified, them he also glorified." But the fifth chapter has made us sure that justification is a *present* blessing, but who will say that all who are thus justified are actually "glorified" yet? But so blessedly sure is it, so well grounded the basis for that glorifying that it is spoken of as already effected; just as was, in the opposite way, Adam's death; he came under that sure inevitable sentence, and death passed upon him the very instant of his disobedience. If another instance is needed, turn to John xii:31: "*Now is the judgment of this world; now shall the prince of this world be cast out.*" We know perfectly well what our Lord meant. Not the actual judgment of the world had then taken place; or that then its usurping prince had been cast out from it although the word "now" might seem to necessitate this; but the basis of both had been laid in that "lifting up of the Son of Man" that He foresaw in the Greeks seeking Him; and that rendered such judgment, and such casting out, so sure and inevitable that he could speak of them as being accomplished at that time: "now."

Thus all living men, as identified with their bodies (and it is with the body that we have to do) are mortal, or absolutely subject to death for all are under this sentence. Since that first day at which we have been looking, myriads on myriads have entered by birth, traveled their short journey of (for the most part) suffering and sorrow, and have laid down, and moment by moment are still laying down, their life and returning to the dust—that primal penalty of sin! Nor apparently has the atoning work of Christ effected any relief from that first sentence to any single one of Adam's race. The Christian lies, in this sense, as much under it as does the most wicked of men, as it is written: "*If Christ be in you the body is indeed* dead, because of sin*"; that is, even though you be true children of God, and indwelt of His Spirit, so that Christ is in you, yet your *body* is not therefore relieved, as yet from the sentence under which it lay; it is still, as under it, "dead," because of that sin that was introduced by the first Adam, and which was at once followed by this sentence. Does not all experience confirm that?

*This equivalent of the Greek *men*, with its sense of concession, should not be omitted.

Where will you find one whose body is not under that death-sentence, even though he be a Paul or a John? Not an apostle, not a prophet, not an evangelist, pastor or teacher has escaped that sentence.

CHAPTER IV

The disposal of the Body after death. Different methods among different people. The instinctive and inherent thought of death not being the end of man. The significance of Christian burial. The force of burial in Old Testament. Difference between "buried" and "gathered to fathers." The denial of burial an added penalty—the first and last burials noted in Scripture—their significance and the light they give on the whole subject—meaning of the words Zohar, Ephron, Machpelah. The mourning of devout men over Stephen—its significance. Was the Egyptian way better?

This leads then to the disposal of that 'dust' after the penalty has been actually executed, and the vital principle having departed from it, its dissolution commences. Our direct interest naturally lies chiefly in that part of our being in which consciousness is placed, and to which we may say that personality is for the most part, although not always, attached; but that is not our present theme but the *Body*, and we must follow that to its burial, or whatever may be the manner of its disposal.

This has greatly varied amid the various tribes of the earth: some simply leave it on the surface, and themselves move their dwellings away from the noxious thing. Some expose it to be devoured by the wild beasts and the ravenous birds. Some consume it in fire. Some embalm it, and thus preserve it for milleniums; and some deposit it in the dust with which it has such close relationship.

But whatever be the custom followed, all without exception, evidence an inherent conviction that is so strangely imbedded in the very constitution of man, that death does not end the one who has succumbed to it. So firmly is this conviction rooted in their very being, that they even attempt to supply the assumed needs of the departed soul in its continued existence. In the *East-Indies*, in days before British *India* law put a stop to the practice of Suttee, as it is called, the wife immolated herself on the funeral pyre of her husband, and thus accompanied him on that last journey. Elsewhere the burial of horse, weapons of war or chase, food and slaves with the deceased—clumsy, foolish and inconsistent as these are,—yet all tell the same story of an inherent element in the

very constitution of man that resents and denies that death ends all with him. One of our own poets has expressed it thus:

“Whence this pleasing hope, this fond desire,
This longing after immortality?
’Tis the divinity that stirs within us,
That points out an hereafter,
And intimates eternity to man.”*

But we will leave all this, as to the various ways of disposal of the corpse to the antiquarian, or the merely curious, and turn to learn what the mercy of God may permit us from His holy word, for the subject is to us not one of curiosity, but of vital interest.

We have already seen that the very wording of the penalty bade the man, as identified with his body, return to the dust whence he came; and doubtless this has had its weighty influence in making its burial in the ground the way of its disposal with those who had the clearest light on all these problems. It is a kind of humble and acted-out acknowledgment of that primal sentence, a lowly carrying it out; and even a recognition of its cause, and so a confession of its justice.

There is no idea of wrath following the death in such a burial, as there would be in the crematory; for “fire” is the very symbol of divine wrath, and there is again, in most, an instinctive feeling, even where there is no enlightened intelligence, that shrinks from such an awful suggestion. The crematory will never be popular with the spiritually minded Christian. Nor is the idea that burial of the body is an actual privilege or blessing without distinct scriptural support as found in the Old Testament; and the refusal of it a further penalty. Listen to that threat from the pen of the mourning prophet Jeremiah in his 16th chapter:

“For thus saith the Lord . . . they shall die of grievous deaths: they shall not be lamented, *neither shall they be buried*; but they shall be as dung upon the face of the earth; they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of the heaven and for the beasts of the earth.”

*Addison.

And again in chapter xxv:33:

"And the slain of the Lord shall be at that day from one end of the earth to the other end of the earth, they shall not be lamented, neither gathered or buried; they shall be as dung upon the ground."

Is there not too, something intensely suggestive and interesting in this *threefold* threat? For in it man's Creator recognizes the trinity of the only one who in that respect was "in His own image, after His likeness." Affection is in the soul; and, here, at the departure of that soul, no responsive token of its emotion shall be given them on the part of those left; none shall mourn. Then the next step, in the sequence of death, is the burial: that affects the body only, and these shall not have this mark suggestive of divine care. Finally, what of the spirit: it must now return to the God who gave it; but not tenderly "gathered," for that word tells of the value attached to what is thus gathered, as the harvest by the agriculturist to the barn and suggestive is it of the "precious thought" of Him, who, having redeemed, gathers! The "lamenting" then refers to the soul, the affections left behind. The "burying" refers to the body consigned to the tomb. The "gathering" refers to the spirit, divine Love meeting that conscious part on the other side of the death, or where that Love has been wilfully rejected, the unburied body giving its sorrowful witness to the "ungathered" spirit. How welcome are all these rays of light, even when they fall on this dark cloud of judgment!

Here it is very evident that as the denial of burial was an added penalty leaving the body to "shame and (in a sense) everlasting contempt," so the positive burial of it became a privilege conferred, and a kind of symbol—vague and shadowy enough, yet still undeniable—of the reverse of these; honor and acceptance of the individual, to whom that body belonged, after death.

What wonder then that these ancients, attached such weight to the disposal of the body!

It will be enough for our present purpose to consider the first burial that is recorded in our Scriptures. We all know the significance that attaches to the first of any series: it has enwrapped in it, as has the seed, what is afterwards fully

developed from it; and no little light do we find in this burial as told us in the 23rd chapter of Genesis, in which Abraham purchased a burying-place for his deceased wife, Sarah; for he too must "bury his dead out of his sight."

Mark then the care with which he selects this burying place: none will serve his purpose, although he is offered the pick of many, but the "field of Ephron the Hittite, where ^{Heb. Gt. Son. R. Elial} in was the cave of Machpelah." There, and there only, would Abraham bury his beloved dead. Now, one can but refuse to believe that we are told all this, the contents of one complete chapter in our Bibles, a book that we confess to be a divine revelation to afford us light on problems that God alone can give light upon,—simply to let us know of such a common incident as the death of a dear wife and her burial. Every detail is worthy of meditation, and will well repay it. Abraham himself, whose name speaks his fatherhood of many peoples, and who is called the "father of all who believe" (Rom. iv:11) becomes in this incident the very figure of Faith itself, that purchases, or redeems, a burial place from the children of Heth.

But then who are these, and what do we learn from their name? "Heth" is a Hebrew word, and may be found in a slightly (and unimportant) different form in Gen. xxxv:5, where it is rightly rendered "terror." So that we have but to translate "Abraham buying with silver a tomb from the children of Heth," and lo, we see "Faith redeeming the grave from Terror"; and we may throw a further ray on this word from Job xxviii:14, where death is actually called the "King of terrors." If we had nothing more than this—if we had to stop here, we have surely gained much. Nothing is in the least strained: the very meanings of the names are given to us in the Scriptures themselves; and those who would deny the divine intent in such clear rays of light on so awful a theme, go far to leaving the Bible in the hands of the infidel or sceptic.

But this encourages us to go further, and consider the name of the cave that became the sepulchre, *Machpelah*; the name of its owner, *Ephron*, and the name of his father, *Zohar*.

Naturally we ought to begin with him from whom all sprang: Zohar. This word comes from a root "to shine,"?

nobility
distinction

and means "light of meridian brightness"; the light of noon-day: and my readers may find the very word so translated in Gen. xliii:16: "These men shall dine with me at noon." That surely suggests at once some bright light, even in connection with that cave—or as we may say, in the gloom of the tomb. Is it to be wondered at that such a name would be as attractive to Abraham, as its meaning, "a clear light" on the darkness of death is to faith always? Let us thank God for Zohar.

"Ephron" is cognate with, and of the same meaning as "ahphar," "the dust," so closely linked as this is with "death" itself: as our Lord mourns in Psalm xxii:15, "Thou has brought me into the dust of death." Putting then these paradoxical names of the "brightest light," and the "dust of death" together, Faith will only commit its beloved, who have fallen asleep, to a tomb "redeemed"—not with silver, but with precious Blood, from all "terror"; and where noon-day light has shone on that otherwise hopeless end of man's life, "the dust." May we not be thankful for all this?

But we must still look at Machpelah. This I take to be a word compounded of two others of similar paradoxical meanings, as we found in Zohar and Ephron, for the root "Machpelah" is "to be brought low," or "to decay," as it is found in Eccles. x:18: "By much slothfulness the building decayeth"; and again Psalm cvi:43: "And were brought low for their iniquity." That is the sad part of the word corresponding to the meaning of "Ephron." It is the common lot; the way of all the earth is to be "brought low" to the "dust," and there "decay."

But now for the brighter side: the correspondence with Zohar; and it is found in "pelah," which means "to discriminate," "to sever," "to make a discrimination," as frequently used in Exodus, as for instance, chap. xxxiii:16: "So shall we be separated, I, and thy people from all the people that are on the face of the earth."

Invariably, when thus used, it speaks of God's gracious intervention in behalf of His people, thus distinguishing them from those who reject that grace. Grant that there is a "common lot"; grant that all go indiscriminately "the way of all the earth"; grant that one common penalty,

death "has passed upon all men"; grant that none are yet relieved from that penalty as to the body, yet faith hears the meaning of Machpelah, and knows that God will intervene, and will sever His people now redeemed, from among the dead.

What wonders are thus enwrapped in one single name! How distinctly it denies that ancient error of a "general resurrection" with no discrimination at all. It speaks clearly of discriminative grace and power intervening among those brought low to decay in the dust; or, in a word, of the resurrection *from among* the dead. Have you no word of thanks for Machpelah?

But now to complete this part of our subject, turn to the very last burial that is recorded in Scripture; that of the first martyr, Stephen. He has been sent after his Lord, and by the same path of blood, as if with the message from Israel: "We will not have this man to reign over us." Hitherto even with Pentecost, the long-suffering of God has been lingering over Israel, awaiting such a national repentance to be manifested by her representative leaders as should result in "the times of refreshing coming from the presence of the Lord, and the sending of the Christ, fore-ordained to you, Jesus (Acts iii:19, R. V.). But now all such hopes are for the time buried in Stephen's tomb; what marvel then that *not Bel* "devout men carried Stephen to his burial, and made *great* lamentation over him." It was not the mourning of personal affection, but of national loss; as when Josiah, their last pious king died, for there, too, were Israel's hopes ended for the time. No worthy ruler sat on the throne after Josiah. But the very fact that he was thus carefully buried bespeaks the hope of a resurrection of that Israel that he thus represented—surely it does, nor can it be disappointed.

But that is the last, and is no less significant than the first; but never again are we told in Scripture of one single burial. Since then, no significance or importance is attached to the disposal of the body in the tomb. Those most dear to the Lord—those who have walked the most closely in His steps, have been eaten by the wild beasts of the Colosseum, have been burnt at the stake and the ashes scattered to the winds, and have not been buried at all. O, we must surely

not now attach the same significance to burial as in the day of shadows:

For now we have left that day of shadows; now, not the mere *name* of Zohar suggests the noonday light; but the clear light of God itself has shone upon the tomb; and with great joy have we seen it empty save of the "linen clothes," and whilst piety will still confess to the truth of His Word: the justice of the original sentence on the one hand, and tender human affection on the other, will leave the funeral pyre to the heathen abroad, and the crematory to the heathen at home; and, with reverent care for the beloved familiar form, will bury it in its kindred dust; yet faith no longer lingers over that poor dust, but rather follows the spirit to its temporary rest, with Christ, in Paradise where it awaits in His company that resurrection that we shall have to speak of later.

In this all too hurried survey, we have necessarily omitted many collateral points; and two of these we must not pass on without some reference.

First: Why was not the Egyptian way still better than the burial? They at least preserved the body by embalming, so that its dissolution was prevented altogether, and even after 3,000 years, it may be disinterred and recognized. Did this speak of faith in God, or any hope of resurrection? Or was it in perfect consistency with the whole significance of that strange land, "Egypt," which ever speaks of man's independence of God, and of the attempt (but how vain!) to annul the work of death? As if indeed all hope lay in that very body itself, and if that were lost, then all would be lost. Can such hopelessness be accounted better? For the Egyptian thus confessed that he expected no divine intervention, but did all that he himself could do in preserving the poor body to send it "down to the generations yet to come, solemn preachers of the vanity that attaches to all that is human,"* and a ghastly mockery of life, for it is as truly dead as if mingled with the dust, and scattered to the four corners of the earth.

Again, in close relation to the truths that we have found enwrapped in Machpelah, is it to be marvelled at that the

*Numerical Bible.

dying Jacob was so definite as to his body resting in that significant spot; or that Joseph gave that one token of faith that is referred to Heb. xi, in giving commandment as to his bones. What could it matter to him, we might say, where his bones would lay? Can anyone find them today? You may discover the Egyptian's bones and bring them forth for the wonder or amusement of the curious, but you will search in vain for those of Joseph. They have long ago been completely disseminated, and none can follow them save One—God.

Nor must we insert more into this command of Joseph than Scripture warrants. It is much to be doubted if he had the definite resurrection of those bones in mind. The resurrection of his body could not depend in the slightest on where those bones were laid. They could as easily be recovered from Egyptian dust as from that of Palestine. Nor is it ever safe to assume that Old Testament saints possessed Christian light. Faith's foot never stands on air: it must have the solid rock of divine revelation on which it rests with peaceful assurance. What then had been revealed to Joseph? It was that the land should be the possession of the seed of Abraham; and it was based on that promise and as expressing his confidence in its fulfilment that he "gave commandment concerning his bones."

facts
omitted by 2 of them

CHAPTER V

The doctrine of the resurrection clearly taught in Psalm xvi. Other suggestions: Psalm xvii, lxxiii; Isaiah xxvi; Daniel xii; Ezekiel xxxvi. None of these give a direct witness of a personal resurrection.

That the Old Testament gives a sure and certain testimony to the truth of resurrection is beyond all question, for the writer to the "Hebrews" would lead them from "the principles of the doctrine of Christ," or "the word of the beginning of Christ," to the perfection of that doctrine. He then tells us what is meant by "the word of the beginning of Christ": it includes six fundamental doctrines of Judaism that go, progressively in pairs from the very beginning to the end of a man's walk with God; of course only in that figurative way in which Judaism dealt with these eternal verities.

1. Repentance and Faith, which we may say, begin the path, and which are purely *personal*, or *selfward*.
2. Washings and laying on of hands, continue the path in its relation to the *congregation*, or *man ward*.
3. Resurrection of the *dead*, and *eternal judgment*, which are *final* and *Godward*.

Of these what has to do with our subject is the resurrection. But here note the exact form of the phrase that the writer uses—it is not "the perfection" of the doctrine: the resurrection *from*, but *of* the dead. This was "the beginning" of what has now been brought to its perfection by Christ having been raised "out from among the dead."

Of this however we have one clear direct Scripture that teaches without the slightest ambiguity the resurrection of one Body from the grave: Psalm xvi:10 reads: "*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.*"

This was the one Scripture upon which the apostle based all his argument as to the resurrection of our Lord at Pentecost. This is not to say that the fundamental doctrine of the resurrection rests only on that Scripture, we know per-

fectly well it does not; but it is the only clear, direct teaching of the Old Testament, and can be referred to no one but the Lord Jesus Christ. Of Him, and Him alone could that term "Holy One" be used, and His Holy Body alone could be absolutely free from the attacks of corruption.

How refreshing it is to listen to that cheerful song of verse nine. The very "path of life" for Him, since He must have others of the poor race of men with Him, must lie by the way of death and the tomb; but His flesh shall rest there in hope, and not be permitted to see that corruption that awaits "sinful flesh" (Rom. viii:3); whilst His soul, going to Hades shall not be left there. As Peter reasons with such irresistible force, David could not be speaking of himself, for there was his tomb among them to that day,—let them go and search it, and they will plainly see that David has seen corruption—but not Jesus, His tomb is empty!

Here then, if nowhere else, we have the clearest evidence that the Scriptures give of the resurrection of the dead, and it is from this alone, as we shall see that the Apostle Paul also argues.

But the Lord's answer to the scoffing Sadducees gives us another proof. "Have ye not read," He said, "*what was spoken unto you by God, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living*" (Matt. xxii:31-32).

Who but He would have seen in the simple words, "I AM," a proof of the resurrection of those patriarchs who had been dead, as men speak, and speak quite rightly, many centuries? Yet we all can see now that God would never say, "I AM," were there not still an existing relationship, that the mere severance of soul and body had not affected at all; for that relationship lay—not in the corporeal frame, but—in that spirit, the existence of which was not affected by that severance. Their body, vivified by the soul, linked them with the world of men, that link was broken and they were dead. Their soul, vivified by the spirit, linked them with God, and that link was not broken, and thus they were alive. To sight they were dead, to faith they were alive. But whilst thus "alive" it is not as men, but as "spirits." Will then "*the power of God*" permit so serious a marring of

His beloved creature, man, to be irremediable and everlasting? Is God unable to "make perfect" Abraham, Isaac, Jacob, and all others of His deceased saints, by restoring to them that part of their being that shall perfect their manhood—the Body? He *is* able; and that not only because of His mighty power, but because all the obstacles due to sin have been removed. So that as surely as God IS the God of Abraham—as surely as the sin that was the cause of the death of Abraham has been effectually atoned for—as surely as God's love to man is thus unhindered—as surely as the Scriptures assure us of a recovery of the body to disembodied spirits—so surely shall Abraham again live *as a perfected man*.

There are other clear assurances in the Psalms of continued existence after the dissolution of the Body, but none that directly and specifically foretell the actual recovery of that, or any other, Body, in resurrection.

For instance, Psalm xvii:15 continues the Voice that we heard in the preceding; Messiah is still the Speaker, identifying Himself with His people, and still expressing that blessed hope:

∫ "As for me, I shall behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness."

Surely that is a clear word of confidence—not of awakening from a simple night's rest, but from the sleep of death; and then of a perfect satisfaction which is in strong antithesis with those whose portion is only in this life and who are satisfied (it is the same word) with children. This speaker when he awakes shall be satisfied with the likeness—the form in which he shall see Jehovah. What shall give him that satisfaction must await that gospel in which "life and incorruptibility are brought to light."

Similarly in Psalm 49, we have a distinct word as to God's intervention on behalf of His people in view of death. The psalm speaks of two characters so divergent that they may be termed two "generations." The first is the man who claims the earth for his own by natural right; and if death does refute that claim, still he thinks to make his title permanent by affixing his own name to the estate that he must leave. Well, "This their way is their folly," but as for me

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 (says the singer, v. 15) } "God shall redeem my soul* from the power of sheol (not the grave) } for He shall receive me." That may look at first sight, like a direct assurance of resurrection, but a little reflection shows that, whilst the ambiguity leaves full room for such a confidence, the direct teaching does not go as far as that. It is the soul, of which he here speaks, not the body; and this is to be redeemed—not from the grave, but from sheol or Hades, whilst as to the man of the earth, he cannot redeem either himself or anyone else from corruption. In both it is this earth, and continuance on it that is in view. So another writes: "We must remember that we are still in Israel, and that we have neither resurrection nor a heavenly portion presented, although one verse does seem at first sight to give the former. But it speaks rather of the delivered people Israel, as represented by the Psalmist himself, their enemies being destroyed, and the morning of the millennial day brought in by the rising of the sun of righteousness, and dominion being given to the upright." †

Ps. 73
 It will be enough for my present purpose to glance at the remaining Psalm that has been taken as teaching the truth of resurrection—lxxiii. Most undeniably it speaks of such a light on the providences of this scene as can only be obtained "in the sanctuary," where the real end of godless prosperity is seen: "How are they brought into desolation in a moment"—is a desolation that certainly does not come upon them in this life, therefore it must be beyond "that borne whence no traveler returns." But now as to the Psalmist himself, what awaits him? } "Thou shalt guide me with Thy counsel and afterward receive me (to) glory." Again, whilst this is the joyous outlook of faith—the confidence of a soul that lies in the Arm of omnipotent Love, and is quite assured of the happy end to all the divine ways, so mysterious as they are to sight—yet it certainly says nothing as to the recovery of the body in resurrection, but the simple continuance of being in happiness with God.

*Heb. *nehphesh*, meaning both "soul" and "life" as does the corresponding Greek word *psuche*.

†Numerical Bible, by Mr. F. W. Grant.

There are still three passages in the Old Testament that do teach resurrection of the dead, one of them even explicitly speaking of "body" and "bones," as clearly and unambiguously as any even in the New. I refer to Isaiah xxvi:19:

"Thy dead men shall live; my corpses shall rise!
Awake then and sing, ye dwellers in dust:
For thy dew is the dew of the morning,
And the earth shall cast out her dead."^{*}

Daniel xii:2: "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.*" Finally, Ezekiel xxxvii:1 to 14, to which I must ask my reader to turn.

But the perfectly clear interpretation given us of this last (the "vision of dry bones") in verse 11, that these bones are "*the whole house of Israel*," not only settles the question, as far as this single prophecy goes, but throws its light on the others; and in that light we see, under the figure of a resurrection (which, indeed must have been familiar to their readers) the recovery (not of individuals, but of that dead and buried nation, from the "graves." And by that word as used here we are compelled to understand those countries in which they had been buried, and their being placed once more in their own land, which shall also be renewed to correspond with *their* renewal.

In this light then, both Isaiah xxvi and Daniel xii tell of that same national resurrection of Israel. But a little more must be said as to the words in Daniel, for they have been, and are still, taken as a perfect proof text, not only of a literal resurrection of the dead, but of a general contemporaneous resurrection, without discrimination, of both just and unjust. A very little consideration will show that there is no basis, here at least, for such a thought. If that were the intent of the speaker, it would surely have been equally easy nay, imperative, for him to have said: "*All* those that sleep," but it is not universal, for it is distinctly confined to "many."

Further, the whole divine communication centers about "Daniel's people." None other are even looked at save as

^{*}From a metrical rendering of Isaiah in "Our Hope."

they touch these, and thus it is "many" of *these* people, who are Daniel's people, who shall be recovered from their long sleep among the nations of the earth.

But never once does any writer of the New Testament allude to any one of these Scriptures to prove the resurrection of the man—it is always proved, and proved triumphantly, apart from any of these; so that we may be quite sure that the truth is not only not affected by this interpretation, but thus, and only thus, are these Scriptures put to their intended use, as applying directly to that nation, ever beloved for the father's sake, and which supplies pictures of eternal verities for us on "whom the end of the ages have come." Israel's national resurrection thus becomes a prophecy and assurance of the physical resurrection of the dead.

Hosea vi:2 reads: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us, and we shall live in His sight." This is so clearly an appeal on the part of the prophet to living men, that it is impossible to refer it to a literal resurrection, of those thus appealed to, from the literal dust; *that* can never be dependent on the will of those lying there—of that there can surely be no controversy. But the recovery on the "third day" can but suggest, in a veiled way, it is true, the actual resurrection of Him who takes the place of Israel. As Mr. W. Kelly writes: "The immediate bearing of the passage is rather on Israel than the Messiah. But Christ is the one guiding star to which we are directed by the Spirit of God. The chosen people may wax, wane or disappear; but He abides, occasionally behind clouds, the Sun that never sets." Which is both beautiful and true.

CHAPTER VI

Job's triumphant soliloquy: a metrical rendering: an examination in detail: does it explicitly teach the resurrection?

923-27 We must not leave the Old Testament without looking for a moment at that triumphant cry of the afflicted Job in the nineteenth chapter of that book, verses 23 to 27. But the difficulties under which our translators have labored, may be seen by all; for in the three important verses 25-27, there are no less than eight alternative readings given in the Revised Version, and some of these having a very direct bearing on the correct understanding of the whole. The Septuagint again differs radically from the Hebrew, and teaches clearly enough a future resuscitation after death of the body of Job. Not altogether unnaturally this was, not only adopted, but still further altered by the Talmudist interpreters, and finally by the Vulgate so as to exclude any possibility of its referring to anything else. But when we find that this last (Vulgate) introduced into the text "three inaccuracies of the most glaring sort"; changing completely the Hebrew words used and affixing to those it substituted a "no less arbitrary meaning," our confidence in the integrity of that authority is very seriously shaken. As it was originally written in Hebrew poetry, let us first give a free rendering in metre; and then look at it line by line from a more literal point of view. Job's extreme despondency, is interrupted suddenly thus:

O that my words were now written!
In a book that they were but inscribed!
With a pen of hard iron, and lead-filled
In the rock for aye to abide!

Then follows what Job desires thus to perpetuate:

For I—e'en I—do know that my Redeemer lives;
And He, The Last, shall stand up on the dust!
My skin—this (tattered skin)—shall be destroyed*
Yet from my flesh shall I Eloah see.
Whom I shall see (no more against, but) for me!
My (very) eyes shall surely Him behold,
A stranger then no more forever!
For this with longing fain'ts my inmost soul †

*This is admittedly the force of "after my skin."

†The "reins" standing for the innermost seat of man's being.

The first line then literally reads,

"I know that my Redeemer lives."

But even here we have an alternative meaning of the well-understood word *Redeemer*; differing from that to which we cleave. The Hebrew *Goel* was the next of kin, pledged to revenge the death of anyone slain by accident. Thus he is called "The Revenger of blood" (Num. xxxv:19). But it also has the more tender force of Redeemer in the sense that David uses it in Psalm xix:14: "*Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my strength and my redeemer,*" and this sense we confidently adopt here.

The personal pronoun is emphatic; as if Job said, "Even I—poor, afflicted, despised of all, and esteemed as suffering for my sin; even I do know,"

"And last upon the dust he shall stand."

Here there are several alternatives. Both our Authorized Version and the Revised make the word "last" to refer to time—and so might be rendered at the last (day). But with very many, I have taken it as one of the divine titles of the Redeemer, as both in Isaiah xlviii:12 and Rev. i:17: (*I am the first and the Last*). In this line then Job says: My Redeemer shall be The Last, and after the accusing voices of all my false friends are silenced, He shall stand upon the dust. And this word cannot mean simply: "on the earth," it must, in Job's lips have a deeper significance than that: for again and again has he referred to death as a "sleep in the dust" (Chap. vii:21). Thou wilt bring me to the dust again (Chap. x:9), etc. This "dust" then is to Job the symbol of that primal penalty, and the picture of his Redeemer standing on it, makes the whole line to ring with hope. Here too the Redeemer shall be "The Last" and not the "*dust*." So that as Dr. Evans well says "It shows at least that Job could not conceive of this future restitution as taking place away and apart from his dust. His body was in some way—he has no conception how—to be interested in it." It is a hope, but dim: dim but a hope! ?

"And after my skin broken in pieces this"

The broken irregularity of the line itself seems to illustrate the subject of which it speaks. The reference is clearly to death, and the subsequent decay: the disintegration of the body in corruption (comp. Ch. 18-13). The demonstrative "this" shows us Job pointing to what he means by his skin it is this dishonored body. "The construction is peculiar, but very pathetic: after my skin—when it is all fallen off by decay—what follows? This tattered thing which you now see."*

"And from my flesh shall I Eloah see."

Here the question is: does Job intend to say that he shall have another and quite different "flesh"—another body, in which, or from out of which, he shall see God? Or does he still, as he has all through the book, attach a very bad sense to the word "flesh," and means to say that "from" that is "*apart from this body* that by its boils and sores has witnessed against me—away from it altogether, I shall see God"? Deciding the bearing of the word here by its consistent use elsewhere in the book, it apparently must also have a bad significance, and Job really says: "Apart from this dishonored flesh shall I Eloah see."

"Whom I shall see for me."

Again the emphatic "I," with all its significance: but the rendering "for myself" seems far too tame and weak to correspond with the exalted state of Job's mind—as if he rejoiced that he, and none other would see God: that none were to share that sight with him! That certainly would not be very exalted. But that he would see God no longer to be the stranger, and so hostile, as He had hitherto appeared to be, but "*for*" him—that surely was cause enough for the poor patriarch's burst of joy. This the next words more plainly say,

"And my eyes shall see, not a stranger"

Long had Job charged God, not with simply being unknown, but, as is involved in the Hebrew word for "stranger," one who was hostile to him, or, at the best, indifferent. For

*Dr. Evans in Lange.

a stranger was assumed to be, according to the way of the world, either opposed or indifferent until proved to be a friend, and then he ceased to be a stranger.

“Faint my reins within me ”

A line that most fittingly ends this outburst of deep feeling with the most profound expression of ardent longing, that stirs the depths of the afflicted patriarch's being. We must then fairly gather from the words these thoughts:

- √ 1: Job discerns that he has a living Redeemer, who will have the last word.
- √ 2: That Redeemer he finds even in the God of Whom he has cherished such hard thoughts.
- √ 3: That he shall pass to the dust, but even though it be apart from his flesh,
- 4: He shall see God, no more an enemy but for him.

That Job's hope goes beyond death is absolutely sure: but as to the resurrection, there is a shadowy allusion to it, but certainly not that clear teaching that such an infinitely important truth demands. What is taught beyond all question is life beyond death; and from that, in the light of the Lord's words as to: “I am the God of Abraham,” we must deduce resurrection. But it is not definitely taught in this “old song in the night,” as one has so well called it. If the resurrection were as surely and clearly taught as some insist, it becomes unaccountable why no speaker or writer of the New Testament makes the slightest use of it when dealing directly with the subject.

But we must remember that it is not the firm strong wall that needs buttressing, but the one that might fall without those supports; and the unshakable evidence that our Lord's resurrection affords needs no external confirmation. The attachment of other props to that would be an insult only equalled by Uzzah's hand on the Ark.

We rise, then, from our very superficial consideration of the teaching of the Old Testament Scriptures as to the final destiny of the human body with this double assurance: First, one Body, and one only, was so free from the condemnation attached to sin—so essentially different in *that* respect, that it did not and could not “see corruption.” From this it follows that He of whom this was written (Psa. xvi)

was *alone*, as long as He was in that holy Body of flesh and blood, whether living on the earth or lying in the tomb.

But next that whilst life after severance of soul and body is most surely continued, and, in the light of the later revelation, that this involves resurrection, yet nothing is said of the recovery and reconstruction of this present corruptible body. Those who have died are in an incomplete, imperfect, that is, not a *human* condition, awaiting that hour when they, with us, shall be made perfect.

CHAPTER VII

The Lord's Body. The Citadel of truth. The opposing dangers. Its freedom from all forms of sickness, disease or death. Yet capable of dying. In resurrection.

"A body hast Thou prepared for Me" (Psa. xl)

We may now turn to the New Testament, and although we have already glanced at this holy theme, it will not be unprofitable to consider it further; but greatly do we need to put the shoes from off our feet whenever we approach the subject of our Lord's Person. Infinite in every human glory, with divine glories only veiled for faith to discern, we feel—and justly feel—that the place on which we stand is indeed "holy ground."

Yet the slightest acquaintance with the history of the professing Church tells us that it is around that inscrutable Person, the fiercest conflicts have ever raged, and are still raging. This is the very citadel of truth; and not for one moment must the Scriptural doctrine of His Person be permitted in the enemy's hands. Were that possible the battle were indeed lost. God be thanked that can never be!

But, on the other hand, we need care lest such an attitude in itself does not throw a slur on the glory of the very truth that we would maintain. Shall *we* lay a protecting hand on the Ark of God? Shall we admit for an instant that it needs our feeble powers, or that God alone will not effectively defend it? Shall we forget "Perez-uzzah" (2 Sam. vi:1-8)?

Thus compassed with dangers on both sides, yet knowing that our God has not armed us merely that we should *wear*, and not *use* the armour, we would draw the sword of the Spirit, and with it strike at the blasphemous doctrines that are current today as to the Person, and especially, in the line of our subject, the holy Body of our Lord.

As all that comes from the hand of God, the first man was, as we have seen, created, in every part of his being, in a perfection that should in itself bear witness to his divine Artificer. **N**o inherent nature, with a trend to sin was in him,

and consequently he was not subject to sin's penalty, death, or its antecedent, sickness. No hint does Scripture give us that there was to be any termination of man's life on the earth, apart from that one act of disobedience that brought death in its train. No hope of heaven was held out to him, after a period of probation. No warning of a future hell was brought before him to deter him from that fatal disobedience in eating of the tree of the knowledge of good and evil. Of one penalty, and of one only was he told: "*In the day thou eatest thereof thou shalt surely die.*" And after he had eaten, that penalty is defined for him and for us: "*For dust thou art and to dust thou shalt return,*" that is, it was simply physical death, although under a cloud of divine reprobation that filled it with the most solemn omen.

He fell; and the resultant fallen nature, under the dominion of sin, was passed on to all his race, and the generations went one after the other in sad and funereal procession to the dust; for *by one man sin entered into the world and death by sin*" (Rom. v:12).

But ages pass, each by its added sin, adding to the twin streams of blood and tears that sprang, the one from the trickle that flowed from Abel's body, and the other from the tears from his bereaved parents' eyes—to the two swollen rivers that are today flowing wherever man dwells.

But now we look back to One who perfectly human in every part of His being, has no part in fallen humanity. Its sin He shares not. That nature, as fallen from God is not in Him. From no human seed did He derive His life. It is He alone fulfills that word of hope, that was heard, like far-off music at a funeral, for it mingled with the penalty on Eve: her "*seed shall bruise the serpent's head.*" The light was dim, it is true—dim as is the first beam of dawn, but it was enough to guide Adam's faith to a resting place, and thus for him to give his wife the hopeful name of "EVE," as "the mother of all living."

What we may call the whisper in clouded Eden is amplified in the page of Isaiah, in which surely no human voice foretold of One Who should be named "Immanuel," that is "God" (el) "with us" (immanu) for the Seed of the *woman* is to be that, by being born of a virgin. Again, there is a

comparative hush, till at last Gabriel comes to that virgin, and the long hoped for promise is fulfilled. One is born with no taint, for He owes His being to no son of man, but to the Holy Ghost, wherefore that Holy Thing that was so born was called the Son of God (Luke i:35).

His life, without one stain, one slip, one flaw, proves the truth of the claims made as to His birth, that while a true Man, of human spirit, of human soul and of human body, yet He is infinitely more.

Up to His coming, every babe that blessed human homes, brought with it that original condemnation, and received, with its life, the inherent penalty of death; nor did any live long before its own acts justified the penalty. All are subject to sin's consequence: disease, disaster, and death.

But not He. That Holy One was subject neither to death nor sickness. For death is the wages of sin (Rom. vi:23): He had never entered the service of that master: he had never borne that yoke (Num. xix:2): He had never earned those wages; and His sacred Body was free from every consequence of sin.

The first Adam, as he came from his Maker's hand was indeed innocent; the last Adam was far more, He was holy. Innocence is as a fair white page upon which anything may be written; but holiness permits nothing that is not in perfect accord with its own evil-aborrent nature, any more than a crystal-clear fountain can of itself bring forth filth. Innocence can sin. Absolute essential holiness cannot sin, and He was thus, "That Holy Thing," a perfect Man in every part of His being.

But it has been said that as His Body of flesh and blood was derived from His mother, Mary, it must have partaken of the nature—the weaknesses and proneness to all forms of human frailties, such as sickness and disease, as that from which it was derived. Such a statement only evidences a lack of appreciation of the full force and scope of the word "holy," which in itself repels that foul vile thing: sin, with all the results that grow from it, as (to illustrate great things by small) the lily comes forth from its black mud-bed, and yet throws into the air petals of purest white—it has rejected all not consonant with its nature, in that womb whence its

birth; and thus, too, did that Holy Thing, the Body of our Lord. He had no other moral nature than that derived from God. He was essentially the Son of God, and as such could not sin. For if it is written even of such poor creatures as we: "*Whosoever is born of God doth not commit sin: for His seed remaineth in him: and he cannot sin, because he is born of God*" (1 John iii:9), with what limitless truth must it be maintained of Him Who had no part in man's fallen nature, but owed His birth to God the Holy Ghost alone, and not as we, who still have another nature, derived from our fallen father, Adam. He, the virgin-born Son of God, could not sin.

Thus whilst we see in Him, our Lord, a perfect Man of human Spirit, human Soul and a Body of human flesh and blood of the same components as that of other men, yet there was the same difference between the "flesh" of all mankind and His, as would result from the indweller being in the one case fallen, and so defiling and depraved, and in the other holy. May we again venture to illustrate: assume two houses of precisely the same material, into the one is introduced a man unclean in every habit; into the other one who abhors the slightest stain; can you not see the different effects that would have at once on the dwellings? Each would in its condition, express that of its indweller. Most carefully does Scripture guard the integrity of His Person, even in using a different word to apply to His physical frame than to our own. "*Forasmuch then as the children are 'partakers' (kekoinooneeken) of flesh and blood, he also Himself 'took part' (metesken) of the same*" (Heb. ii:14). Anyone, without knowledge of the Greek, can by the eye alone see the striking difference in the two words in brackets. The first involves the most unlimited partaking in common, without the slightest distinction; it is by far the stronger word. The other (metesken) bears in it a limitation. He partakes of the same flesh and blood, for it is as *human* as theirs, but ever with limitation, and exclusive, of whatever effect sin has had upon that of all other men—of *that* He did not partake: and in that respect;—even as to His Body, He was alone.

Thus, too, all through His life He was alone (John xii:24),

and still in that hour of *death* He was *alone*. Let us, with the reverence begat of the knowledge of His divine dignity, join John and His mother Mary as they stand near the cross, and watch those last few minutes. Are His vital powers exhausted? The loud cry refutes such a thought; and harken how He, with the dignity of a conqueror, "dismisses His Spirit," as still having absolute control over His own life, that none could take from Him. That death was unique; He was alone in it.

But let us go further, and, with reverent love follow that holy Body. Search the Scriptures, and see if, of any of the sons of men, such words as these were written, and written seven centuries before their accomplishment: "*They appointed His grave with the wicked; but (He made it) with the rich man in His death*", or as those three words mean, "*After He was slain**." What child of Adam ever shared such honor? In the tomb then, too, He was *alone*.

But corruption is the common lot of all the dead—at once, as soon as the life-principle departs, corruption begins its work—does He share that? Impossible: "*Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.*" The crushing hand of Death's foul daughter, Corruption, must not even *touch* the Holy Body, and in this incorruption, He is alone.

Let us now accompany Peter and John to that tomb on the third day, and mark its testimony. Enter, and see once again "the place where the Lord lay"; the clothes apparently undisturbed; the napkin that had been entwined about His Head, still so intertwined, and we infer just at the distance from the rest as it was when it enwrapped that holy Head. What a clear gospel, telling that God has interposed, and that no feeble timid disciple has disturbed that Body. It has, in its strange new-found condition, actually passed through the linen clothes; and that is but a kind of prophecy of its powers forever. Not then to allow Him to pass out, was the stone rolled away, but to let His people pass in; and to hearken to the clear gospel that was eloquently told by that silent empty tomb. It had been entrusted to that

*This rendering is fully justified. See notes on Isaiah in "Our Hope."

sepulchre, a Body of dust, the life of which was the blood: it leaves it a heavenly Body without blood—mystery beyond all human attempts to solve!

Then, “in another form” (Mark xvi:12; Luke xxiv: 13-43), He accompanies two disciples as they trudged to Emmaus. Then on the same evening when the little band were gathered together, with closed and—we may surely infer—secured doors, for it was “for fear of the Jews,” neither doors nor walls form the slightest hindrance to His appearing to them, and yet the opposite condition is instantly evidenced as He says: “Handle me and see; for a spirit hath not flesh and bones, as ye see me have.” Flesh and bones as He then appeared still, but of a nature that surely passes all our powers of comprehension. At one moment invisible; at the next, plainly seen. The “flesh” so real that it can so resist the slightest touch as to be felt, and yet not affected at all at other times and by other matter. Eating broiled fish and an honeycomb, simply to meet, in His consideration, their fears and assure their trembling hearts. All these things, are so consistent with His tender grace, that we recognize Him and adore; yet so far beyond all our powers that the adoration is ever permeated with deepest reverence.

So we follow to the Mount of Olives, and stand with the disciples wondering as we see that gravity has no power over that holy Body, but it rises till the cloud hides Him from our sight.

But still we get another view of Him—surely His very Self—for before what other would that “disciple whom Jesus loved,” and whose most familiar home seems to have been on His breast, fall at His feet as dead? Yes, still Himself, but who would recognize the lowly Man now? Every mark of judicial and divine glory outshines from Head to Feet. (Rev. i).

These changes, as to the appearing of His Body, yet withal ever and always a human body, adapted to a Man, leave us longing for further light, which we may find, by the blessing of God, in the later Scriptures written for that very purpose, and to which we will now turn.

*Form: *Gt. morphee*, a very strong word having the force of essentially different.

CHAPTER VIII

The force of the word "Resurrection." A word not itself used by the Holy Ghost. The way that word has diverted thought on the subject. The two words translated resurrection—their strict force. Introduction to 1 Cor. xv. All depending on the resurrection of our Lord.

Now, having looked with reverence at that "Holy Thing," the Body of our blessed Lord, henceforth the history of The Human Body will be (as far as His Redeemed people are concerned) closely linked with His in His resurrection glory. So we will pass on to that Scripture that was written specifically to give us such light on our subject as our present conditions permit our receiving, and, with the light thus, by the goodness of God, received, we will return and look at some Scriptures that we are now leaving behind us, and finally consider such difficulties and objections as have been raised. But as we are about to follow the Human Body in its resurrection condition it would appear necessary to say a little on that word itself. Nor is it with any pleasure that I go to any other tongue than our own familiar English. Many of us have a strong prejudice amounting to suspicion, against any argument that depends on a language in which all are not able to follow and check that argument. I have used, and shall continue to use, the well-known word: "Resurrection"; but still we must remember, not only that that was not the actual word used by the Spirit of God, but it is not a ^Fdirect translation into English of the two Greek words that were so used, but comes to us through the Latin, nor can it possibly hurt us, or lead us away from truth to get the exact meaning that we were intended to get from the very words that the Holy Ghost used.

Nor in saying this do I mean to suggest that it is an incorrect translation; but the word "resurrection" has come to have ^Aso limited a meaning that it no longer exactly corresponds to its original significance. The word is a compound from re "again," and surgo "to rise," "to rise again," and ^Athis may cover the two ideas, either such a rising as a man from a prone position on a couch, or the surface of the earth; ^{B.} or the being lifted up from a grave beneath that surface.

But the first sense has become almost obsolete; and when we speak of the resurrection of anyone, our minds refuse any other thought than the lifting up of the body from the grave.

Further, there are two Greek words, indifferently rendered by the one English "resurrection," and neither of these will lend itself, without undue forcing, to the ordinary meaning that we have come to attach to the one word resurrection, and it is the basal truth in both these that can hardly fail to be of interest and profit to us.

The first is *anastasis*, also a compound word made up of *ana*, "up," and "*stasis*," a standing, so *anastasis* literally and correctly means "a standing up." It will be seen that this gives no idea in itself of a rising up *from a grave* dug down into the earth; but rather of one who, from lying prone, stands up upon the ground: that is it favors the meaning that has become practically obsolete.

Thus in the case of that man who was buried in the grave of Elisha, it was not because he arose and left that grave, but because he "stood upon (*anisteemi*) his feet," that he was resurrected (2 Kings xiii:21, Sept.). So in Luke ii:34: "Behold This Child is set for the fall and rising up (*anastasis*) of many in Israel." Nor is there here any thought of what we call "resurrection," but that divine Child should be the dividing line between men, some should reject Him and fall, others would accept Him and be lifted up from their helpless lost condition. So when Dorcas lay prone in death, Peter turns to the body and says, "*Tabitha anasteethi*," and that was Tabatha's "resurrection from the dead," but there was no opening of a grave, or the rising up from out of one. Thus, as far as this word "*anastasis*" is concerned, there is no need for burial at all in order that there should be resurrection, but of death only.

The other word is *egeiroo*, "to awaken," and the substantive (only used once, Matt. xxvii:53) *egersis*, "an awakening," implying, "strictly a rising up from the posture of sleep (Robinson), and so resurrection of the dead." Here we see the person asleep, as it were; sleep being the constant figure for death, but without any idea at all of burial having intervened. The one who had thus "fallen/asleep" and was prone, helpless, unresponsive, is again awake, and

standing up, as the other word *anastasis* says. Thus with one single exception, at which we will look in due course, the Scriptures always speaks of "the resurrection of, or from the dead," but not specifically the "resurrection of the body," although the former term must cover the complete and perfect person: *spirit, soul and body*.*

It has seemed well thus to examine the word that we shall continue to use, in order that an idea not justified by Scripture, may not be infixed in the mind through our English being a translation of the Latin rather than of the Greek Scripture. But I must go to that chapter of our Bibles that was written with the specific purpose of giving us light on *resurrection*, only begging my readers to retain in their minds what we have now learned of the *word* itself. We will turn then to 1 Corinthians, chapter xv.

Were you asked what was to be esteemed, amid all the myriads of events—grand, striking or terrible of the past, to be the one most essential to the interests of the race of mankind, and of every individual composing it, would not your instinctive answer be: "The crucifixion of the Lord Jesus Christ."

But perhaps, as you thought a little more, you would question if even *that* must not be united with another to have its infinite significance; and that other, the resurrection of the crucified One: *the empty tomb of Joseph of Arimathea on the first day of the week!*

Crucifixion—and even the crucifixion of the innocent—was, in this world of injustice by no means unusual; but that One, thus crucified as a malefactor, should rise from the dead! It was *this*, as being beyond and contrary to the course of nature, to which the Apostles "gave witness with great power." It was *this* that was unique in the whole history of the race. *It is this*, of which every Christian should now be a living evidence.

For in that empty tomb lay the hope of every individual to anything but a very short, and a very chequered existence

*It cannot be without vital significance that in one single and thus exceptional case only is the *body specifically* said to be raised, whilst in all the other occurrences (about 70) it is always "the resurrection of or from the dead": that is, the *person perfected in every member*, spirit, soul and body all are equally involved, but never the *body alone* as that which has predominant claims to the word "resurrection."

here. *There*, too, all true hope of reunion with those long-lost to us has any sound,—and not mere sentimental and airy, basis. *There*, as the Spirit of God says—in the chapter, we are all too briefly to consider—lies the climax of the gospel. Omit the sentence: “*And rose again the third day,*” then would the first word: “*died for our sins*” lose its sweet gospel character, for it would leave unanswered that vital question: “*Was that sacrifice accepted?*”

But that stupendous fact is proved, not as we should prove it, by the utter impossibility of the tomb being emptied by the hands of timid disciples, opposed to all the power of Imperial Rome; that character of proof is—with a majestic independence suitable only to God Himself—put aside. In its place, we have seven divinely called witnesses to that resurrection; let us listen to them. First, and alone in their divine dignity, the “Scriptures,” that had, again and again, through the preceding centuries, once by plain word, often by type, and again “in divers manners,” foretold it. As illustrating all these, we have the plain word in Psalm xvi: “Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.” One of the types is to be found in Lev. xiv:7, the living bird taking its blood-stained wing up to heaven: and then, at times, as we have seen, it is inevitably to be deduced from His glory following His suffering, as in Isaiah liii and Psalms xxii; and finally, even in one such Hebrew word as “Machpelah.”

Then follow two series of human witnesses of three each; and whilst even two witnesses formed a competent testimony (Matt. xviii:16); here we have, not two only, but three, and not only three, but two series of three each; that is, a double witness of superabounding sufficiency! The first series composed of Cephas, then the twelve, and then 500. The second of James; then all the Apostles; and finally Paul. In both may be noted a constantly increasing force; in the first there is a series of one, twelve, five hundred. In the last one, twelve, and then the vessel that by grace exceeded them all.

Indeed, one would love to linger a little here, and meditate on every feature that is brought before us: discern the beauty in Cephas being “first,” since this evidences that it is

identically the same gracious One who had so markedly dealt with that erring, but beloved, disciple, who, in that same grace, appears to Him first. But we must pass on to what is more directly our subject; but in so passing on, we can but rejoice greatly in the assurance thus based on the clearest evidence that "Christ is risen" (which was the ordinary salutation of the early Christians) and *join* in the ordinary response to that salutation: "He is risen indeed!" Ah, what man that is awake to the awe-inspiring problems that face all living, will not thank God from the heart for this proof of the falsehood of the Persian poet who sang:

"Strange, is it not? that of the myriads who
Before us passed the door of darkness through,
Not one returns to tell us of the road,
Which to discover we must travel too."

God again and again be thanked, that One *has* returned; and, in returning, has "brought life and incorruptibility to light," and is Himself the "way" to that blessed end; the Father's Heart: the Father's House! O, what issues hang upon that one event, the resurrection of our Lord!

CHAPTER IX

First Corinthians xv. Christ the Firstfruits: A glimpse at Lev. ii. The two Adams in relation to death and resurrection. Baptism for the dead—its meaning? The knowledge of God!

The resurrection of our Lord being the best proved event in all history (nor did the Corinthian believers doubt this) then it is with no uncertainty, nor, I repeat mere airy sentimentality, that we await the resurrection of all who are vitally linked with Him who was thus raised. For, if One has been raised, argues the Apostle, it is opposed to reason to say that there is no resurrection of the dead. For if there be no resurrection at all, then no one—not even Christ has been raised, and a series of sorrowful consequences follows, closed with what always touches mankind in the most tender spot: "*They who have fallen asleep in Christ have perished,*" whilst living Christians are "*of all men most miserable.*"

But Christ has not only been raised, but as "Firstfruits": a word of such significance in relation to our subject that we must consider it a little further. The very word "first" speaks of others to follow, or, as we may say, both of the certainty and character of the harvest. Can we throw ourselves back to Israel's early days in her land, and see a company approaching Jehovah's dwelling-place on the first day of the week with a sheaf of wheat. It is in obedience to His command: "*When ye be come into the land which I will give you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits 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:10-14).

As the priest looks upon that sheaf, he knows exactly of what character the whole harvest will be; for that sheaf represents the whole. If it should be composed of withered, dry, lean ears, then so would famine and its attendant misery be Israel's portion; but if "full and good," then she could rejoice in the assured prospect of a bountiful harvest.

So much for the type, now let us look at our Antitype with the priestly eye of faith—our living Sheaf of First fruits, and as we see Him (also on the first day of the week) so do we see what the “harvest” shall be; for all who partake of His resurrection life shall be as like to Him as the harvest sheaves of Israel were to the sheaf of firstfruits, and their bodies too shall be incorruptible, immortal and glorious as was—as is—His; although His tender consideration veiled that glory, when He showed Himself to His people, in the same lowly guise as that to which they had been accustomed.

Space compels me, alas, to resist the temptation to turn aside here to a lovely by-path found in the second chapter of Leviticus. I can do no more than pray my readers to examine it with renewed care and prayerful spirit for themselves, and they will find it one of the most remarkable in all the inspired word. Note its three divisions: the first in verses 1 to 3 speaking simply of the *Person of our Lord*: the second, verses 4 to 13 telling of His introduction into this evil world, in which the very atmosphere tested Him, and next His path through that world, suffering from the persecution of men and finally fulfilling the Word of God by suffering under His Hand. Then in the last division, verses 14 to 16, we hear the word *First fruits* and in this we see that same One Whose Name is “Wonderful,” risen from the dead and giving His life to many.

Now this has a direct bearing on our subject; for note, our Lord is alone—quite alone—in His birth, His life, His death, and His burial, nor until He is raised from the dead does He become the Firstfruits. He was as much “alone” in the tomb as is the corn of wheat when in the ground; and thus the word “firstfruits” does not in itself necessitate the restoration to the tomb of the scattered dust, always associated as this is in the case of the human family, with sin and death, for the resurrection-body to be as His, and so for Him to be the Firstfruits.

To return to our chapter: verses 21 to 28 are parenthetical, giving us the effect of the work of the two Adams, as regards death and resurrection. It was by man’s sin that death was brought on man; by Man then comes the

resurrection of the dead. So as all who are identified with the first Adam, by life derived from him, die; so do all who are identified with the last Adam by life derived from Him, live; not however by the restoration of the old Adamic life, but with quite another character of life altogether, even eternal and divine, and the Body must also be of the same new-creation to correspond therewith. As the spirit of the believer is not quickened with the life of the first Adam, even as sinless and before his disobedience, but with the life of the last Adam, after His atoning obedience, so is there no resurrection of the Adamic body either before or after it was vitiated by the fall, but Christ's glorified Body is the pattern of that of the redeemed.

But that infinitely stately procession of resurrections must be in perfect order; and as the passage of the Jordan by Israel, figured in a sense the resurrection, and as the Ark (Christ) went about two thousand cubits by measure before His people, so has there already been nearly 2,000 years between Christ the Firstfruits, and they that are Christ's, for they still await His coming. Then follows another long interval, and then the "end."

A few words thus span long periods of time, bringing events that are far separated close together. As when mountain-peaks are foreshortened in one line, the intervening valleys are unseen, and peak appears to touch peak, so these words go, in one step, from the Firstfruits, say A.D. 32 to the beginning of the millennium; and then, in another stride to the beginning of eternity, when the last of the dead stand before the "Great White Throne" (Rev. xx). That completes and is "the end" of the resurrections, for after that there is no more dying. Death itself is destroyed by being cast into the lake of fire, and so identified with the second death.

Verse 29 then links with verse 18, as 30 does with 19: and this serves to render verse 29 clear: "*Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*" Whatever difficulty is attached to this verse is due to the confusion in which we are living in Christendom; but throw ourselves back to that early day in which the Scripture was written, and we shall

then see what baptism really meant—and of course does still mean. It was *to Christ's death*, and further those baptized only took the place of their predecessors who had *died*—Death, and nothing but death, was before them. O, why thus exclude themselves voluntarily from such enjoyment as this short life affords, better far to act on the Epicurean cry: "*Let us eat and drink, for tomorrow we die.*"

Thus baptism—the initiatory ordinance of Christianity—was and is itself a confession of faith in the resurrection.

This part closes with a strong word of warning, forming a link with the second division of the chapter, which will bring us directly in touch with our subject: "Some have not the knowledge of God," or they would know that as He could not leave the Body of His beloved Son in the tomb, so all who are one with Him by that resurrection life that He has given them, must share His resurrection—God cannot leave those who have the same life as His Son in a condition that denies the efficacy of His atonement.

CHAPTER X

1 Cor. xv:35-41

The four parables. Significance of the word "Thou Fool." Does it condemn or discourage questions on this theme? Death never equivalent of annihilation. What part of the seed is raised? What is the life-principle in man that assures resurrection?

But now according to his custom, the Apostle voices two difficulties, that would appear to most of us as very natural, as indeed they are. First, "How are the dead raised?" Nor does that question mean: "By whose power?" for all, even in Corinth, would concede that if raised at all, this must be a divine work; but how is it possible, in view of its complete disintegration at death for the present body to be raised? For instance: Where is the body of the first who died, Abel? How far have its components been scattered? Into what associations may they not have come during those millenniums?

Such thoughts would naturally lead to the question: How? Does the divine care follow every grain of that dust, guard and direct it in all its wanderings, preserve it from all embarrassing associations, until a resistless fiat recalls these from every quarter of earth, air and sea; and with them rebuilds the body, as when it was interred? If not thus, "How are the dead raised?"

But the second question grows out of this: "With what body do they come?" Will the resurrection-body be just a repetition of this one; with its defects continued? If not, what kind of a body will it be?

The first question is in view of this present body of which we have knowledge: is its recovery—granting its possibility—desirable? The second is: Who can tell us of any other? And do not the two destroy all hope of the recovery of our bodies altogether?

The answer is very startling. It begins with the one terse word: Fool!*

*The word here is not that used in Matt. v:22, where it is *moros*: "dull, stupid fellow"; but "*aphroon*" that is, having no lack of intelligence, but either making a bad use of it, or no use at all. It is the word the Septuagint used in Psalm xiv: "The fool hath said in his heart, "There is no God," a foolish statement that some of our most learned are not ashamed to make.

Nor must we think that the Holy Spirit uses the word *fool* here lightly, as we too often do, to express anger or contempt. Nor indeed must it be assumed, as some have done, that it is a divine rebuke to such of us as hunger to learn as much as God, in His kindness, has seen well to reveal; or who desire to get every single ray of light on a question, the importance of which cannot be weighed. They do greatly err who so interpret; and come near themselves to that previous reproach of not knowing God, for He ever approves such hunger; and, as far as present conditions allow, satisfies it.

What then is the bearing of the word "Fool" here? It asserts that true *reason* necessitates the resurrection of the human dead, when God is taken into account: that is, if we have a true knowledge of God—His love, power and glory, and to omit this, is as unreasonable as it would be to leave out the largest factor in an arithmetical problem, and yet expect a correct result. Thus it becomes only *reasonable* to admit what these divine attributes necessitate, the resurrection of His beloved people (for only these are in view in this chapter), and he who denies what is in accord with true reason, is not using his reason, that is—he is a fool. The word is thus a severe reproach for not using that divine quality with which God has gifted man.

Thus in this single word lies imbedded the answer to the questions asked; for it means that not only is the denial of the resurrection, rather than the assertion of it, *contrary to reason*, but even reason itself should, and (if freed from the obscuring fumes arising from a heart at enmity with God) would learn from the analogies of nature—from that within the reach of everyone—*something* as to how the dead are raised, and with what bodies they do come.

But we have not yet extracted from that word "fool" all that may be of profit to us; for it is hardly too much to say that there must be the acceptance of this word *first*. The pride, so native to us all, must be cast down, for it is a lofty mountain that entirely excludes the dawning of divine light, and if any of us think ourselves wise in this world, we must even *become* fools that we may be wise (1 Cor. iii:18)—let us never forget *that*.

Directly in line with this, the Apostle bids the foolish questioner consider four phenomena, quite within the range of his natural powers and exercising the faculty with which he has been endowed, interpret some of these parables of nature by which we are surrounded, and the very purpose of which is to aid our understanding of unseen truths:

1. First in the vegetable kingdom (verses 36-38).
2. Then in the animal kingdom (verse 39).
3. Then in the contrasts between earth and the heavens (verse 40).
4. Finally deductions from the divergencies in the heavens themselves (verse 41).

First then, in answer to the question: "How are the dead raised?" is this: Verses 36-38: "*That which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but a 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.*"

He speaks to one—to anyone who knows but this, that when a seed is sown it has to disintegrate before it can be made truly to live: that is, before the principle of life that lies dormant within it, is called out into active energy. As it is deposited on the ground it is bare, naked, unclothed—and that means without any of that honor or beauty, that is ever associated with the idea of clothing throughout the Scriptures,—and so must remain till it dies. For it stands to reason that nothing can be "made alive" (which is the exact and only force of "quickened" here) unless it has died. Anything that *is* alive, cannot be *made alive*—it must die first: that is surely beyond controversy. But the root idea of death in the Scriptures is never the absolute cessation of all existence, but the separation of parts, so that it ceases to exist in its present condition. Thou foolish man! Thou sowest the seed with no thought of its remaining in the ground forever; but in order that it may "die," and that then that mysterious something within it (not the seed itself, mark—that is never recovered) that made it a living seed, and on which all thy hopes of a harvest depend—may spring up in a new condition, with another character of body altogether from what thou didst sow: no longer unadorned,

but clothed in such beauty as shall fit it for its new environment in the heaven of the air in which it shall bloom.

If this be true of a mere vegetable, how much more of the bodies of God's saints. If they be of more value than many sparrows, surely they are of more value than a grain. If God so clothe the grass of the field in resurrection beauty, shall He not much more clothe us, who have cost Him so much, and yet, alas, are of so little faith?

But what part of the seed is clothed thus? Not the whole; for the external material part is scattered with the surrounding dust, loses all form, nor is it recognizable or visible at all in that new vesture of beauty—that *husk* is not clothed, but *supplanted*. But there is something that we may call the life-principle, or life-germ within that seed, that springs up and it is this that is clothed with a body of beauty.

Have the redeemed of the Lord from among men—no such principle of life, that is equally unaffected by the dissolution of the external material part of their being? Most surely, and we must seek to learn what that life-germ is, for it is all important to the correct answer to the questions we are considering—it is that which, as in the seed, is raised and clothed with a body of beauty, and not the abandoned husk which is never needed more.

But verse 37 goes much further, and tells us as plainly as language can speak—it is the very purpose of the illustration or parable—that what is sown is "not the body that shall be," and the analogy demands that we apply what is so evident in the case of the vegetable seed, to the human family. Thus (and let us mark it carefully, for some have strangely erred here) it is not, in the vegetable, the harvest of similar "bare grains" that is in view at all—grains which are only the exact reproductions of the original "bare seeds" sown, but the sprout with its flower which is the glory of the plant: It is the flower that is the resurrection-body of the plant. There is no similarity whatever between the bare grain with no beauty, and the lovely flower, either in form, appearance or constituent parts. Yet is there (and I beg my reader to mark it carefully) an identity between them—an identity which lies in that "life-germ" which itself is first identified with the seed, and then with the flower; and thus identifies

them as one, since it is the very life of both. It is in life, and not in mere matter, that there is consciousness, and man is ever conscious of his ever-changing body, being his own, unchanged, in that respect alone, from birth to the very end; and that consciousness involves identity all through, irrespective of the changes in the components of the body whatever they may be. But we will consider this important question of identity more fully when we have finished this chapter.

What inevitably follows is that, as to our bodies, corresponding to that seed of vegetation; death does not mean their end if there be a principle of life in them: that is the one indispensable condition. If you place a little seed-shaped stone in the ground, or even a true seed that has been subjected to extreme heat, nothing will spring up, for the life-principle has never existed in the one, and has been destroyed in the other. But a living seed, will have a resurrection, because it has in it a life that has not been affected by the disintegration of death.

We gather then from this parable of the seed, that whilst our resurrection-body will be as different from the present as the flower from the seed, yet granting that there is in man a corresponding principle of life as in the seed, both resurrection and identity are assured. Further, if this does not tell us definitely with what body they do come, it does clearly tell us with what body they do not; and indeed suggests a good deal more than that, as we shall see.

Verse 38: *But God giveth it a body as it hath pleased Him, and to every seed its own body.*

This clearly teaches that every seed has its own distinctive body in its resurrection. For it is God, who, in conformity with His own primal purpose, gives to each seed its own body—its own in resurrection, because adapted to it by the law of His pleasure which is inherent in the seed itself, and which enables it to fulfil its mission, and tell out its Creator's glory in its own sphere. "Its own," not because it bears any resemblance to the seed from which it sprung, either in form or constituent parts, but as being the clothing of that same life-principle, as was in, and was the life of the seed. Thus, if a wheat-seed, then "its own body" must be

the flower, or ear of wheat; and every kind of vegetable, fruit, or flower has in its resurrection what shall correspond with its life-principle, and so be "its own." So *Man* must, and shall have, a human body, although possibly it may not be, and the parable would lead us to say *shall* not be in form or constituents like the present one.

As there are myriads of divergent seeds, so are there, in our natural world, myriads of divergent resurrection-bodies springing from them in varying loveliness but all in perfect order. But precisely as by looking at a seed, one cannot deduce from it what its "body of glory" will be, so by looking at the present body of dust, one cannot deduce at all what our body of glory shall be, as 1 John iii plainly tells us in the words: "*It doth not yet appear what we shall be.*" If one had never seen a butterfly, or had known whence it came, who, in looking at a caterpillar, would be able to prophesy what would spring from it?

But before leaving this parable of the seed, let us recur to that question: *What is the principle of life in the believer that insures resurrection?* The inquiry, I repeat, is confined to the believer in Christ, since our chapter deals with no other.

Is it material or immaterial? Is it destructible or indestructible? The latter surely as to both questions. For if material and destroyed, no resurrection would be possible—there would be nothing to be raised, any more than in a stone or scorched seed—that would mean annihilation indeed. But the fires of the inquisition have not destroyed it: the wild beasts of the Coliseum have not touched it; even the cannibal who incorporates human flesh with his own, has not affected that life-principle.

But then it surely must be immaterial; yet, in some mysterious way—incomprehensible to us, as indeed are all these processes of nature—be capable, by the divine law of its being, of being re clothed, or of clothing itself, with what shall make it adapted to the higher destiny before it, and thus fulfil God's purposes for His glory: rejecting, as does the vegetable seed, whatever is not consonant with that destiny of purpose, and only assimilating what *is*.

But if immaterial, that life-principle whereof we speak, cannot be the body itself, nor any part of it; and the old

Jewish tradition (thorough materialists, apart from the election of grace as they ever were) of a certain bone, miraculously preserved as the nucleus for the new body, is seen as foolish.

Is then the life-germ of man in his soul? No; we must go further than that; for the beasts are also said to be, and so to have, "living souls" (Gen. i:20 and 30 mar.); and while there is a difference between the soul of beasts and that of men, it is in that difference that we shall find what we seek. For as to beasts there is no evidence anywhere that they survive, in either soul or body, the shock of death, for their souls have nothing higher than themselves to sustain their continuance of being, and so they cannot "stand up" again—they have no such relation to God as was introduced by God Himself breathing into man's nostrils the breath of life.

Thus if in neither body nor soul, we are driven to that one differential feature between man and all other of their creation, and which really fitted him for the sovereignty for which he was destined, the spirit. In the spirit of man is that "life," which as coming directly from God, can never be extinguished, and which is the base on which the resurrection of the race (from this point of view) stands: whilst in those born of the Spirit, there is an added element that determines an entirely new character of Body.

Even Solomon, by the light of nature alone, discerned that although the body returned to its kindred dust, the spirit went to its Kindred: the God who gave it, for it came from Him. To Him then at death the spirit of even the impenitent returns, with conscience all awake, with nothing to lull, with all earth's pleasures and honors forever lost and gone, with nothing to distract the attention from—God: a bare spirit as unclothed as is the seed that is sown, so it goes to God, to await what Scripture calls "the resurrection of judgment" (John v:29), a most profoundly solemn thought.

But at the falling asleep of the saint, the spirit, ever conscious, does not return to dust, is not buried with the body (the parable of the seed fails here, for it speaks, not of the source, but the constituency of the body that shall be), but departs "to be with Christ, which is far better" (Phil. i:23), even there to await the "resurrection of life."

CHAPTER XI

The second parable. Divergencies of flesh to accord with environment. What if an earthly body were transported to a heavenly environment? A parable of nature in a woodland pool. Divergencies in the glories of the heavenly bodies. The clear deduction. The third and fourth parables.

Let us now turn to the second parable (verse 39): "*All flesh is not the same flesh, there is one (flesh) of men, another flesh of beasts, and another of fishes and another of birds.*"

Here we ascend to the higher animal kingdom, distinguished by a life-principle called a "living-soul," which needs, and has, a body of flesh for its clothing. And as in the previous parable there is almost an infinite variety of seeds, so there is the same variety here, although it suffices for the Apostle's purpose to specify only the three different genera, whose varying environment of earth, air, and water necessitates a difference in their bodies of flesh: men being first named as being also in another, and still higher kingdom.

Just as the flesh of fish differs from that of man, yet each is equally flesh, and forms a body, or clothing fitted to the life of each, and adapting it to its environment: so the resurrection-body, differing radically, it may be, from that in which we now are, yet (mark) shall be a real human body, forming a material clothing for the immaterial spirit, and adapted to its destined heavenly environment. In this way, as being also "flesh," having that identity with the present body, while of such a different character of flesh, as to be quite beyond our present powers of apprehension, for we have no experience of anything like it.

One can see how in every way this is an advance on the first parable. There the object was "naked," and only through death intervening was it clothed; but here the object is the flesh, the "clothing" itself, and the various differences in that clothing (fitting each for the environment in which it has been intended to move), would appear to justify, if not demand the deduction that the resurrection-body, shall not be the same as here, for, the demands upon it will be very different, and it must be fitted for the activ-

ities of that new condition; thus according with the words, "*Thou sowest not the body that shall be.*" But for all that, it is as much "flesh," as forming a clothing for the human life-principle as that of men, or beasts, or birds or fishes, in this present creation.

3. Verse 40: "*There are also bodies celestial, and bodies terrestrial, but the glory of the celestial is one, the glory of the terrestrial is another.*" Higher still we now step, and as we may say, one foot of the argument leaves the earth altogether and stands in heaven. Now, too, we have—not a naked body simply, not [merely a clothing of flesh,] but "glories," still ever varying in harmony with environment, attached to that clothing. The very word "glories" tells us of such wonders in both spheres, as that God, their Creator is expressed in His power, wisdom and beneficence—in a word, "His eternal power and Godhead." If "day unto day uttereth speech," and by it we are able to hear the "sermons" that are even in earth's "stones," as our Shakespeare tells us, even the "stilly night" is not silent, for "night unto night showeth knowledge," in the "glories" that the very absence of light reveals: for only in the absence of other light do the glories of the heavenly bodies shine, then only do we even become aware of their existence; then only do we comprehend their size and distance, each traveling its unerring course with a speed incalculable; each sending, with its light to our eye, its message to our hearts—a message that fills every mind, in the least thoughtful, with awe. Who can come from such contemplation, without echoing the psalmist's word: "*What is man, that Thou art mindful of him, and the son of man that Thou visitest him?*"

Looking on the earth below, we see loveliness of form and fragrance, combined with infinite intricacies of interadaptations, but each, by divine wisdom, adapted to fill its own sphere, and *no other!*

It follows then, that an earthly body, if transferred to a heavenly sphere must have a corresponding change in its "glory," that shall express the same manifold wisdom of God as it did when on earth; or, instead of a glory, it would be a disfigurement, to the *dishonor* rather than to the praise of its Creator. In its own place on earth it so told out the

glory of its Maker in its own perfections, that the psalmist was moved, as we have heard, to praise at the mere contemplation of his own marvelously constructed body; and so does every loveliness of earth:

"There's not a flower
But shows some touch, in freckle, streak, or stain,
Of His unrivaled pencil. He inspires
Their balmy odors and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as countless as the sea-side sands,
The forms with which He sprinkles all the earth."

But assume that sphere to be changed: assume a transport to a heavenly environment; then in order to express the same wisdom and beneficence, and to awaken even the same—to say nothing of still sweeter praise—its "glory" must be changed to conform to that heavenly surrounding. Well *then may we deduce that if that "sweet singer of Israel" found his inspiration to praise in this "body of humiliation," who can estimate what thoughts of His love that "body of glory" like to our Lord's will awaken in us? Surely eternal bursts of praise!*

Would that we were more skilled to "know all parables," as our Lord spoke (Mark iv:13), for we are daily walking amid what—had we that skill—would illustrate and impress upon us the most precious truths of Scripture. We never wake at morn nor sleep at eve, but that the very conditions are parables. No man sows and no man reaps, but that the acts are parables. Not a sun nor a star, not a leaf nor a flower: not a rill nor a rock: not a beast nor a bird, but is, in the light of the Word of God, a parable, and intended by love divine to tell us of eternal and unseen verities. How beautiful this makes the whole earth and sky! In this light we walk the earth as in a holy place, with voices ever whispering to open ears, of "His thoughts which are to usward" (Psa. xl:5). O, that we knew all parables!

But let us consider one that is very closely related to our present theme. We will together visit that dark woodland pool, and let our eye penetrate below its depths. See how, darting in every direction, are multitudes of little creatures; it is a veritable world of its own. Yes, and with many of the vicissitudes of our own human life; for we will for our

compulsion
purpose, endue the inhabitants of that world with the power of speech, and listen to their converse. Here is one that has stopped all activity; his anxious friends gather about him, grieved that he no longer joins in their sports, and he cries: "O how ill and faint I feel! There is, too, an irresistible compulsion driving me to the very limit of the element in which we all have lived so happily." Then the sufferer climbs up the stalk of a water-plant till he reaches the limit—the under-surface of the water; and there, for a brief time, he hangs surrounded by his sorrowing friends who accompany him as far as they are able, and watch him solicitously, as life wanes. Then comes a marvelous change; in a moment an empty case alone remains, still clinging to its support, but the sufferer is gone! The body remains, but where is its inhabitant? "O where can he have gone?" they ask. "Is there possibly a life for him, and for us, beyond this watery element?" Long and earnest are the discussions among the survivors on a theme of such weighty importance to them all, but very little light comes from those discussions; and if they did cherish any hope of ever seeing him again in that other element, they could only expect to meet him as they had known him in the past.

But other similar strange phenomena follow. One after another find themselves subject to the same faintness—the same irresistible compulsion forcing them to the limit of the element in which they have lived, and then they mysteriously depart, leaving the irresponsive case alone as a witness that they have ever existed.

One, at last, feeling the approach of the same symptoms, calls his friends about him, and says: "Behold I go the way of all the rest, but I solemnly promise you, that if it be at all within my powers, I will return and tell you both where, and in what condition I am still living."

Now let us, too, leave that scene of short-lived gaiety, with constant death and sorrow, the dark woodland pool, and following that last departed one, see what has befallen him and the dwellers who have been forced from it.

We are now in another element entirely, where all is clear and bright; and can that be the same creature who was just now mourning over his sickness, and for the scene and

friends he was leaving? Can there be any identity between the poor water-beetle and that beautiful dragon-fly, drying and expanding his iridescent quivering wings in the sunlight, as he prepares for his first flight?*

With what rapture does he join those who have preceded him, but he thinks of the sorrowing bereaved friends left behind in the dark pool; and, mindful of his promise, dashes at the surface of the water, endeavoring to penetrate it that he may comfort those he still loves. But he is met by the same insuperable barrier as prevented him, when he dwelt below, from intruding into that element which has now become his congenial home. Henceforth he has a body that fits him for another form of existence entirely; nor does he ever feel the slightest desire or need to resume that old dust-case that was indeed *his own* body, as is this *his own* in which he now disports himself, but whilst thus identical as being the covering of the same creature—as to form, beauty and action, how different! Surely such a parable as that was intended by the love that knows our need to serve us, nor does it need interpreting.

But to return to our chapter: again the argument rises, and lifts the foot that had been left on earth to stand with both feet in heaven, thus:

41: "*There is one glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory.*"

Even here, there is no uniformity. Harmony indeed, in that all are

"Forever singing as they shine,
The hand that made us is divine,"

but variety too, and thus testifying to the "manifold wisdom" of the Creator of all. The *Sun* has a glory of its own; which speaks, in a language that is understood by men of every divergent tongue, of the very elements of all life, light and warmth. Its brilliancy, so welcome to man, yet not to be gazed upon, with irreverent familiarity, by human eye: its irresistible influence controlling its whole planetary system with majestic, because quiet power—all combine in

*This illustration is adopted from "Parables of Nature," by Mrs. Alfred Gatty.

making the Sun, in its "glory," a "parable" of the spiritual Centre of the universe of bliss—a perfect symbol of our Lord Jesus.

The moon, too, has her characteristic glories, derived from the Sun; her gracious silvery light telling to every opened ear the glory that there is in *independence*.

The Stars also: Mars with ruddy beauty; Venus, with her pure calm brilliancy; the Pleiades shining with their "sweet influences," as a cluster of diamonds; Sirius with flashings of ever-varying colors; Orion, whose bands none can unloose; the whole majestic procession that march night by night before our eyes, and all telling out the glory of God their Creator in this lovely variety of glories as an everlasting gospel, as indeed it is, and each filling the exact place for which His wisdom and power had fitted it.

Again then, suppose the introduction, amid these heavenly bodies, of another: is God's power exhausted? Have His resources come to an end? Must that new arrival share the glory of one of these celestial creations, or re-assume the earthly glory that it had? O most surely not; and if any think so, then he is one who "has not the knowledge of God," for *He* has no such limitations as this would predicate. No, there must be a distinct *place* for such to fill, that shall be "*its own*"; and well do we know that there is indeed "a place prepared" for the redeemed from among men that none other could fill; and a *body* must be given that shall be adapted to that place; and a corresponding "glory" given to that body that shall cause it to express, in its measure, the limitless glory of God.

It shall not share the place or glory of angels, but have its own, as "star differeth from star in glory," nor does this mean that saint differs from saint, however true that may be, and is, but that man has a glory of his own,—not that of the angels, principalities or powers of heaven, but his *own*.

Thus do these divinely given parables of nature apply to the questions: "How are the dead raised, and with what body do they come?" From the first—the seed—we learn that when raised, the body is not the same as is laid down when falling asleep; and, although identified with it by its principle of life, yet is as different as the flower from the

naked seed. It has not the same components, nor is it fitted, as was that, for a residence on earth.

From the second, that it is still "flesh," and thus has a correspondence with our present bodies that are flesh, although of quite a different kind of flesh; for which we should be prepared by the divergencies of flesh clearly evidenced here, each fitting for the environment for which it was intended.

From the third we gather that the resurrection body is as suited to heaven as this to the earth.

And from the fourth, that it will fill its own divinely ordered place in heaven, amid all, but distinct from all the heavenly glories of angels, principalities and powers.

The root of all lies in GOD, who is not so limited, either in power, wisdom or love that even if He does cause the dead to "stand up," the body given them, by which alone they do thus stand, must be either the same or a replica of the present one, or of one of the heavenly families or orders. The resurrection then is not merely the recovery of the sin-marred body that was laid down—it goes beyond that; but the one who was dead is alive again as a man, with spirit, soul and body perfected.

Yet it is those we have lost awhile that we long to see, and since it is impossible to think of them in any other guise than that in which we knew and loved them here, we are notwithstanding these precious truths, fully and divinely justified in expecting and speaking of such recovery. It is the necessary language of sight as applied to the manner of resurrection, and as justified as it is inevitable; but when we do see them, it will be in no worse case, nor give us less joy, as we may still consider as we go on.

CHAPTER XII

1st Corinthians xv (continued)

Are the words "sown" and "buried" synonymous? Resurrection the antithesis of death rather than of burial. Contrasts between "corruption" and "incorruption." "Dishonor" and "Glory," "Weakness" and "Power," "Natural" and "Spiritual Body." The striking similarity between the Human and the Simian Body, even going to the convolutions of the brain. Their basal difference. Differences in the blood of animals, and all different from the human—yet no difference in the blood of the various races of men.

Now for the contrasts between the "sowing" and "raising."

Verse 42: "*So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption.*"

The poor body, deprived of its life principle, is then in sad and solemn harmony with this old-creation scene, ruined by sin, and which also lies in the embrace of sin's penalty, death! It is thus "sown" with the tooth of corruption rapidly gnawing for its complete disintegration. After a little while—go, seek that body—it cannot be found: its constituents have other errands to perform, and other places to fill in vegetable, animal, yes possibly in other human frames. Death is victor over God's work! Nor has the redeeming work of Christ—His sufferings, His atoning Blood, His propitiation for the sins of all the world, made any difference *as yet* in this respect. Nor will a mere offsetting of Adam's sin, by only the restoration of an Adamic body, suffice—God never so works: it would be unworthy of Him thus merely to repeat Himself—but only a totally contrasted and far better condition can proclaim, effectively and adequately, the efficacy of that death, the infinite value of that atoning Blood; so it is "raised in incorruption." The same "it" in a sense, and a true sense,—there is distinctly an identity between what is sown and what is raised—but what a difference, too! As in the case of the seed, we might say, "it is sown a seed, it is raised a flower": the same "it," even though there be not one grain of the matter that was in the seed in the flower.

Nor should we fail to note that there is no pronoun as written by the Holy Spirit; we must not therefore put undue

emphasis on the "it," as some do. Nor must we too hastily assume that the words "it is sown" necessitate what we call burial. The two words "sown" and "buried" are by no means synonymous. In the Hebrew of the Old Testament there is one word that really means "to sow" (*zahra*), and the first meaning of this root is "to scatter," as is done in sowing seed. In the New Testament there is a corresponding word, *speiro*, which also means "to scatter seed." Thus in neither word, throughout the Scriptures, have we the same idea as is conveyed by our word "bury," which is "to put under the ground." The seed that is sown then is not necessarily buried. That sown by the wayside (Matt. xiii:4) certainly was not so interred, or the birds would not have been able to carry it away. The seed is "sown" when it is scattered upon the face of the ground, and the human body is "sown," when by death it lies prone, whether it be buried or not. Resurrection (standing up) is thus in direct antithesis to the "sowing," but not to "burial." As we have seen, more than one deceased person was "raised" who had not been buried at all, and thousands of Christians, to whose bodies sepulture had never been given, shall be made to "stand up," "be awakened" or "raised." Our ordinary word "resurrection" then is not the antithesis of "burial," but of "death." It is the dead who are raised, not the buried.

Nor, in thus speaking, do we forget or overlook that the apostle, by the Holy Spirit, brings in the *burial* of our Lord as a part of the very gospel that he preached (1 Cor. xv:4). *His* path was marked and foretold in every essential detail by the Scriptures, and it had been written: "They appointed His grave with wicked men, but (He made it) with the rich man after He was slain" (as Isaiah liii:9 may quite correctly be read), so that *His burial* conforming to that Scripture, is indeed a very essential part of the gospel; but this is not at all equally necessitated of any other of the children of men. We have seen Stephen, whose death brought to an end for the time, Israel's hopes, buried with the great lamentation of devout men, but we have already noted that that was the last burial recorded in the Word of God, and from that time a heavenly and spiritual work

of God made little of the disposal of the bodies of His people. Were burial necessary for resurrection, we might well mourn the thousands to whom that Old Testament grace of burial had been denied, and in its place, winds, waters and wild beasts had given to their mangled bodies their only sepulture. They do err who so press that for our resurrection to be in the likeness of His, there must be conformity with His burial.

But to return: "It is raised in incorruption." For, since there is then in it nothing that can corrupt—with not one particle of that body of dust that after Adam's disobedience, always in all the fallen race lay under the sentence of death—it shall dissolve nevermore. Its parts are held together imperishably, in perfect accord with its sinless, and so eternal environment which is always "very good" in the eyes of its Creator. In that eternal condition beautifully does it proclaim the efficiency and worth of the atoning work of God's dear Son. This then speaks of its eternal condition.

Next as to its external state: "*It is sown in dishonor.*" Indeed it is: None can dispute it. Let us endeavor as we will to hide the dishonor of death with flowers and trappings, yet every mark of dishonor is upon it. Sickness has touched it with its wasting hand: pallor has taken the place of the beautiful flush of health: emaciation has put its humiliating pain-marks on it; clearly the psalmist spoke not baselessly "*When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity*" (Ps. xxxix:11). "Four days" (John xi:39) are enough to make it (under ordinary conditions) to its dearest, so repulsive in its loathsomeness, that we must put that which once was so beloved and so tenderly cherished by us, quickly out of sight, as the bereaved patriarch Abraham was compelled to do. O, indeed, it is "sown in dishonor!" "*But it is raised in glory*" and, as thus raised, reveals by its resplendent brightness, the dignity of the sons of God, who are now manifested in bodies like unto His Body of glory"; and (let us enjoy the sweet anticipation) if the repulsiveness of death compelled us here, to bury our dead out of our sight; how win-

some, how attractive will that resurrection-body be! How infinitely exceeding the repulsion! With nothing corruptible, nothing repellant, nothing suggestive of weakness; who can tell how infinitely the mutual attractions of that eternal life will exceed the repulsion of death? How the very glories and beauties of Christ that we shall see in each other will attract us to each other! Thus if "incorruption" spoke of the indissoluble union of the constituent parts, his "glory" speaks of the indissoluble union that shall unite all the redeemed together forever.

"*It is sown in weakness.*" This is its internal condition. Every foe may now have its way with it. Not a motion can it make in its own defence. It resents no insults. The very worm may feed upon it without fear. It seems to mourn: "I am but dust, and not even a worm!"

It is raised in power. It springs from the earth, whose law of gravity can no longer bind it: it breaks that bond. Distance no longer hinders the carrying out of its ministries. Walls are no barrier; it passes unhindered through all obstructions to earthly matter. It wearies not with the longest journey; but may go from world to world as easily as we from room to room. Strength is manifested in every part—in every motion; *for it is raised in power.*

Verse 44: Finally as a summing up: "*It is sown a natural body*" that is, a body adapted to express the various emotions, appetites and sentiments that have their seat in the soul; as love, hate, fear, pleasure, pain, anger, desire, and in so far as they, too, are made of dust, not differing in this from the bodies of the beasts. Thus not only is our present body a "body of humiliation" as being of *dust*, but it evidences no sharp, clear line that shall distinguish it absolutely from those of the lower creation. Let me quote from a Christian writer:

"There is nothing in man's physical frame that truly separates him from other animals, because every member and organ of his body has its counterpart or analogue in the bodies of other animals. Man shares with other mammalia the same kind of lungs to breathe with; his blood circulates through the same kind of heart, arteries and veins; he digests and assimilates his food by the same kind of apparatus, with all its variety of parts and accessories; his secreting glands, his muscles, his bones and in short, every other bodily thing within him is like theirs; and nothing could be more disap-

pointing than to discover that even the brain of the chimpanzee, so far as structure goes, presents us with not only every lobe, but with each convolution of the human brain."*

Thus there is *superficial* basis for the theory of evolution of the human frame from the lower creation, ever advancing by gradations from protoplasm to man. But beyond that *superficial* appearance of evidence there is not one scintilla of real proof, and even this when we think a little tells against rather than for that theory.

For notwithstanding these correspondences the differences are essential: for attach a soul to each body, then place side by side the nearest approach to a man among the simians, and the very lowest of the human family; their lips may bear some resemblance; but from the one *never* has come, *never* will come one single word of the true speech that flows unhindered from the other; and that one simple divinely-given quality of speech tells of such a difference as millions of aeons could never bridge; for it is the fruit of His "precious thought which is to usward," who breathed into *man's* nostrils as never to any below him, that breath of life, that "life-germ" that insures his resurrection. Thus while our present body is "natural" (or to transfer the Greek word used) *psychical* as being adapted to the *psyche* or soul, yet that soul differs from that of the beast as having come directly from God, and thus having in it a principle of life which no beast ever had: the Human Body spans that difference.

If the body, or even the body and soul were *all* of man, there is not the slightest reason why the baboon or chimpanzee, equally equipped, and having a brain that rivals his, should not also rival him in acquirements, and become a philosopher or a scientist, able to produce irresistible arguments for evolution!

But assiduous work with the microscope, has also discovered *distinct* divergence in the *blood-corpuscles* of the various animals, and all widely differing from that of man. Many a murder trial has been settled by an appeal to the witness of the microscope as to the nature of blood-stains, whether they were of man or beast. But no microscope has,

*From "Brain and Personality," by Dr. Hanna Thompson.

hitherto at least, been able to detect the slightest divergence in the blood of the various races of men; and we may be permitted to doubt whether this ever will be discerned, if the scripture: "He hath made of one blood all nations of men" (Acts xvii:26) goes so far as to refer to the composition of that one blood. Thus in the life-principle of man's physical frame, whether it be in the material or immaterial—in blood or in soul—his beneficent Creator has decreed that there shall be clear evidence to confute that heathen doctrine of the derivation of man from the brutes of which our forceful old Dr. Johnson so justly said: "Sir, it is a *brutal* doctrine" indeed that is precisely what it is.

But to return. "*It is raised a spiritual body,*" that is a body as perfectly adapted to the spirit, now quickened by the divine Spirit, as was the body on earth to the divinely communicated soul. It is by that distinguished part of his complex being—the spirit—that men are the "offspring of God" (Acts xvii:28) and when "born again," or "from above," in a far more true and real sense, "children of God," as displaying in the spirit His nature of Love and Light. And this is today the only evidence of this sonship, for we all recognize that this body gives little distinguishing evidence of the true family of God on earth; nor is at all adapted to spiritual exercises. How soon it wearies, and Sunday evening finds many of His servants more worn in body and brain than even after the toil of the working-day; while the reaction on Monday, in depression and lassitude, has passed into a proverb. *That* shall, in the resurrection, never be; for that body shall be "spiritual," and as such, one to which all purely spiritual exercises are as reliefs rather than burdens.

Then never shall there be any difficulty of recognizing the "sons of God." One glance at that body of glory, will show that the "redemption" that began on earth in their *spirit*, has at last affected their whole being, and their *body*, thus redeemed, *is* their "adoption" for it, too, evidences them as the very "sons of God."

(6)

CHAPTER XIII

Corinthians xv continued

A correction of the text—its importance. The very heart of the argument—since there is a body adapted to the soul, there must also be a body adapted to the spirit, and that has yet to come, hence the resurrection is inevitable. The blessedness in the divine order—the best always last. The true force of “out of the earth” and “out of heaven”: The term “The Lord from heaven” (v. 47) refers to the Lord *not* as born of the virgin; but in resurrection. Difference between “mortal” and “corruptible.”

We have still the second clause of verse 44 to consider, and here we have to note a slight but important and well authenticated emendation of the text: “*If there is soul-adapted body, there is also a spirit-adapted body.*”

The recovery of that “if” makes the meaning very clear; for it says that it is no more unreasonable for the spirit, renewed and quickened by a divine life, to have a body adapted to it, than it is for the *soul*; the one is as much to be anticipated as the other. Nay, the analogy leads to the absolute assurance that there is such an one; and inasmuch as we have it not yet, then it *must* be in the future; and, in the case of all who have passed out of the body of flesh and blood by death, in resurrection. There is surely a very strong argument for the resurrection.

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Verse 45: “So also (not only the necessary deduction from analogy, but Scripture also gives its clear proof as to the necessity of two bodies differing in character) “it is written: The first man, Adam, became a living soul: the last Adam a quickening spirit.” Let us keep carefully in mind that we are dealing with the body of man, and that here, he is identified absolutely with his body and nothing else; for before the communication of soul, as the body lay inanimate (although perfectly and completely formed in every part, both external and internal) it is here named “*man*” or “*Adam*.” And that *Adam*—that marvelously molded piece of Adamah or dust—thus formed, *became* a living soul. The Lord God breathed into that which must have been there first to be breathed into, that breath of life, which was abso-

lutely and divinely adapted to that inanimate body; and thus, the inanimate Adam became a living soul, taking his place thus amid other living souls that had preceded him, but with a vital link with his Creator that none other had. The contrast with that "first Adam" in his passivity is the last. God breathed not on Him, but He, in the inherent power of His own resurrection-life, breathed that life into others (John xx); and He is thus, a "life-giving Spirit." 2. 45
He is not then the last Adam till risen from the dead.

This necessarily takes us back to the scene in John xx which is of such weighty importance to a right apprehension of our subject that we must ponder it a little.

It is the evening of the first day of the week: the little band of disciples are gathered together with doors fast-closed "for fear of the Jews"—timid still, as all through the narrative; but how full of intense emotion they must have been with the many reports of those who had either seen Him, or been to the tomb and found it empty. As they are thus discussing these things (could they think of anything else?), lo, suddenly a well-known Form is among them, "Jesus Himself stood in the midst." What a thrill must have gone through them all!

But there He is: not striking them to the ground with the dazzling glory that later smote the beloved disciple on the vision in Patmos, but in the same humble guise in which they had known Him a few days before. In full accord with that gracious presentation, He breaks that awe-filled silence with the words of grace: "*Peace be to you.*"

But this is not a mere formal courteous salutation; for it is accompanied by an intensely symbolic act in full harmony with the words: "*He shewed unto them His hands and His side.*" There, in those wounds that tell of His death, is the one and only ground of true peace from the very day of "man's first disobedience" to the very end of his history on the earth.

Now the disciples, "begotten again to a lively hope," rejoice at having seen the Lord. Is it altogether impossible to enter into their joy? Indeed, do we not in any very feeble measure, know something of it?

But again He speaks, and repeats the words, "*Peace be*

unto you," adding, "As the Father hath sent me, so send I you, and having said this, He breathed on them, and said to them: 'Receive ye the Holy Ghost; whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained'."

Thus "in peace," a peace that they shall carry with them in all their ministry, they are sent forth as He Himself had been by His Father; but for that, another life than that received by natural birth is needed; and still further another power than that of nature, and both He now gives, in the same way as the peace, by an action that is profoundly symbolic. He breathes upon them," and in that breathing we have the divinely given illustration of the Scripture in Corinthians that we are considering: He is the "last Adam, a life-giving spirit." The wounds that we have just seen in Hands and Side, speak of all sin justly atoned for and put away; not until that is fully accomplished does He take his place of blessed contrast with Adam the first. For it was after his act of disobedience that brought death in its train, that he passed on that death-filled life to all his race. And thus, not till after His perfect act of obedience, does He, the last Adam, communicate that life, to which no condemnation of death or judgment can possibly be attached, for all condemnation has been borne by Him who thus gives it.

But with that breathing He speaks the words: "Receive ye the Holy Ghost," for this alone shall avail effectively for the carrying out of their mission. Did they then really literally receive the Holy Ghost at that time? How can any one so think, when we are told as clearly as words can speak that "the Holy Spirit was not yet given for Jesus was not yet glorified." So as the coming of the Comforter awaited, and only awaited His being glorified, so it was only after that "glorifying" that that Holy Spirit came literally upon these same disciples at Pentecost, and not before. ?!

I am not unaware that it is claimed that He had ascended to His Father earlier in the day, and that this made the way clear for this communication; but never does Scripture so speak. On the contrary as long as He is shewing "Himself alive after His passion by many infallible proofs, being seen of them forty days," He has (not) been taken up

(Acts i:1-3) during that forty days. But if there was a literal communication of life and the Spirit, in that upper room, and they were thus provided with all that was needed, do they at once go on their mission? Not at all; but still, in obedience to the *literal* command, given in Luke xxiv:19; they still "*tarry in Jerusalem until endued with power from on high*"; for that Spirit-empowered life, which was here conferred only in symbol, must be conferred in literal fact.

apostles

Those disciples had most surely "life" long before this: a divine life, which, being divine, was at least in duration, eternal. Was there then another life, following, but going beyond that, derived from the new-birth, of an intermediate character; but which was itself again superseded by still another of still higher powers at Pentecost: the intermediate life being of a character not enjoyed by any save those particular disciples; and which even they never availed of at all; but still waited "for the promise of the Father?" What impossible incongruities throug without one clear word of Scripture to substantiate them! Must we not turn from them, feeling that any who would still cleave to them must be beyond the power of argument?

But see the symbolic nature of the actions, and at once they present a beautiful living picture, how all divine life can only come, and has ever only come to men from that "last Adam," the quickening Spirit. Yes, all, whether in that regeneration by which alone anyone could become a child of God all through the past ages; or that "life more abundant," that characterized this present dispensation, all came from Him who is here seen breathing it upon men: "In Him was life!" He, and He alone was, and ever is, the source of all divine Life!

But what is true of the "breathing," and the "life" of which that speaks is equally true of what is closely linked with it, but not identical, the words: "Receive ye the Holy Ghost." For as we have seen the Holy Ghost was no more conferred at that moment, than that the Peace was made at that moment; or life was given at that moment. Insist on the literalness and you have actually *lost* the truth.

But let us return to 1 Cor. xv:45: and indeed this is the crux, the pivotal point of the whole subject; of the resurrec-

tion; for the first Adam received a life suitable to the body already formed; the last Adam gives a life that has as yet no suitable body at all! How inevitable then, again I say, is the resurrection!

This is so vitally important that I must repeat: just as the inanimate body in Gen. ii:7, cried as it were, by its very condition, for a life suitable to it, and which was still lacking,—to which silent cry, the Lord God responded by the communication of the breath from Himself; so now the reverse is the case: the youngest true believer has a life; but no body to accord with it. But now that life communicated by the risen Lord, cries as it were nay, as we shall see “groans,” by its very bodiless condition for a body adapted to it, and can He be deaf to that cry? Nay, that suitable body He will give at the resurrection. As sure as one is born of the Spirit, so sure is it that he shall have a spiritual body.

But here I can suppose a difficulty may suggest itself to some minds: “If the first man had been only soul and body, then I can understand that that body was perfectly adapted for its purpose as the servant of the soul—a natural or soul-adapted body; but if, even in Adam, there must be a third component in order that he be truly a man, and not simply a somewhat higher order of the animal creation that preceded him, then does it not follow, that that body—not being a *spiritual* body, was really defective in that respect, for it was not adapted to the *spirit* of unfallen Adam; but to the soul only?”

If that were the case, we answer, then how could God have said as He looked at the headstone of that creation having no means of expressing the highest attributes that He had given him, that he was “very good”? Most surely not. Then it must follow that that body that lay on the dust from which it had been formed, must also have been a body perfectly adapted to the spirit-governed soul of man—that was communicated to it, and therefore, both in flesh and blood, differed from those living souls, the beasts that its occupant was to govern.

It was not because of the fall that this present body was a natural or psychical body—it was that by creation. But

although thus called, it does not follow that that soul of man, differing as it did, from the soul of the beast, through the in-breathing of the Lord God, had not even in the body of dust, a fitting agent for expressing the higher qualities of the spirit, as well as the lower ones of the soul. It is only as *new-born* by the Spirit of God that the present body is found to hamper by the limitations, the activities of that renewed spirit. Thus the body of Adam unfallen, was perfectly adapted to the soul; he needed no other body to make him "very good," as was everything about him. But sin comes in—the link with God is broken—the spirit is dethroned, becomes dead Godward (for this, and not the soul, was ever the link of relationship with God); soul—appetites, fully shared by the beasts below him, begin to usurp that throne that belongs to the spirit only: a moral disorder and ruin evidences itself in the "shame" that is felt for the first time. With new-creation from the last Adam, the present body does not afford the proper vehicle for the activities of the human spirit when renewed by the divine; and thus a spiritual body must mean another of an entirely different character; not a mere restoration of the old one.

Verse 46: *Howbeit that was not first that is spiritual, but that which is natural; and afterward that which is spiritual.*

This is the divine order: nor is it introduced as a kind of afterthought in consequence of sin marring the first creation. No; that "first," at its best did not express the highest powers of God in creation. But why must the lower come first? Simply that by it we may learn that this is God's way in grace as in nature. Suppose the butterfly became the caterpillar: the dragon-fly preceded the water-beetle, what a depressing lesson that parable of nature would then teach of God in creation having Himself purposed a constant downward tendency, so that by analogy we should inevitably deduce that the future condition of man would be an inferior one to the present. No, most thankful may we be that the reverse is true: first the lower, the psychical; then the higher, the spiritual. The *earth-formed* man first; the *heaven-formed* man afterwards, and we rejoice in that divine order.

Verse 47: The first man out of the earth (Gr. *ek gees*) made of dust; the second man* out of heaven (Gr. *ex'ouranou*) †. Note the change from "first and last Adam," to "first and second man." The former calls us to consider Adam on the one side, and the Lord on the other as the founders of two distinct races: the latter, the "first and second man," confines our attention to two different kinds of men—as different, as to their bodies, as earth the source of the one differs from heaven the source of the other. There are indeed in scripture only two representative men: the first had a body that came but of the earth, made of the dust of the earth, to which it must return; but the body of the second Man has an entirely different source. † It comes not from the earth, but "out of heaven," as to its composition and is imperishable.

But as to this, a valued expositor writes: "*ex'ouranou*, or from heaven" does not mean that the Lord's body or ours comes from heaven, that would be *ap' ouranou*, and false doctrine plainly. We may say perhaps of [a heavenly mold or type." ? see p. 85

It is with sincere and deep regret that I am compelled to differ from this, and more especially as the esteemed writer has gone to be with his Lord, and is not here to answer. But we will maintain all reverence for his memory, and appeal only to those Scriptures which he loved, and to which he would surely bow himself, and have others bow. I can but believe that he had the Marcionite heresy ✓ in his mind when writing this, that the Body of the Lord, as born of the virgin, was not a strictly human body at all, but came down from heaven;—which of course would be, as he says, very false doctrine indeed.

But in the first place the apostle is not speaking, as we shall see directly, of our Lord as born into this world, and as long as so living, remaining "alone," but as "the Last Adam," and "the Second Man," and therefore in resurrection, with that Body in which alone He brought others into vital relation with Himself, as a "quickening Spirit." As the Last Adam He is the Founder of a race, as the Second

*The words "the Lord" should be omitted.

†See Appendix C.

Man His Body gives a pattern of the bodies of that race.

Then as to the Greek word *apo* being the preposition that would have been used for "coming from," and not *ek*, it is a comfort that we need not be altogether dependent on human authorities* for clear conviction as to the way these two prepositions are used in scriptures, for they themselves make it undeniably clear in parallel passages.

Rev. x:1 reads: "And I saw another mighty angel come down from (*ek*) heaven." Surely the preposition means that this Angel came out of heaven itself, and not that he "was of heavenly mold or type." An angel could hardly be anything else. Again Matt. xii:42: "From (*ek*) the uttermost parts of the earth": What can this possibly mean but that the Queen of the South actually came from or out of a far country?

The distinction between *ek* and *apo* is very fine. Both speak of the source whence the object comes, but (*ek*) when thus in comparison with *apo*, seems to carry with it the character of that source, while *apo* has for its distinguishing, the more remote or original source.

This will best be made quite clear by a sentence in which both *ek* and *apo* occur, and where anyone, even without the slightest claim to scholarship, may discern the distinction for themselves. Rev. xxi:2 reads: "And I saw the holy city, new Jerusalem, coming down out of (*ek*) heaven, from (*apo*) God."

ek † How can it possibly be denied that heaven is the actual source whence the city comes, and not that *ek* merely speaks of a heavenly "mold or type"? It comes out of heaven and bears with it that heavenly character as so coming; but its prime, remote source is God.

But to recur to the words: "The second man out of or from heaven"—they do not apply to Christ as born of the virgin at all, but as raised from the dead. As to His Person He was ever heavenly: indeed in a sense was ever in heaven, as He Himself said: "Even the Son of Man who is in heaven." But in 1 Cor. xv:35-50, the one subject of discussion is the

*Although all lexicons, as well as every authority on New Testament Greek that I have been able to consult, confirm what is written above, but happily the reader is not dependent on anything outside of his own Bible, and of this even the few references I have given (which might be almost indefinitely increased) will assure him. See Appendix C.

†This is the correct order as all editors.

mortal = subject to death; destined to die

body, and the contrast between the natural and spiritual bodies; Adam being the source of the one, Christ of the other. But as we have seen, the Last Adam became a quickening Spirit only* in resurrection, hence the spiritual body of the Lord Jesus was and is His resurrection body, and it is to this that our Scripture refers in the words: the Second Man out of heaven. Was this body then different from the one in which He was born? Yes, in one sense; in another, the same. Yes, it was different for the first was natural of flesh and blood, with the sinless limitations and infirmities attached to it of hunger, pain, weariness and mortality in the sense of being capable of dying. But the latter was incapable of dying, and not subject to any of those limitations. Yet was it the same as clothing the same Person. Thus the "out of heaven" refers to the source and character of the Lord's resurrection body.

48 Verse 48: "*As is the one made of dust (ho choikos) such also are those made of dust, as the heavenly so also the heavenly (ones).*"

The first man has many springing from him, and all partaking of the nature of his body, that is, they too have the same natural psychical bodies of dust, as their progenitor. But if this is undeniably the case, equally so is it that the Second Man, being heavenly, and having communicated His resurrection-life to many; these too are, as He, heavenly, and must eventually conform to Him from Whom their life sprang in every part of their being; and that means that their bodies must be spiritual and heavenly, both as to their source and in constitution, not having one particle of dust: the "upstanding" in glorified bodies is inevitable!

49 Verse 49: "*And as we have borne the image of the one made of dust, we shall also bear the image of the heavenly (one).*"

To this very day, every man differing as to external color of skin, has yet been nothing but a perfect representative, as far as his body goes; of the first man, inasmuch as his

*This "only" is not contradicted by the recovery of some from death as Lazarus, before resurrection, for in these it was merely the recall of the soul to a mortal life, not a new life at all, as is involved in the term "life-giving Spirit."

body has been composed of dust. But those who have the life of the Second Man, must yet bear His image, and perfectly represent Him as says the Scripture: "Who shall change our bodies of humiliation, and make them like to His own body of glory" (Phil. iii:21). Nor does this common likeness mean that there will be no discriminative features, for just as our present bodies are all like Adam's, and so to one another in their constitution from dust, yet no two are exactly alike in feature or form; so there is not only nothing to imply that the resurrection body will not have corresponding divergencies, but the analogy makes it certain that they will, and hence personal recognition will be equally assured. It is in these limitless divergencies—no two blades of grass; no two leaves being exactly alike—that the manifold wisdom of God is expressed, and divergencies mean individuality, and so recognition; but of this we must speak more fully. This verse merely emphasizes that as surely as we have life from the first man we have a body to correspond with it, so surely having life from the Second, we must have a body corresponding to it—that is surely simply reasonable.

Verse 50: *But this I say, brethren, that flesh and blood cannot inherit the kingdom of God nor doth corruption inherit incorruption.* A. 50

The last step in this line of the argument is that "flesh and blood," a term that here specifies the living man: living indeed, but with his body still under the sentence of death as the consequence of sin, cannot be "heir" (that is, as having the same life and nature) to that Kingdom in which all answers fully to the will of God—that would be an anomaly, for that body of flesh and blood would still speak aloud in its penal frailties of sin not atoned for, or the benefits of atonement not applied to it. No living man then, as he is, in his body of flesh and blood, can possibly have part, as far as that body is concerned, in that Kingdom where all shall display the perfections of His workmanship, and the absolute efficiency of the atoning suffering of Christ.

"Neither can corruption inherit incorruption," for the very word "inherit" implies identity of life, as of a son and father, and thus having a claim on the father's property. Well, what possible claim can that which has been so affected by

sin, that it has become a decomposing mass of corruption, termed a corpse, have in a scene of sinless purity and divine life? "Corruption" not only has no harmony with such, but is in horrible antithesis.*

So that the Apostle's argument is that there is such an impassable chasm between the earthly old creation conditions to which the present body is adapted, and the heavenly new creation to which the dead saints are raised, that not one single component atom of the one—whether "flesh and blood" in those still living, or corruption in those who have died—can be in the other. If any part of this body of the living is "flesh and blood," or of the dead is "corruptible" then *that* can have no part in the Kingdom of God, any more than a decomposed corpse can find a congenial home, or be welcome, in a scene of eternal purity. Thus not one single dust-component of our present body can be in that heavenly one.

But that, of course, raises the question of what is to become of those that are still living: must death supervene in all cases, so that all may share in the resurrection? This is now answered.

*For the distinction between "mortal" and "corruptible" see Appendix B.

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CHAPTER XIV

Corinthians xv Continued

The mystery revealed. Proofs of its divine source. If false, Paul either the basest of men, or the most fanatical—neither is possible. The force of the word translated “changed.” The call of the trumpet in the light of the Old Testament.

This then brings us to the closing section of this marvellous chapter, verses 51 to 58; and it is a worthy close to that perfect argument, meeting the one difficulty up to which the orderly steps of the argument have led us. One can well understand that those who have passed out of this life cannot have the same body in its composition as that which was consigned to its kindred dust, nor would one desire it; but if we, as still living, have a mortal body which equally cannot have any place in the Kingdom of God where shall *we* be, if still alive at that epoch of resurrection? Would it not seem then as if death were an inevitable prerequisite even to attain entrance into that blessed Kingdom? No, for—

Verses 51-52: *Behold, I show you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in the twinkling of an eye, at the last trumpet, for a trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.* K 51/5

We may note that here we have no such word as “Thou fool,” for not only is there no analogy of nature, but not even one word of Scripture to which the Apostle could refer us: there is no true answer to that difficulty save in a direct immediate revelation from God Himself. It begins with the familiar, “Behold,” as if calling our particular and close attention to what is now to be said. It must not be slipped in as quietly as possible, and so escape challenge: that in itself would go far to deny any claim to being from Him who does nothing in that way; but challenges all opposing spirits to find some flaw in it, if that were possible: “Behold.”

I show you what is utterly beyond the powers of the human mind to conceive; nor, up to this moment, has any word

from the Father of Lights thrown its ray on this problem: and therefore it is a "mystery" that I am about to show you.

"We shall not all fall asleep; but we shall all be changed." *That* is the mystery. Death has been called "The way of all the earth" (Josh. xxiii:14). "What man is there that liveth, and shall not see death?" (Psa. lxxxix:48) is a question that to the psalmist has no answer, it answers itself, with a mournful, "Not one." So, too, the wisest of men can only say of the living that they "know that they shall die" (Ecc. ix:5).

All through the past ages—all through the pages of the Old Testament—there is not one thought of escaping that primal penalty of death. All confess "we must needs die" (2 Sam. xiv:11). But here is a direct plain reversal of that: "*We shall NOT all fall asleep,*" which of course means to die. Well, startling as this is, it has at least the clear marks of divinity. First in its absolute Authority: for God never teaches "as one of the scribes," in dependence on others; that would be unworthy of Him; so here there is Independence of any support even from Scripture itself. Yet in the second place, it contradicts no revelation of the past. The texts quoted above, are not expressions of divine revelation; but the utterance, in every case, of human experience, and as such perfectly true; but God did not reveal to Solomon, for example, that the living know that they shall die—that required no revelation, it was derived from the universal experience of mankind; and while the words "we shall not all sleep" certainly break into that experience; the more that we consider them we shall see that they are in full harmony with all previous Scripture although they go beyond it. Thus we have in them the second mark of divinity, "harmony."

The third mark is, I take it, simplicity. God does not communicate His truths, when of this infinite importance to all, solely to the wise and prudent, and hide it, by the abstruse nature of the medium of communication, from babes; and surely a little child could understand the meaning of "We shall not all fall asleep"; for he would soon learn that it could not refer to taking natural rest in sleep.

But fourthly, while thus simple, it is not superficial: it

bears the mark of *profundity*, going beyond anything that human reason, unaided could conceive. By these four marks: Majesty, ~~or~~ Authority, ~~Harmony~~, ~~Simplicity~~, ~~Pro-~~fundity we recognize these few words as being what they assume to be, the divine revelation of a "mystery."*

But so important is this, that we must consider the consequences negatively: If not a revelation to, as well as through Paul, can one imagine the character it would evidence in him? He, in that case, must have invented it to meet the exigencies of his argument! It is simply a falsehood; and so conscienceless is he, that he dares to attribute his own invention to God! Could such wickedness be measured? The man who could write those words, apart from a divine basis, would necessarily be a bold heartless liar, wilfully deceiving mankind in their most tender affections, vital interests, and brightest hopes. Is that Paul? Such a hypothesis will not stand unprejudiced examination for a moment. It is simply unthinkable. So wicked a man would surely not be particular as to other and lesser falsehoods, if they would save him from danger, or gain him honor. Yet the man who wrote that, suffered the loss of all things for what he taught as truth, and cheerfully laid down his life rather than deny it!

There is one other alternative, that he himself was deceived, and while he believed what he taught to be true, he was but a hot-headed fanatic, the victim of credulity or superstition. *That* would stand examination still less if possible, for no fanatic could, by any possibility, have written this very chapter: so humble as to himself; so tender in his

*It is true that this text has been tampered with in later years, as we might well fear that it would be, since it not only appeared to contradict fact, but was opposed to the doctrine of the lapsed Church which had ceased to wait for her Lord from heaven. Lachmann is, I believe, the only Editor who questions the received text, and adopts "We shall all sleep, but not be changed"; which is not even sense; for not a word has been said before this as to "change." There would be no "mystery" at all in telling us "that everyone shall die." That would surely not need such an introduction as, "Behold, I show you a mystery": it would make the very solemnity ridiculous. And since there has not been hitherto one word said about any "change," why deny what has not been asserted? The context supports the received text absolutely.

affection to others; so calm, logical, clear and convincing in his reasonings.

But then it is, and must be, a divine revelation: it could be nothing else; and we may thankfully rest upon it as such, without one quiver of doubt.

The next words "*We shall all be changed*" might, taken by themselves, refer to all Christians, whether living or fallen asleep; but when looked at in connection with their context, do refer, primarily, if not exclusively to the living. For the apostle is addressing the living, identifying himself with the living, and in the very next verse discriminates between the two conditions, still identifying the "we" with the living only. But he does not say with prophetic assurance that: "I shall then be alive"; but, inasmuch as the Lord may come at any time, he will not intrude anything between the present moment and that coming with its consequent effect on both living and dead, by saying, "*those who shall then be alive shall be changed,*" so he says "*we shall all be changed,*" but the "all" still refers to those who shall be alive.

Mark too it is here not the body that shall be changed but "we." It is the person complete in spirit, soul and body, and the changing of the *body* is the changing of the whole person, so unified are the various parts of our complex being; and with a body of heavenly components instead of an earthly one of dust, it is *we* who are "changed."*

"*In an instant, in the twinkling of an eye.*" Then there shall be no gradual wasting away of this present body. No slow process of the sappers of time ever approaching closer to the beleaguered citadel of the poor, dust-body till it falls a ruin. No physician; no undertaker—not one of the dread accompaniments of death, but as quickly as the eye can twinkle, the "tabernacle" has gone with all its weakness and mortality; and *we* (not the old body, with the new superimposed upon it; but that centre of true Personality that alone can say "we") are "clothed upon with our house which is out of heaven" (2 Cor. v:2).

But what caused this marvellous occurrence? When shall

*See Appendix A for an examination of the words used in the Scriptures for "change."

it occur and what are to be its accompaniments? Well, so blessed, so gracious, so delightful a change will surely not be accompanied by terror. We shall be blinded by no lightning-flash: no thunder pealing loud and long till every fibre quivers with awe-filled dread: no trumpet ever waxing in awe-inspiring volume of sound, till we "do quake exceedingly." O no, that would be altogether impossible in connection with such pure grace. And yet the very next word is "*at the last trumpet, for a trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*"

In this there is such a close similarity to 1st Thess. iv:13-18 that the one must throw its light on the other. *There* the question answered was: How can our beloved who have as to their bodies, fallen asleep, and gone to corruption, have any part in the Lord's triumphant return? *Here* how can those still alive in that flesh and blood that cannot inherit the kingdom of God have any part therein? *There* the question is answered by a direct revelation that the dead in Christ shall be made to "stand up" first. *Here* by a direct revelation, of the living being changed. *There* in the letter to Thessalonians the living are shown to have no advantage over those who had fallen asleep. *Here*, in the letter to Corinthians those who had fallen asleep have no advantage over the living; *There* nothing is said of any change of the living, but only of the resurrection or standing up of the dead, and all being raptured together to be forever with the Lord. *Here* nothing is said of any rapture; but the dead are raised and the living are changed; the two Scriptures are thus complementary of one another.

Since we are here told of a trumpet sounding, there are those who interpret it in the light of Revelation viii to xi; as if the Apostle Paul, when he wrote, and the Corinthians when they read, must have been quite familiar with what was only directly revealed through another apostle many years later! False indeed must such an interpretation be, for it really robs that book of its divinely given title of "The Revelation of Jesus Christ, which God gave unto Him"; since as to this, it would *reveal* nothing.

"But," says one, "is not the seventh trumpet in Revelation the 'last,' and can there be *two* lasts?" Certainly, we

trumpet to marshal them down

reply, if there be two series, there must be a last of each—that would appear undeniable. And that is precisely the case here. As the Lord descends, it is “with a shout, with the voice of the archangel and the trump of God”—all apparently to awaken the saints who have fallen asleep, and to marshal them in that perfect order that characterizes every act of God. Then the trumpet sounds again as here,—it is “the last trump”; of this series and, the living saints being changed, all are caught up together to be forever with the Lord.

Nor does this lack such a perfect illustration in Scripture as shall confirm its truth. Paul was certainly well acquainted with the tenth chapter of Numbers and from the way that he constantly, in this epistle, appeals to the Old Testament Scriptures, we may feel assured that at least some of his readers had also access to them. I would ask my readers to turn to it.

In that chapter we have two characters of trumpeting: soundings for “alarm,” and soundings for “gathering”—both with trumpets of silver. The former to awaken and start various parts of the camp on their journeyings (Verse 5). May this not correspond with the first trump to awaken the sleeping saints? The latter, not to journey at all nor fight, but simply to call together to the entrance of Jehovah’s dwelling-place: one blast being used for the princes, heads of the thousands of Israel (Verse 4), and then “the last trump” for all the congregation to be there gathered (Verse 7).

Now that is surely a clear illustration of our verses. Those “silver” trumpets tell their own story that it is through atonement (of which “silver” ever speaks (Ex. xxx:11-16), that the Lord’s people are awakened today to journey or to contend for the faith; and it is “through” the same “silver” that He will *awaken* the sleeping saints, and (here our verse comes in) the “last trump” shall gather us all to the door of our Father’s House, and this shall not be an “alarm,” God be thanked!

53

Verse 53: *For this corruptible must put on incorruption, and this mortal must put on immortality.* The two parts of the sentence are by no means tautological. The former speaks of those who have already passed out of natural life.

That principle of life being gone, corruption at once has its way unhindered, and disintegration goes on till it becomes absolute dissemination. The latter part speaks of the living whose bodies, while prevented from going to corruption by the life-principle within them, are yet subject to death, or mortal. The bodies of the dead can no more be said to be "mortal" than those of the living to be corruptible.

There is some difficulty occasioned by the form here used: "this *corruptible* must put on *incorruptibility*," as if the corruptible remained corruptible and was invested with a superimposed garment of incorruptibility; but that would be altogether impossible, and negatived by the very words "corruption cannot inherit incorruption," for, although covered up, it would still do so.* The idea in clothing or "putting on" then, here merely speaks of what is *presented to the eye*, and must be interpreted in accord with other Scriptures. Thus putting aside the impossible corruption itself being literally covered up by incorruption, we turn to the clear light of 2 Cor., Chapter v, verses 1 to 5. And here it is as unmistakable as can be that it is not the corruptible body of dust that is clothed with another body of incorruption; but it is we—the conscious personality, and so not the material, but immaterial part of man's complex being that is thus clothed. It is this that, should death intervene, is unclothed of the corruptible body; and should death not intervene, but the Lord come to us while we are still living, is clothed with the heavenly and eternal dwelling, without saying anything as to the clothing of dust. But we hope to consider more carefully 2 Cor. v directly.

Thus here, it is as in Phil. iii:21, solely what is presented to others that is in view: what testimony does that "clothing," that speaks of the dignity of the wearer, render to the redeeming work of Christ our Saviour? Consider, our own Apostle Paul, for instance. At this hour his body of dust has been sown in dishonor, corruption and weakness—indeed as a body, it has ceased to exist altogether, for nearly nineteen centuries; nor has Paul any other: he is "unclothed," lacking in this respect all the dignity, honor and

*"The maintenance of a personal identity, *with a change in the quality of the vesture*, is here unmistakably implied." Dr. Kling in Lange.

strength that is connected with the bodily covering. As to his spirit—as to his personality connected with the conscious part of his being—he is “with Christ which is far better” than being here, but not far better, nor as good, as being with Christ, and clothed as 2 Cor. v:4. Nor can that unclathed condition be eternal. Its witness as to the estimate that God has of the sufferings unto death of His dearly beloved Son, is a false one altogether. Paul’s present condition gives witness, as far as his lack of a body goes, rather to Adam’s work than Christ’s. Paul’s place alone gives witness to this. He must be clothed, and clothed not with that Adamic dishonored body of dust; but with such a body as shall tell to the universe how great is God’s delight in the atonement wrought by His Son for poor sinful man, yea, even for him who did not shrink from calling himself the “chief of sinners.”

(8)

CHAPTER XV

1 Corinthians xv (Concluded) f. 54

The Triumphant Conclusion—The Rising Tide of Life— Doxology and Final Exhortation

Verse 54: "But 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."

Here we must note the careful precision of Scripture. The quotation: "Death is swallowed up in victory," is from Isaiah xxv:6-8:

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke on his people shall he take away from off all the earth: for the Lord hath spoken it."

The words repeated "In this mountain" define, with unmistakable clearness, the sphere to which the prophecy refers; and what, and who, is in the mind of the Spirit of God: it is His people Israel; and the earth is, consistently with that, the sphere in view.

But here in this epistle, it is equally clear that it is neither Israel, nor the earth that is in the foreground, but heaven and the Church, or the heavenly redeemed. It is when this is taken into full account that one sees the perfection in the word used: it is not "then shall be fulfilled;" but then shall "be brought to pass." Nor is the difference negligible. The word rendered shall "be brought to pass" has for its prime meaning: "to begin to be," and very appropriate would this be here: "and then shall begin to be, the word that is written, 'Death is swallowed up in victory.'"

The picture is of an advancing tide of life: it reaches to the heavenly-redeemed first at the rapture to be with the Lord, and of this our Apostle speaks here. Then, still

advancing, it comes as far as the elect nation Israel, at the revelation of the Lord for their deliverance, and of this Isaiah speaks. ² Finally, that ever rising tide of the waters of Life reach all, at the end of the millenium as in Rev. xxi, and then the word of the prophet as to ³ all trace of past sorrow being wiped away, and the blessed tide of those waters submerge, in life and light and love, all men; for the tabernacle of God, who is Love and Light, is with them.

This ends the argument; and now follows the song of triumph: and a most fitting close it is: we might call it a true song of defiance in view of its unbreakable strength, based solely on the resurrection of Christ. Let us render it very literally and its joyous defiant musical character will be seen.

Verse 55: Where of thee, O Death, the sting?
Where of thee, O Death,* the Victory?

Death is here personified as a venomous reptile, rendered impotent by the loss of its sting. It may, and does, still seize the bodies of God's saints, but it is quite unable to sting or hurt them, or even touch their true life. The very earth changes greatly with age. Our own generation has largely gone; and its place is taken by another that even if related, in a sense knows us not. Their affinities are with those of their own day, as were ours a few years ago, and the earth is changed!

"The clouds that tend the setting sun
Do take a sober coloring from the eye
That hath kept watch o'er man's mortality."

Every bereavement that befalls us has altered the complexion of our life: we do not regard it as we did before these blows fell on us. But our beloved have not ceased to exist. They, too, live; and that Arm that is termed "everlasting" is around both them and us, and holds us both in an embrace that naught can loosen. Then "O Death where is thy sting? O Death, where is thy victory?"

Evidently to the Apostle, and to every penitent believer, in our Lord Jesus, death is not, as it were *before* us, ever

*So most Editors: The alternative reading is "Hades," not "grave": that word has no justification here.

threatening; but in its real sense already left far behind. Our life—our true, real life—is in Christ risen, “Who was dead, but is alive again, and behold He liveth forevermore”; What is still death, in the separation of soul and body, is without any sting: that which has made Death the very “King of Terrors” to poor sinful and sinning men in whose ears sound the awful words “after death the judgment.” It is this that is the real agony of death, as we shall now hear.

l. 56 Verse 56: *Now the sting of death is sin, and the strength of sin is the law.* Sin, weighting with a crushing burden the awakened conscience, throws a cloud of mental anguish over the dying bed; aye, indeed over the whole life that leads to that same grim dark exit. Not at the dying hour do men enter the “valley of the shadow of death”; but at their birth. This whole scene is shadowed by Death’s sable wing, and whilst insensate men strive to forget, and pass their brief days in vain “pleasure,” ever and anon a lightning flash of truth brings reality to their minds, and they instinctively, and in their conscience own that the sting of death is sin.

But what gives that “sting” its power to pierce so painfully? It is the Law, for the very word Law implies a Law-giver; and alas how utterly unable we are to render a satisfactory account to Him. Our adversary, the Devil, knows that too; and accuser as he is, uses it to bring into bondage—not indeed those who are in his power already, these he soothes and lulls with a false peace which he sustains by the three narcotics: Pleasure, Gain, and (a bloodless Christless) Religion, thus stupefying (not sanctifying) body, soul and spirit. No; it is those who, as in the days of the Old Testament, were unacquainted with the perfect efficacy in the sight of God of the precious Blood of His Beloved Son, which had at that time still to be shed, who were all their lifetime subject to bondage. Nor, alas, are many true Christians of the present day free from that same bondage through fear of death. Bad, false, or defective teaching on the one hand; or, the unbelief that doth so easily beset us on the other, are still quite enough to bring many a true child of God into “bondage.” It is Satan then who has, and uses this “power” or strength (*kratos*) of death” (Heb.

ii:14),* and our Lord Jesus alone annuls, brings to nothing, all this by His death for the sin that broke the law, and being raised as evidence of full acceptance by Him whose laws have been broken. So we, too, may join with heart and voice in this doxology:

57 Verse 57: *But thanks be unto God who giveth us the victory through our Lord Jesus Christ.* That victory is not yet fully experienced; but we do already have the earnest of it in the resurrection of our blessed Substitute, and finally it shall be consummated by these quickened spirits being clothed with bodies no longer of dust, but of glory like His own.

58 Verse 58: *Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord.*

All labor is "vain," as the wisest of all men groaned, which is limited by, and comes to its end with this short life. Everything that aims simply to improve man as he is, with no other life than that derived from the first Adam, and still therefore with no other hope or possibility than to spend eternity away from the God whom he has avoided here, and from the Saviour to Whom he would not come here. Of this character is what is termed "philanthropy," and so is everything, not necessarily evil by human standards, quite the reverse, but that affects only what shall come to its end with this present life. These are the "wood, hay, and stubble" that will not stand the fire. Let your work be "in the Lord" says the Apostle, nor for that do you need to be clergymen or preachers; but "the daily round, the common task" will afford scope enough to fill each day with what shall abide forever: all that is needed is that all be "in the Lord," and done thus *for the Lord.* Not a word of true comfort spoken; not the simplest refreshment given to one of His little ones: yea, not the meanest act done as to the Lord but shall have its reward; for so speaks the Scripture. Note the contrast to the conclusion of the wisest of all men, who, having only the light of his own wisdom, groaned again and again; "Vanity of vanity, all is vanity"

*Not authority over death—that is not in his hand.

(Eccles. i). Nay, nay, saith the Spirit here, in the Lord
nothing is vanity, not even the compulsory toil of a Colos-
sian slave (*doulos*) but it shall have its reward, for in the
lowliest path the Lord Christ may be served (Col. iii:22).

CHAPTER XVI

In What Does Identity Consist?

There must be identity between the present and future body. In what can it consist? The identity of a stone; a tree; a dog; a river; a Parliament or Congress? Complete and absolute change in every particle does not affect the identity of our bodies through life. Resurrection is always of the individual: not specifically of the body. The one exceptional—phenomenal speech inevitable.

It will be noted that in the foregoing pages, I have departed from the commonly—but I fear I must add in most cases thoughtlessly—accepted view of the resurrection which is that those who have died *must* come from the graves (and naturally for that they must *be* there); and clothed in the same bodies, of the same constituents as were buried, only in “a different condition” whatever that very vague term may mean. That demands that God, in accord with His limitless power should follow every constituent particle of that body of flesh and blood, not as those that are being constantly discarded *during* life, but only those that were put off at dissolution; and, keeping trace of them through the intervening time between death and resurrection, recall by His resistless fiat, those dust-particles, then reconstruct them in the grave in which they or some of them, had been deposited, then lift them up, “changed as to their condition,” and again vivified by that soul and spirit that before time dwelt in them.

Now it is not denied that the almighty power of God is quite *able* to do all *this*; but it is surely not too much to ask for clear and consistent teaching of Scripture to justify so tremendous an assumption. *That* Scripture is altogether lacking, and baseless deductions have to do a duty for which they are altogether incompetent.*

*But this would certainly demand the guarding of such particles from being permanently incorporated in other human bodies, for it outrages all truth—all reason to insist that the cannibal can eat his human victim, thus make the body of that victim an essential constituent of his own, and yet both the eater and the eaten—two distinct persons—have the same constituents in their divergent bodies in the resurrection! The darkness of Rome may demand that kind of thing, but the Holy Scriptures of God, *never!* They, whilst justifying the inevitable phenomenal speech, tell us of a better resurrection than the recall of dust, as we shall see more clearly.

Nor do I mean that all would subscribe to what I have written above as a confession of faith, when put in that plain way. People shrink from anything so definite; and, stigmatizing it as "reasoning," ignore, since they cannot deny, the plainest facts, and draw deductions from a single text which they force with uncompromising dogmatism, as if that settled the whole matter, or that other parts of the divine word must not be allowed to throw their light upon that one text to enable us to apprehend its true meaning. And certainly what I have written above, or something closely akin to it, is inevitable if the identity of this present with the resurrection body consists *in the dust particles that compose it* at the moment of death. This then leads us to the question, in what does identity consist?

That there must be an identity between the present and the future body we all admit, and indeed insist—*they are identical*. There must be a sense, and that a very real and true sense, in which that which was sown is also raised; as our Scripture reads: "It is sown in weakness, it is raised in power": the same "it," and the context shows that this refers to the body. In what then does the evident identity consist?

It is all too quickly and superficially assumed that this must necessarily lie in the same components; and that if these be changed the identity is lost entirely. And yet one would think that the slightest consideration would be enough to convince of this being altogether fallacious: let us dwell on this a little.

The identity of a stone must indeed consist in the actual *material* of which it is formed, since there is nothing in it *but* matter; but it must also be approximately the same in its *form*: for a stone pulverized, ceases to be a stone at all, and becomes *dust*. Precisely so, this, *material* body, when it has fulfilled the divine sentence, and returned to the dust whence it came, is *no longer a body at all*, it too becomes dust. *It has then no identity with the body buried*, any more than the dust that has been discarded from our bodies during our lives has any identity with that which now constitutes our bodies at the moment. The life that made this identity is gone.

A tree, however, having a life that the stone has not, may vary in leaf and twig as the seasons revolve, and not lose its identity which is inherent in that vegetable *vitality*. A dog, (or any of the animal creation) resembles in this the human, inasmuch as his body, too, is constantly changing, yet he ever remains the same dog. But when he dies there is nothing to maintain the life of the soul, and he, in the strictest sense of the word, perishes, or ceases to be.

A river changes every moment, yet the river remains the same *identical* river, even without one single drop of water that composes it being the same as yesterday. Without controversy then the identity does not consist in that case of, the same components.

Nor is that illustration too without value when applied to our bodies; for they are in the same constant change as the river, receiving and losing moment by moment; nor is their identity affected in the slightest by this change that is going on without cessation.

The identity of the river then consists in the one source whence those waters ever flow, and their running without break through the same scenes to the same end. But even the course may be changed without destroying the identity. The Yang-tze, with its mouths silted up, has to find other outlets, but it remains still the Yang-tze. It is the unbroken continuity of its waters that maintains the identity of the river, as it is the unbroken continuity of the *life* it clothes that does the same with men's bodies.

There are rivers too, whose course is so changed as to take them out of human ken. They are, as we say, *buried* by flowing into some chasm, and continuing their subterranean course, only to re-appear at some far-off scene where it is difficult to connect them with what was lost; but that difficulty does not in the least affect the fact that they *are* identical. Continuity has been maintained.

The one point in which this "parable" is of service is in this: "our body, coming to light as it were, in quite another sphere altogether—as different from this as can be does not affect its identity with the one "sown," if there be something that, in some true sense, maintains continuity.

But these illustrations are still not sufficient; let us take

another. The elected representatives of a nation, forming its legislative body, be it called Congress, Parliament or whatever such a popular assembly may be named, changes constantly and often radically; yet the Congress of the United States, or the Parliament of Great Britain ever remains identical, even though there be not unbroken continuity. There may be periods without a Congress or Parliament at all; periods beginning by one legislative body going into "dissolution," and before another is formed by the nation selecting for itself what is in accord with its desires.

Here then the identity does not lie either in the *components*, or in their *continuity*, but in the fact that it is in vital relation with, represents, or belongs to the same nation. It is the People's or Nation's Congress or Parliament, and it is that which maintains its identity all through.

Precisely thus does Scripture teach as to our body. The body never changes, yet, as the same conscious Personality says, amid all the unceasing changes, from the cradle to the grave: "This is, and ever has been, *my own body*," so in resurrection the redeemed shall say, "This is still *my own body*, and thus is identical with that which I ever recognized and was conscious of as being *my own*." Thus, not "to every seed" only, but to every redeemed child of man, God shall give "his own body."

Of necessity, in one sense this is another body, for "thou sowest not the body that shall be," but one that must be suited to radically changed conditions. The same God who cares for the wheat-seed, the grass-seed, or the lily-bulb, and clothes it with a glory with which that of Solomon could not compare, "shall He not much more so clothe" us that we shall feel (having a corporeal vestment suited to that glory, as this body certainly is not) perfectly at home in our Father's House?

In one word the *identity of the body consists in the identity of the conscious Personality it clothes.*

Nor must we forget that human language is intended to convey truth as comprehensibly as possible; and in these themes, that go far beyond the powers of our comprehension, not only figure, allegory and parable have to be availed of, but even our thoughts have necessarily to be bounded by

human limitations; whilst the language in which those thoughts are clothed, must always, to be intelligible at all, be in the line of phenomenal and so popular conceptions.

So one may still say: "The sun was risen on the earth when Lot entered Zoar," and not "The earth had so revolved on its axis, that a ray coincident with a tangent vector from the sun fell exactly on a plane with it in the latitude of Zoar"; or some such jargon, although it might be strictly more accurate. The Lord Jesus said: "He maketh His sun to rise"; and we say that is absolutely true in a phenomenal sense, it is the language of sight; but it would be folly to charge those who believe that the sun does not literally rise, but it is the earth that revolves, and the sun, in relation to it, remains stationary, with "denying what the Lord says," as we can all surely see. It is because we believe in testimony that we esteem to be competent, that we thus speak; it is the language of faith.

To our perceptions the sun goes down, and to those same perceptions the same sun rises again. So to our perceptions we see our beloved buried, and our thoughts will ever be of them as we knew them (How else could we think of them?), and we shall see the same beloved ones again, only then they will be perfected—spirit, soul and body; and we naturally, perhaps inevitably, think of them, and speak of them as coming from those graves, into which we saw their bodies consigned. It is the necessary language of sight as to mode of resurrection, but it must not be permitted to nullify other Scriptures that tell us more, and in using *them* we speak the language of *faith*.

Instead of death separating, assume that of two young people devotedly attached, one should be taken to a far country and no communication should pass between them. Necessarily each would think of the other as last seen. Let sixty years pass, and then let the two old people of eighty be brought together, what a shock would their first meeting be, as in a moment the present decrepitude of each wiped out all the cherished memories of the past. But still each would be identically the same in spirit, soul and body, as were separated so long ago, although not one particle of their present decrepid bodies was in those vigorous youthful

frames. Such cases are not impossible here, but in the resurrection, instead of the sorrow of strange decrepitude, there will be mutual unselfish delight in each seeing the other clothed in a body of glory: the very image of the Lord Himself.

But this begins to affect that question of such tender interest to all of us: recognition, for with such radical changes, both external and internal, may not recognition be impossible? That demands a separate chapter.

CHAPTER XVII

The mutual recognition of the Lord's people assured. This a burning desire that is universal. Whilst the relationships of earth are not renewed, the attributes of soul and spirit are not exterminated by death. If there be recognition how can the sorrow from broken families be avoided? What will be the basis of recognition? Is there recognition in the unclothed condition?

The fear that the peculiarly sweet and sacred affections of human relationships can never be restored puts bitterness into the grief of bereavement. We all naturally hunger for a renewal of those affections that death has so cruelly severed; and the heart cries: "I want my own back! I ask not for glories, that might rather interpose a barrier to keep me at a distance, but for the dear familiar form and features about which my most tender and strongest affections have twined themselves here. I long to know that death's rude hand has not been permitted to extinguish the warmth of those sweet affections forever." As one of our poets has said:

"How shall I know thee in the sphere that keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?"

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not;
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.**

We should not greatly err were we to say that *that* is the natural language of human affection, whether expressed or not; and can we think that He who made that heart with all its sensibilities, lacks either the will or the power to meet that longing? Is it written in vain: "Thou openest thy hand and satisfiest the desire of every living thing" (Ps. cxlv:16). Is *this* desire to be altogether unsatisfied? Most surely not.

It is true that we are not told in precise words that we shall recognize each other; but for all that, the teachings

*Bryant, "The Future Life."

of Scripture are unequivocal. For instance, if Peter, on the Holy Mount, could recognize and name two men whom he had never before seen, can there be a loophole of question as to our recognizing those we *have*? It was not, it is true, by the natural light of day that Peter was able to recognize Moses and Elias—it was in the light of Him from whom all the light of that scene was derived. Thus I gather that it is only in the same Light that we have solid grounds for expecting the same powers of recognition. Blessed be God, that we know that that same One will ever be the Light of that scene: “*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?*” (Rev. xxi:23).

Again consider that prophetic promise: “*We who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air*” (1 Thess. iv:17). Mark, “*together with them,*” that is with those who had fallen asleep, and for whom the bereaved Thessalonians were grieving. Now can that promise be fulfilled without our *knowing* that it is? We are clearly told that the whole paragraph was written as a word of comfort, and of what comfort is a promise, the fulfilment of which is not experienced, but is itself a matter of *faith*? How could that promise be said to be fulfilled if we were to be caught up in the company of utter strangers, only we must *believe* that they are those for whom we have mourned—or at least these are somewhere amongst them! The very words “*together with them*” assuredly necessitates recognition.

Again, our Lord, in that hour of such tender compassion as compelled silent but eloquent tears to well from those gracious eyes, comforted the sorrowing Martha, with the words: “*Thy brother shall rise again.*” Nor can we mark too carefully that He speaks not of a saint, with whom Martha had no natural relationship, but “*thy brother,*” and does not that mean that in that resurrection both recognition and the affections of that brotherly relationship shall be renewed; nor was it said for that dear sister alone, but it was intended to carry its comfort to all bereaved believers. This is a deduction, I admit, but it is an inevitable deduction, and little if at all less than the plainest Scripture.

So that we are fully justified in looking for a recovery and recognition of those we have lost awhile. And yet this needs some careful guard. When our Lord said: "*They that shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage* (Luke xx:35). He did surely tell us that the relationships of earth were not renewed in resurrection. And can we not see the absolute necessity, and even blessing that there is in this? To find broken families there would be a perpetuation of earth's keenest distresses. To know that that break was irreparable would cause a grief unutterable, altogether inconsistent with the joys of the New Creation. But does it then follow that the affections of the human soul must be annihilated? Is that the only alternative, and way of relief to such sorrow?

That soul, vitally linked as it is with that which is a direct emanation from God, the spirit, must partake of that spirit's immortality as long as that link remains unbroken; and its powers and attributes must certainly be carried beyond the death that has not destroyed it. Its very existence predicates the continuance of its attributes. It is the seat of those affections and emotions that man shares with that animal kingdom of which he was appointed monarch and head; and those affections then must continue even after the death that has not, in his case, destroyed it; for though men may indeed kill the body, they are quite unable to kill the soul; and why, whilst it thus exists, should not those affections have unhindered play? Let us seek to gather something from analogy.

solely Human knowledge has its seat in the spirit of man, as it is written: "*What man knoweth the things of a man, but the spirit of man that is in him*" (1 Cor. ii:11), and in this life he exercises that faculty. Nor does Scripture permit us to think that the spirit ceases to exist at its departure from the body; nor that its faculties and powers are arrested: or most assuredly death would not be the "gain" that the Holy Spirit assures us that it is for those to whom to "live is Christ" (Phil. i:21). Yet do we read that "*knowledge shall vanish away*" (1 Cor. xiii:8)* and we are told *why* it

*Gr. *katargeo*: "to make of none effect."

shall "vanish away." Not because our imperfect and partial knowledge here is wiped out of existence, as it were, but solely because of the perfection of knowledge that shall there obtain. Human knowledge is but as a candle; and of what worth is candle light in the clear sunshine of noon-day: it is "made of none effect," and "vanishes away." Take your candle back into the dark, and its light shines precisely as it has always done, it has not been blown out, but only overwhelmed by the infinitely more brilliant light of the sun. *light*

So just as the candle need not be, and is not extinguished in order to "vanish away," so is the imperfect human knowledge not extinguished by the shock of death, but in the eternal scene, in which all things shall be made new, the perfection of knowledge shall "make of none effect," the knowledge in part that we now have; although even in that eternal scene, that limited knowledge is still there, as was the invisible candle light in the sunshine.

Now if this is true of light, or its correlative, knowledge; it inevitably follows that it is equally true of that other attribute of both the human spirit and soul—love. Here, we both "know in part," and we may say "love in part," for surely most of us will confess that whether we speak objectively or subjectively, we enter but into the shallows of love here—not its divine depths. But there the perfection of love will have the same effect on our imperfect love, as the perfection of knowledge will on our imperfect knowledge—it too will be made of none effect, and will vanish away. The perfect shall overwhelm the imperfect: the greater shall swallow up the less. The infinite attraction of our Saviour-Lord: that "glory" which He prayed that we might see the full outshining of infinite Light and Love shall overwhelm all our feebler intelligencies and affections, with no exterminating rude shock, as of death, but by the very superabounding of the bliss. The Love of Christ that ever passeth all knowledge flooding our beings, shall be to our human affections, however sweet and strong they may be, as the sun to the candle. *love*

This then meets all such difficulties, permits us to cherish what is alone possible for us to think of whilst in this body

of limitations, and by no means condemns us for hoping, —nay justifies that hope—that we shall renew the sweet and tender affections of time; and yet does away with the perplexing and distressing questions that those very hopes seem to involve.

But if this should still leave a feeling of disappointment in some, let me ask such to remember that in that joyous day we ourselves shall be delivered from this self-centered old Adamic nature, nor will that perfect moral likeness to our Lord Jesus Christ permit any disappointment, but rather fill us with unselfish delight when we see those we have loved best, clothed in a beauty transcendent—a body of such glory as we cannot describe. Surely, surely we may boldly say that will add greatly to our own joy, and be “far better” than seeing them as last we did, in a body in which they have suffered sorrow, pain and death!

But whilst this may meet difficulties as to the affections, it still leaves others unanswered as to recognition, unless there be an actual replica of the present body in the future; for can we possibly recognize what we have never seen before? Does this not then demand the recovery of the present body of dust (even if no longer dust, but a glorified flesh) with its familiar features and form?

But the “Holy Mount” has already answered this in Peter’s recognition of Moses and Elias, whom—apart altogether from what bodies they were in—he certainly had never seen before. But even here, in our ordinary intercourse, is sight necessary? Must I see the person with whom I am communicating in order to recognize him? The other day I called one over the telephone, who was far away, and whom I had not seen for twenty years; yet instantly there was a recognition of the voice.

Again, the very way that people express their thoughts has such marked characteristics that we can recognize the writer of a letter or article, apart altogether from his signature; so that, not only by form, feature or voice, but there are qualities of soul by which men can recognize each other; and these discriminative soul-qualities are shown even in the features. For do we not speak of firmness being expressed by a certain conformation of the chin, intelligence

and soul-emotions by the eye: thoughtfulness by the brow, and so on—every feature has some conformation with the soul.

But that leads to another step as it did the Apostle when he wrote: "*If there be a body adapted to the soul, there is also a body adapted to the spirit*" (1 Cor. xv:44); and if it be the soul that marks its discriminative features on the former, then it will be the discriminative qualities of the spirit that will be imprinted on the latter, and permit—nay, demand—recognition.

In no two of His redeemed people does the Spirit of God work out exactly the same results. It is indeed the same Christ in all "the hope of glory," but yet in each individual there is a peculiar character of His work, as was typified in the twelve stones in the High-priest's breastplate. *They* stood for all the people, and it was the same Light that shone in each; but no two of them gave out the same beauty of that Light—each expressed a different loveliness. So every redeemed child of man shall for eternity express, by reflecting, some peculiar beauty that has its source in God, who is Light.

The same truth is told in simple sign-language, in that white stone, "in which is a new name written, that no man knoweth save he that receiveth it" (Rev. ii:17). That divinely given name expresses the distinguishing work of the Spirit in each; just as the new name, *Abraham*, told what the grace of God would do for Abram; and *Israel*—what that same grace would make of crooked Jacob. Thus each individual will have a separate name, telling in some way of those sacred intimacies that have been strictly between the Lord, and himself here, and which have left their results in forming a distinctive spiritual character. And it is in that same way by these spiritual differences, thus inwrought and thus expressed that we shall recognize each other.

Thus the closer our communion in the Holy Spirit now, will be our communion with each other forever. Surely then there is not only an unfathomable depth of interest in this, but much practical blessing too, for it counsels us all to cherish, as we would our eternal interest, communion *in the Lord.*

For in that happy day no tear will flow
 Because those sweet familiar marks we cannot trace,
 The which we cleave to here, for now we know
 No other. Yet mid the myriads some dear face
 Will be familiar though in strange beauty clad;
 Such change can nothing do but make us glad.

Strange and yet not strange! For 'twill only be
 Those spirit-beauties inwrought by our Lord,
 Which we knew full well here, but then we'll see
 Clothed with a loveliness, their full accord.
 As we have known each other here in Christ
 So in Him there will be our endless tryst.

Let not then Christian husband and wife—or any other natural relation—depend merely and solely on natural affection, but whilst fostering this, seek ever more and more, fellowship *in the Spirit*, for so do they lay the foundation—the only foundation—for their happiness in each other forever.

As to whether there can be recognition in the unclothed state, in the interval between the falling asleep and the Lord's return—whether spirits, not yet made perfect can recognize and communicate with one another in that relatively less desirable condition, I can only speak with diffidence, for one shrinks from unhallowed speculations on so affecting a theme.

In the Old Testament we have Samuel coming back, apparently at the call of the witch of Endor, and, although seen only by the latter, being recognized by both the king and the witch; but it would not be safe to deduce that it was the normal condition of the deceased prophet, to be thus embodied.

So in the New Testament, we see, in Luke xvi the rich man in Hades discoursing with, and recognizing, although "afar off," Father Abraham; but that again would seem to deduce far more than was intended by the divine Speaker, which evidently was to make a sharp and most vivid contrast between time and eternity: between the ephemeral character of the rich man's "good things" that his wealth had secured, and the everlasting joys of the poor man, Lazarus.

This at least we do know with assurance, that that intermediate condition, between decease and resurrection is an imperfect one: that, compared with the Lord's coming, the Apostle did not desire it (2 Cor. v); and that it is only "far

better" in that the unclothed spirit is "*with Christ*" (Phil. 1:23). It would then inevitably follow that even if there be, as we ardently hope, recognition between those thus unclothed, it must partake of the shadowy imperfect character of the imperfect condition. The very truth of the continued existence of the spirit, not deprived of its inherent faculties, goes far to give a basis for the hope; but would it not seem as if, just as all of the people of God were kept longingly expectant of the Lord's first coming; so we all, whether in the body or out of it; whether absent from or present with the Lord; are kept in the same earnest expectation of His second coming, and waiting for it, with a longing far exceeding that of those who watch for the morning, yea indeed, "more than they who watch for the morning" (Psalm 130:6) Then, and then only, are we assured that there will be perfect undimmed mutual recognition with all its holy joys.

CHAPTER XVIII

2 Corinthians, Chapter V

The source whence the body of glory comes. The musings of Job on immortality. This body not intended for immortality, since it is but a tabernacle. Distinction between "out of the earth," and "earthly." So between "out of heaven" and "heavenly." Verse 3 called *crux interpretum*—the various interpretations—the one adopted, with reasons for so doing.

We come now to that Scripture that would seem to tell us as plainly as words can speak of the source of that Body, which once assumed, will never be put off, for it is eternal. Whence does it come? Is it again from the dust, although in a "changed condition?" Is the grave the dwelling place whence it is called? Must the ordinary language of sight quite justifiable as it is, close our ears to anything beyond it?

But to get these questions quite clearly answered, it may be well to take a very brief survey of the opening chapters of the second epistle to the Corinthians. Their main theme is the Apostle's ministry, and how beautifully does he exemplify that "more excellent way" of which he had spoken in the earlier epistle. For in these opening chapters there flows out from that Spirit-filled heart a very flood of warmest affection, as he seeks to bind fast to himself those colder hearts of the Corinthians that others were seducing from him, and so, from that pure faith for which he stood. This he does by winding about them, with himself, band after band of their common blessings, common trials, common consolations, common hopes, common weaknesses and a corporeal destiny that was also common to them all.

Nothing less than divine is the ministry that he has received; and as much above that committed to Moses, as the never-to-be-dimmed radiancy of the glory of God in the face of Christ Jesus exceeds that veiled and temporary glory in the face of Moses, when he came down from the mount at the second giving of the law (Chapter III).

But divine and infinitely glorious as this ministry is—a very treasure—it has been deposited in earthen vessels, and in these we begin to touch our subject, For the earthen

vessel clearly speaks of man as in this *body* of earth, with all the limitations of such a condition. The reference to Gideon's pitchers, in which the light within was hidden till they were broken, is so unmistakably clear, that we should expect to see here too the earthen vessel in which this divine treasure is deposited, broken. And we do see just that in verse 10 of the fourth chapter, reading *Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.*

The "life of Jesus" then clearly answers to the lamps within the pitchers of Gideon's little army; and thus in that path of "trouble, and perplexity" (v. 8) of "persecution and casting down": (v. 9) that resembles the very path that Jesus took when here, the life of Jesus becomes the more evidenced, and it is in that reproduced life, that the Light shines; the earthen vessel being by these very things frayed and broken.

But there is something further and more radical, for as we go along in our ministry, says the apostle, we remember that we are really delivered—not merely to trouble, but to death; that is, to follow our Lord to that same end of His path. We accept that sentence of death; we make no claim that God is bound to save us from it: very far from that, we confess that since the Lord of glory has walked it, it is the royal path, and it was in our walking it, that we brought the light of the gospel with life indeed to you.

But why voluntarily take such a path? The trouble and perplexity, the persecution and casting-down are realities, why then take so unreasonable a course that seems to take out of life all that makes it of any value?

Because of this one thing that we *know*, that since the Lord Jesus has been raised (*egeiroo*, awakened) death shall not have the last word with *us*, any more than it has had with *Him*.

So we are never discouraged, but though the outward man perish, that is, the present body with its physical strength ever lessening, the brain with its powers of memory and clear discernment ever diminishing; frailties ever increasing, though all is being rubbed away as it were, by every affliction yet the "inward man"—the light within the

pitcher is being renewed daily. Thus we are brought to verse 17 of Chapter iv which reads:

"For our light affliction, which is but for a-moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen; for the things seen are temporary, but the things not seen are eternal."

The affliction is the root: the "glory" is the fruit; nor can there be any of the latter without more or less of the former. It is the affliction in "the seen," that itself works out the glory in the "unseen."

We have then here a perfect example of a walk by faith as in contrast with sight. Faith sees the invisible; and these are the realities, whereof the visible things are but the shadows; whilst the invisible are alone eternal.

What sane man can deny the first part of the Apostle's word? On everything that we see transitoriness is stamped indelibly. It does not take faith to say—

"Every moment dies a man,
Every moment one is born."

nor to sigh with the Christian poet:

"Change and decay in all around I see."

Every moment there is change in vegetable, animal and human corporeity. Everything is in a state of flux: nothing abides: our footing is on sifting sands. The man of the world may say: This is the best world that I know anything about; but even *he* cannot deny either its transitory nature, or that his own tenure of it is very uncertain, and at best brief. *That* side of the Apostle's argument at least is irrefutable. But does that give any sound basis for the other member of that argument: the eternal character of the unseen being equally so? Well, there is this: "*Though our outward man perish, yet the inward man is renewed daily,*" that is, there is both the temporary and the eternal condition in every child of God* and the new-born man *knows* that there is within this fast decaying tabernacle, a tenant—nay, it is himself, whose spiritual powers are not enfeebled by age, save as they are dependent on the physical.

*Nor does this deny, that in some lower sense, this is true of all men—man as man. As the offspring of God his destiny is unending, nor does the spirit decay with the body: how often the spirit of a man of the world flashes up brilliantly even in old age.

Nor is faith to be based on any feeble human reasoning: far more solid is the rock on which her foot is planted. It is God who has spoken, and it is He who tells us that as the old creation is passing away, being sin-ruined, so the new creation is eternal, for all sin—that hard undeniable, and yet so often ignored fact—has been forever put away, and as the life in Christ is beyond the penalties of death and judgment, so is there no dissolution of the person, no disintegration of the body in that new scene.

This takes us to Chapter v, nor ought there to be any division, for it breaks into the argument:

Verse 1: *For we know that if our earthly* tabernacle-house be destroyed,† we have a building from God,‡ a house not made with hands, eternal in the heavens.*

ns.1
 This body‡ of dust then is one of the temporary things that are seen, and it partakes of the transitory character of all that is visible on the earth. It is but a tent that can easily be “struck,” and many‡ a rent in it even now lets in the storms of sickness, pain and various characters of suffering attendant on age, and which finally lead to its complete dissolution. Well, that being only too evident what is the dweller in that tent to do? Where shall he find a better and more permanent residence? God be thanked, that question shall not be answered by a word into which human mistrust has introduced an element of doubt: we will not say “*We hope that we have another house,*” but “*We know* that we have a building that no inferior architect than God Himself hath built, for which He has Himself provided the materials, and from this we shall never be dispossessed: it is as eternal as the Builder for it is itself an integral part of that creation which, having its foundation on the atoning work of Christ, is eternal in every part, and which God owns as being distinctively His” (Rev. iii:14). Further its environment for which it is adapted, is

*Not *ek gees* “out of the earth” here, but *epigeios*, that is, strictly “on the earth,” as being adapted to it, and so “earthly.”

†Grk. *kataluoo*, strictly “to loosen down,” to “disunite” the parts of anything as a tent is taken down.

‡*Ek theou*, that is, not only coming from God, as to its origin, but bearing with it the divine character of that origin—it is altogether a new creation: a part of that creation which is of God, compare Rev. iii:14, of which our Lord is “the Beginning” as having the first place.

"in the heavens": there is its true Home, and it shall have unrestricted admission into *all* the heavens, however many, or however exalted they may be.

But the apostle guards this against a possible misunderstanding, into which however some have fallen, notwithstanding the guard. He does not mean that this eternal house is enjoyed at once on the departure of the spirit from the "tent." Quite the contrary: death would but take the "tent" down, leaving the sojourner therein unclothed, and in that unclothed condition he may for a time of uncertain length remain, as Job so pathetically speaks in the fourteenth chapter:

*"O that in Sheol thou wouldst lay me up;
That thou wouldst hide me till thy wrath shall turn—
Set me a time, and then remember me.*

(A musing silence)

*Ah, is it so? When man dies, does he live again?
Then all the days appointed me I'll wait,
Till my reviving come.*

*Then thou wilt call, and I will answer thee;
For thou wilt yearn toward thine handiwork."**

But it may be urged: Does not this Scripture itself clearly say that if the tabernacle be taken down, or in plain language, at decease, even then we have, without any lapse of time, long or short, but at once, the house not made with hands? For note, it is not written that "we shall have," but we actually do have. That surely precludes the possibility of our *ever* being without any kind of habitation, or corporeal clothing.

Possibly it might, did not the following context and the one word "eternal" make it impossible that we should literally enter into this joyous possession of that body at death: or were there not a perfectly satisfactory explanation of the present tense ("we have") being used, and to which we have already referred. When any event is divinely sure, and the ground-work for it divinely laid, that *absolute certainty* is expressed in the strongest way by speaking of it, as not being in the future at all, but as already accomplished.

For although death thus disrobes us, it cannot weaken our title to that dwelling or clothing—it is still "ours." We

*A metrical translation by Dr. Taylor Lewis. of U. S. M

have it in assured, God-given title, although not in actual enjoyment, for that we await—not death, but the coming of the Lord Jesus, for which indeed all this creation waits. Some do indeed teach that “the human being probably cannot exist as pure spirit.” But not only is there not one word of clear Scripture to support so large a hypothesis, but it is actually forbidden by the very one on which it is assumed to be based. For this “house-body,” of which the apostle is speaking, is “eternal,” and so never to be changed for another. That must ~~be~~ beyond controversy mean that it is the resurrection-body itself, or it would have to be again abandoned for that resurrection-body, and so not be itself eternal.

V. 2 Verse 2: *For indeed in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.** ^{eternal}

Far from shrinking from making such a move as from a fragile tent to an eternal house, we groan in the one and long for the other. We are by no means satisfied with what still links us with a creation ruined by sin, and all its sad consequences, both physical and moral; so that beneath all its laughter, singing or hilarity, there runs the accompaniment of a groan; and in that groan we, as still linked with it by our dust-bodies, share (Rom. viii:22-23). “O to be clothed upon” we cry “with our house which is out of heaven”; but does that mean that that heavenly-house is ^{is}super-imposed over the one from the earth? The “house” over the “tent”? Most surely not. That new-creation body is “over,” or clothes, that all-important part of our being, wherein is consciousness, the reasoning faculty, conscience, and so the true continuous unbroken personality. It is the immaterial immortal spirit, always linked with the soul, that the eternal body clothes, and over which it is imposed.

Nor would there seem to be the slightest possibility of the words “from heaven” (*ex'ouranou*) meaning anything else than, as the present body of dust most surely came out of or “from the earth,” (*ek gees*) as its ^{is}primal source, ignoring the medium of natural generation through which it comes; so shall that future body come “out of (*ek*) heaven,” as its

*Greek” “*Ex-ouranou*” see Appendix.

primal source, also ignoring any medium. The words tell us of the true source whence the body is derived in both cases—no more in the former than in the latter. As our present body is earthly because coming *out of* the earth; so shall that be heavenly because coming *out of* heaven. The contrasted sources are earth and heaven. But mark carefully here that our Scripture does not tell us when or how, that "house" comes out of heaven, whether directly or indirectly, but only that it does so.

Nor should we accept the popular idea as to the location of "heaven," and say with the well-known hymn, that it is "far beyond the starry sky," for that does not come directly from the Word of God. In this holy Word we are told of *three* heavens; and as the "man in Christ" was caught up to the *third*, 2 Cor. xii:2, we justly deduce that he passed through the other two; following in this the path of his Redeemer, of Whom it is said that "He passed *through* the heavens" (Heb. iv:14, Revised Version).

Then it follows that the *first* heaven must be nearest to the earth, and may indeed be called the *earth's* heaven, and be coterminous with that atmosphere, or firmament, formed on the second day of Gen. I, and there actually called: "Heaven." Here the birds that are so frequently termed "the birds of the air" or as it literally would be translated; "of *heaven*" (as in Matt. vi:26; xiii:32) fly. *It is the atmospheric or human heaven* for we men dwell in it.

Then the "*second* heaven" would be what we may term "the *sidereal* or *etherial* heaven," for here are "the stars of heaven" which we know are also termed "the host of heaven." But as this is a term also applied to the angelic powers (1 Kings xxii:19), we may call this second heaven "the *angelic* heaven."

But now must we still ascend physically, and go "beyond the starry sky" for our *third* heaven? I believe not. For there is no evidence that the stars themselves have any boundary where they cease to be. The unaided eye sees a comparative few, but as the strength of the telescope increases, so do the number of the stars that become visible. But there *is* still a *third* heaven, and in it we have come to that sphere in which the very words are "unspeakable,"

(2 Cor. xii), and all its terms and measurements so different from those we use, that it would hardly be a misnomer for us to term it the "incomprehensible" or divine heaven, and in that very term becoming a fitting dwelling for the God who is beyond all creature-comprehension; Whose "ways are past finding out."

Thus, in that third heaven, there are moral measurements rather than literal, that make nearness or distance. To Stephen when

"Looking upward full of grace,
He prayed, and from a happy place
God's glory smote him in the face."

it was so near that he had no difficulty in recognizing the "Son of Man," whilst to his persecutors it was much too far away for them to see anything at all.

Thus then it will be the truest wisdom to cease all effort to comprehend the *nature* and *composition* of those bodies of glory, fitted as they must be for dwelling in that scene which is itself so far above our present powers. They too shall be in this like our Lord's Body after resurrection; its Powers were incomprehensible, its nature and composition inscrutable; and although of "Flesh and Bones" yet such Flesh as we know nothing of, and such Bones as transcend all our chemistry.

Verse 3: Since also being clothed, we shall not be found naked.

The bearing of this verse has been very much disputed: it depends largely on the force of the first two little words *Eige Kai*. Darby and others render, "If indeed being also clothed we shall not be found naked"; and that would mean, if when clothed with our eternal resurrection-body, we are not, even then destitute and naked of any true clothing, and as naked in the presence of God as was Adam after his fall.

The other, which renders *eige* by "since," might be paraphrased thus: "We long to be clothed with that heavenly house, not only because of the glories of that eternal abode, but also because then we should *never* be in that relatively *undesirable* condition of being naked." And this, I can but feel assured, is the force that must be given to the first words *ei-ge kai*, on which the meaning of the whole verse

v. 3.

to dead

so largely depends. The sudden introduction of a word of solemn warning, and the attaching a moral significance to the word "naked," that is, with all our sin and shame uncovered, seems a veritable impossibility. How could we possibly be in a body "out of heaven," and yet be morally unclothed?

Of course the contention is that in that case it is not a heavenly body, but some other that comes with the resurrection of the unjust, and which is of itself naked.

But there is no suggestion in the whole passage of any other clothing than the body itself—*that is the clothing*: If we remain alive even this body is the clothing: for it reads: "not that we would be *unclothed*"—not mark *the body* unclothed, but *we* unclothed of that body. Surely then the only question is as to what kind of "clothing," or "*body*" we desire; and we groan for the heavenly, since having that, we shall never be unclothed, or disembodied at all, as we shall be, if called to depart out of this body before the Lord comes to clothe us with another.

It would seem to be unthinkable that the apostle would admit by the word: "We," the possibility of himself, and all the brethren in Corinth, being morally naked in the resurrection of judgment! It is quite true that the Spirit of God constantly tests profession—*that* must indeed be very firmly maintained; but here there is (apart from this, which is in question) not a word of that kind at all; and whilst names that we greatly revere are attached to the interpretation that must be rejected, we shall do more honor to their faith, in following *that*, than in blindly accepting all that they have taught.

Thus these few verses would teach, and that, as it would appear, without the possibility of misunderstanding, that as these bodies of dust, came from the dust to fit us to live on the dust, so do the heavenly bodies come from heaven to fit us to live in heaven. Here at least there is no suggestion of dust being turned into something else, the tent and the house are in contrast, and the one is dissolved before the other is enjoyed.

I am well aware of our limitations and the deep need there ever is for lowly self-distrust; but we can, I believe.

go thus far with assurance. The future resurrection-body will not come from the dust, but from heaven as its true first source, so will it be heavenly in composition, and fit us for our everlasting dwelling in that heavenly environment.

But we must not leave this wonderful chapter yet. Other Scriptures have been given us for other purposes, and the resurrection-body, whence it comes and its conditions, have been only incidental to the main purpose of the Holy Ghost in those Scriptures; but here, and in the fifteenth chapter of the first epistle, the very purpose of that inspiring Spirit is to tell us all that we are capable of receiving as to this very point, so the fourth verse reads.

1.4 "For indeed we who are in the tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that what is mortal may be swallowed up of life."

This verse is clearly explanatory of its two predecessors, it begins as does the second, with "For indeed," and closes, as does the third, with what will take place if we are never found naked—"mortality will be swallowed up of life." It will be well for my readers to compare this carefully with the parallel passage in Romans viii, and note both the correspondences and differences. There we but share in the groanings of a sin-infected creation to which we are linked with our bodies of dust. Here, it is only the renewed spirit that groans being burdened. It is only when the spirit of man has been quickened by the Spirit of God that this body is felt to be an unsuitable vehicle to carry out those desires that are inherent in the spirit thus renewed. Our present body tends ever to the dust whence it came; while our spirit, born from above has a moral trend, ever upward, but is held down rather than aided in those heavenly aspirations by this material dust-tabernacle. So the cause of our groaning is not exactly as in Romans vii—the sharing the common sorrows of a groaning creation, but is due to what that creation can know nothing of—the upward God-ward longing of our spirit, under the sense of being weighted by that unrenewed part of our being that ever draws us downward, and which is so mysteriously identified with our physical body. But that does not mean that we desire to lose even that clothing, and so to be introduced into that unseen

sphere in an unclothed, or bodiless condition, but we groan to be "clthed upon," a word that finds its explanation, in the next words: that "mortality" (the condition of all living men), "may be swallowed up of life."

And that can but mean that that part of our being that has been made truly alive by the divine Spirit, shall have a corresponding clothing of life *by the same Spirit*. The "Life" that swallows up mortality, is not external to us, but within us, and is that same *Life* of which Romans viii:10 speaks: "the Spirit is Life because of righteousness." And this is really the end, as regards our physical constitution, of God's blessed ways with us whom He has loved and redeemed at such a cost to Himself, and of this our fifth verse assures us:

"Now he that hath wrought us for this self-same thing is God,
Who hath also given us the earnest of the Spirit."

Nor is the very word "earnest" without the greatest value in giving light on our subject. It was a word applied to that sum of money which clinched a bargain between men, and was not only a pledge that the full amount would be paid, but that this should be in money of the same currency and of like value, thus the earnest was in a sense the "first-fruits" of a business transaction.

The Holy Spirit then, since He is the Earnest, *so is He the Source of the resurrection-body!* It is thus (and permit me to ask you to note this with great care) that it would be firstly a "spiritual body," as being the product of the Spirit; and as 1 Corinthians xv:44 demands. It is thus too that secondly it would be a "building of God" for the same reason since the Holy Spirit is God. It is thus too, thirdly, that it would be as to its primal source, the "house that is from heaven," since the heavenly Spirit certainly comes thence. These three conditions that are predicated of the resurrection-body are all fulfilled by the Spirit of God indwelling us as its "Earnest."

Nor will He who charges with folly the man who fails to learn from a parable of nature, disapprove our appeal to a similar parable for an illustration, not a proof of the truth thus taught. The caterpillar, as it falls asleep, and passes into its tomb as a chrysalis, has enfolded within itself all the beauties of the butterfly; for during the whole time

that it is in that condition, not one external particle is absorbed by it; so that whatever emerges from that pupa must necessarily have been carried into it; its body of beauty and glory comes from within, not from without!

Precisely so, after man's decease, nothing is absorbed into the body, but in the Spirit of God forever indwelling the human spirit, there is a perfect and divine sufficiency for a new-creation-body, without any need of old-creation dust; Nature's God-given parables illustrate and confirm this in both animal and vegetable world, the case of the caterpillar, and the husk of the seed are forever abandoned in favor of a vestment that fits them for that "heaven" of the air in which their destiny lies. This being true there is no need of tenantless human bodies coming directly down from the heaven above, for the body to be both "out of heaven" and heavenly.

CHAPTER XIX

The use of the word "Body" in the Epistle to the Romans. Sins and Sin "Our old man"? "The Body of Sin"? "This Body of Death"? "Sinful Flesh"? "Mortal Body"?

In the Epistle to the Romans, teaching of the most practical character and of unspeakable value is wrapped up in terms from which we find it difficult to get clear ideas, may the Comforter lead us into their truth as we consider them!

But before entering, let us take down the Key that hangs at the entrance, and carry it with us, for without it, we shall find some doors locked; and that will only submit to being opened by this Key, which is found in the term: "*The Gospel of God*" (verse 1), and that (verse 17) means "Salvation" in the fullest sense for the guilty, but dearly-loved race of men. Further, God Himself is only fully manifested as Light and Love in that Salvation, and since, in that marvellous language of numbers that lies beneath the surface of the Scriptures, the number of "*divine manifestation*" is "3" as in the "*Trinity*" (Matt. xxviii:19), so is it the number impressed on this epistle, in its main divisions, thus:

- 1: Chapters i. to viii: Doctrinal.
- 2: Chapters ix to xi: Dispensational.
- 3: Chapters xii to xvi: Practical.

The first of these again may be subdivided thus:

- 1: Chapters i to iii:20: All *Guilty*, when judged in righteousness.
- 2: Chapters iii:21 to v:11: All *Sins* met in righteousness.
- 3: Chapters v:12 to viii:39: All *Sin* met in righteousness.

Thus the Apostle's joyous boast is justified: "*I am not ashamed of the gospel of Christ, for therein is the righteousness of God revealed*" (Chap. i:16-17).

Down to the Chapter v:11, the word "Body" occurs but twice, and in both instances so clearly refers to the literal Body of flesh and blood, that it requires no comment. But as soon as we come to the third division, in which, in strict accord with the significance of that number, we go *below* the surface; go past the external doings to what has pro-

duced them—the evil root taking the place of the evil fruit—we are at once met with terms that stimulate our enquiries by the very difficulty we find in discerning their meaning. The first of these is in Chapter six, verse six which reads:

“Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Here at once we have three terms that need pondering:

- 1: Who or what is meant by: “*Our old man*”?
- 2: What is meant by: “*The Body of Sin*”?
- 3: What is the force of “*Destroyed*” here?

1. Have you never rejoiced in the gracious contrast that the very method of the communications of truth in the New Testament presents to that of the Old? *Then* God dealt with His people as being in their spiritual infancy; but *now* we are “no longer babes,” and He writes us letters in which He gives us the *reason* of things, as here. From Chapter v:11 to viii:39, the argument is an organic whole, which grows from its root in the former like a plant, putting forth buds of promise here and there, till it comes to the full glory of the perfect flower in the closing verses of Chapter viii; nor can we expect to understand the terms used without a consideration of the *root* whence all springs.

In Chapter v:21 then, we are told of *two men* who are in strongest contrast the one with the other. The first is that Adam, the forefather of our race, and with whom we are well acquainted, for the nature* of the life that he has sent down to us leads alas to our own sinning, as did he, with its consequences of death and judgment (Heb. ix:27).

The Second Man is Christ, of whom we ever thirst for a deeper knowledge, for to Him we owe even far more than a mere offsetting of Adam’s sin and its consequences, even justification, holiness and a life that is eternal. The Life that we have received from the First Adam, is *physically*, as in relation to the *Body*, the BLOOD (Gen. ix:4). *Psychically*, as in relation to the *world about us*, the SOUL (Gen. ii:7). Whilst *spiritually* or ethically, as in relation to, and alas in enmity with, *God*, it is here termed SIN.

*“Nature. Grk. *Phusis*, from *Phuo*, “to bring forth”: as in Latin the word *Nascor*, “to be born” gives the very word “Nature,” the innate disposition and qualities that characterize the life.

The Life that we have received in new-birth, through and in the Lord Jesus Christ, is spiritually exactly the opposite, and has as strong a friend Godward, as the other in the opposite direction. The first travels its evil course to death; the last its bitter-sweet path through this Satan-ruled world to the enjoyment of Life Eternal.

Now both these conflicting principles are in every true Christian, as long as he is in the body; for even if we be born of God that does not do away with the fact that we have also—through a long line of progenitors—been born of Adam.

But as born of Adam we have judicially come to our end before God. Consider that central Cross on Calvary—are we ever weary of considering it? He who hangs there is absolutely sinless. He suffers indeed, and that not alone from the cruelty or mockery of men. The hour of noon strikes; and instantly a solemn silence broods over the scene; and the meridian sun, that is neither eclipsed nor clouded, refuses to give out one scintilla of light. In that darkness God is bruising Him—the last Adam! But for whom does He thus suffer? Let us join hands in spirit, dear reader, and with bowed heads, and eyes perhaps not undimmed with tears of penitence, own that it was as our Substitute He suffered. As He droops in death; and yet, in conscious dignity, “dismisses His Spirit,” we say that is *our* end, as the children of the first Adam, aye, we “are crucified with Christ,” Our *old man* “is crucified with Him,” henceforth we only live before God in Him who is the last Adam now risen from the dead. Thus “our old man” is not merely a synonym for “the flesh,” or evil nature—for *that* is not a “man” at all, and we damage the figure by so interpreting; for it is a “man,” and to be a man, must have a Body; and that we find in our next question:

2. What is meant by “*The Body of Sin?*” We are quite sure that the term cannot be referred merely to our natural Body of flesh and blood, for it was never the intent of the Cross of Christ to destroy that in any sense of the word, rather it is to be “a *living sacrifice*” (Chap. xii:2); and yet it cannot be entirely severed from it. For the Body is the agent for all external activity, whether of thought by its

brain, or word by its tongue, or deed by its members. SIN, the indwelling evil principle of our natural life, claims and uses the Body for its service, precisely as the Egyptians claimed and used the work of the enslaved Israelites—they were slaves to the Egyptians, we to Sin (John vi:34; Rom. vii:14), and by that claim and use our Body is the “Body of Sin,” the agent of Sin’s activities.

But we must go a step further. Matter we know well cannot by itself sin: it has no responsibility at all; and yet by the way our Lord Himself speaks one would suppose that it had. “If thy hand cause thee to offend, cut it off, it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched” (Mark ix:43), and although it is the Lord Himself who thus speaks, no sane man has ever thus mutilated himself, for he sees clearly enough that it is but a figure of speech, and that the fault does not lie with the hand itself, nor any member of the literal Body, but in some life-principle within, that dominates and makes use of all these members, and to stop which demands the death of the person himself. The whole man must die, and when he dies, and only when he dies, will it be absolutely impossible for that hand ever again to do an evil deed—that foot ever again to stray. But that is just what has already happened—we “have died” (Col. iii:3).

In the death of that voluntary Substitute, not hand or foot merely but our “old man,” and his whole body, as given up to sin—the body of sin—has been destroyed.

3. But that word “Destroyed”* cannot have the radical sense that we often attach to it, “to annihilate,” “to exterminate” entirely, but by a living faith recognizing that all that I am, as born of Adam—my “old man” has come to its end in Christ crucified for me, then my still living Body must be made of no use to sin, and this old indweller of the old man, having no members through which to act, may thus be rendered powerless, as if actually non-existent. It is the evil principle, Sin, that is thus “brought to nothing”—not the literal material Body.

This is a well-known figure of speech (called *synecdoche*)

* *Katargeo*—“to let be idle,” “to make idle” and so “to make of none effect” powerless.

whereby the part is spoken of as if it were the whole, or the vessel in the place of what it contains. Thus when our Lord said: "This *cup* is the new testament in my blood"† we all know that He referred, not to the vessel, but to its contents; and it is precisely this same figurative way of speaking of the Body that throws its light on all these passages that we are considering.

Take for instance the term "*sinful flesh*," or more literally and correctly "flesh of sin." Since the apostle is speaking of our Lord who came "*in the likeness of sinful flesh*," it becomes perfectly clear that it is the literal Body that is here in view. He was in His bodily appearance just like any other man. His holy Body was composed of real true human flesh and blood; but as far as *sin* had affected that human flesh He was but in its "likeness." But we know that "flesh" *in itself* cannot be "sinful," yet its indweller may give it that character; just as when we speak of a house as being a "*bad house*," we clearly mean that it has received that character from its inmates. So the Body, as being vitally affected by its indweller, Sin, and at the service of that indweller has received its sinful character—it is sinful flesh or the "*flesh of sin*"—our Lord was but in the "*likeness of sinful flesh*."

So, too, "*the deeds of the body*" (Rom. viii:13), are really the deeds of that same evil indweller, Sin, which must be permitted no use of any of the body's members.

In the same way we have in verse 11 of Chapter viii, the term "*mortal body*." We know well too, that matter in itself cannot be either mortal or immortal, for that word "*mortal*" means either capable of dying, or subject to death; which can only be said of something that has life to lose as mere matter has not.* Thus wherever we find the word "*mortal*" so used, we know that the reference is primarily to the *living*, and their change; not to the dead and their

†But, like all illustrations, it cannot be pressed as being perfect; and unless modified may darken rather give light, for this evil life-principle here called "Sin" is not merely *within* the body of dust, as is the wine in the cup, but to make the illustration truer, the wine must be seen as permeating the very *material* of the cup.

*"*Nekros*" (dead) is applied to one in whom the severance of soul and body has been effected: "*thnetos*" (mortal) where that severance can be effected.—Olshausen.

resurrection. So in this verse 11 of Romans viii, it is primarily the effect of the Lord's coming on the *living* at the time, and we may rightly infer that it is thus worded to eliminate any inevitable necessity for death intervening at all—the true Christian hope of that Coming must not be dimmed by any such inevitable interposition as death. Our true hope is that our "mortal body" shall be made alive, with the very essence of divine Life, and thus mortality be "*swallowed up of life*" (2 Cor. v:4).

But in thus going to the eighth chapter we have left another of these strange terms behind us; let us then turn back to Chapter vii, and accepting trustfully the guidance of our own Apostle Paul, accompany him down that valley of humiliation into which he himself is there entering. He will not lead us in a *false* path however painful it may be.

Look down the verses from verse 7 and you will note how the changes ring on three personalities, as we may call them. First there is the "Law"; then there is "Sin"; and finally there is the "I," and the last is a regenerate "I"—a good "I"—a Christian "I"—with a renewed will which delights in the Law and would fain be governed by it, not merely outwardly, but in "the inner man." Alas, there is that other indweller, Sin; and now our guide as he descends into this valley becomes reduced to the deepest possible distress and perplexity, for he discovers that—Christian though he be; born of God though he be—that indwelling Sin is far stronger than even his renewed will, and refuses submission to it! "Sin" dominates even the good "I." "*That which I do I allow not,*" he moans. "*For what I would that do I not, but what I hate that do I!*" "*To will is present with me, but how to perform that which is good I find not.*" "*For the good that I would I do not, but the evil that I would not that I do.*"

Here then is something within him so manifestly independent of his will as not to be himself, for he says: "It is no more I that do it, but sin that dwelleth in me" (v.17); and yet it *is* himself too! Strange complexity! He is, as it were, two distinct men, and although his will is identified with the one and repudiates the other, yet that other is the stronger; nor can he avoid personal responsibility

for those evil motions that the other produces and that he hates. In him—his very self, as much himself as his own body—is that evil principle Sin: in him is its consequence—*death!* O how extreme is his distress as he utters that deep groan that every earnest soul has been compelled to adopt as his own cry: “*O wretched man that I am who shall deliver me from the body of this death?*” (verse 24).

Here again this “Body of Death” cannot possibly mean simply the mere external frame of flesh and blood by itself; nor, again, on the other hand, can that be eliminated altogether; for that life from Adam, with its evil trend, Sin, has *indwelt that Body—permeated it—dominated and used it*, and is *vitally identified with it*. The “Body of Sin” of the sixth chapter has here brought its consequence in its train, and has become the “Body of Death”!

Here then we are at the lowest depth of the valley; but just here, at this extremity of self-despair, we may hear that sigh that accompanies relief from great distress, as our guide (and has not this journey with him made him the dearer as we find him the nearer to us?) sinks back on a Love that has long ago foreseen this distress and provided for it: “*I thank God,*” he breathes out, “*through Jesus Christ our Lord.*”

Aye, and well may we join in that thanksgiving, for in Christ, risen, not only has our Paul found, but every earnest, believing soul finds to this day, a *Life* as free from the taint and power of Sin, as is our Lord Himself, for it is His own life!

That is God’s way of holiness. It gives perfect deliverance from our Taskmaster in a way that shall permit no pride, with the sorrow that must accompany it. Sin is not eradicated, leaving us with only that life and nature that “cannot sin” (1 John iii:9) and which still *characterizes* the true child of God. Nor do we fight and gain the victory over that inner foe, any more than the Israelites fought a battle when they were in Egypt. There was no fighting there. It is the groan of the slave, not the battle-shout of the warrior that we hear in Egypt. No, through the darkness, the storm, and the sea, those redeemed people of God are led to liberty; and we, through the darkness, the judgment and the death,

which answer to these in Christ crucified in our stead, have we the deliverance of which Israel's was but a shadow. But He is not in Joseph's tomb! He is not dead now, but alive and that life He has given us is a life as dependent on its Source as is a river, and only as we live that life of absolute dependence, absolute helplessness, absolute confidence in our Saviour-Lord do we practically enjoy liberty from our taskmaster Sin. In Him, the Israelite is out of Egypt; In Him the Egyptian is dead on the seashore; and in Him we need serve Sin nevermore!

Many speak of this as "The Victorious Life," but it is not the term Scripture gives it, and involves the idea of a conflict in which we overcome. That is quite true as regards two of our foes: "This is the *Victory* that overcometh the *World*, even our faith" (1 John v:4) and "We *wrestle* against principalities and powers in the heavenlies" (Eph. vi:12). These we fight but we do not fight the flesh; from that our deliverance is by flight, as was Israel's from Egypt, and it is a very incorrect use of terms to call a flight, *Victory*. But we must not follow this further, but turn to one other text in our Epistle.

When the apostle says: "I see another law in my members warring against the law of my mind," it is equally impossible to exclude all reference to his literal body with its literal members, as it is to confine the reference to that alone. It is but another instance of that mystic identity between this body of dust and the body of sin and death, in and on which the primal penalty still rests. From that penalty "our body" has been redeemed by precious Blood, and will be redeemed by Power at the coming of the Lord. 7 23

There is one other Scripture that cannot be ignored, for it has been sadly diverted from its intent; nor does the excellent motive with which that has been done lessen the evil effects. I quote:

"But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

In the fear of weakening the believer's assurance of eternal salvation, first the full force of the word rendered "cast-away" is diluted into the milder term "disapproved," and

1 Cor 9²⁷

not approved - Young
recol. R.O.

*A man may lose a race & the prize; but he does not go
goal, he is not a criminal*

then the "crown" is a reward for faithfulness in preaching, and has no reference to eternal salvation. Neither interpretation will stand the test of a careful comparison with other Scriptures, nor will such comparison result in any weakening of a Scripturally-based assurance.

The context really forbids the Lord's service being in view in these last verses. Up to verse 23 inclusive, *that is* distinctly the theme; but beginning at verse 24 personal conduct takes the place of service, as anyone with a little reflection can see: Who is *served*, when one runs a race? Who is *served* when one trains for the games and buffets his own body?

That "Body" is the antagonist with whom Paul is in the figure, fighting. He will not allow its passions or appetites to get the upper hand with him. It must be kept in its place of complete subjection to the higher element in his being: the spirit. It is the earnest, serious aspect of life. There is no time for frittering or frivolity—eternity is at stake!

The crown then here is not a reward for service, but the prize at the end of a successful race; just as there is an aspect of "eternal life" in which it is similarly seen as such a prize: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, *and the end everlasting life*" (Rom. vi:22). It is the responsible side of truth, and greatly dangerous it is to neglect it, or blunt the edge of the sword of the Spirit by diluting it. It is simply the character of the road that leads to the enjoyment of eternal life. If anyone does not walk that road he will never reach that end, for that is the only road to it. Grace introduces into it, grace sustains in it, and grace crowns all, but in no part of the course, from beginning to end is human responsibility to be excluded, but urgently pressed. Even Paul, if he preaches the gospel ever so faithfully, and yet should walk steadily after the flesh, would be on that road that leads to eternal death. Let a man preach as an angel to others, and let his bodily lusts rule him, does such an one show that he is really a partaker of the divine nature? Far from it; it is the road to eternal death, and he who walks that road to the end, will surely find that *utter reprobation* is the end of the road he has walked.

But not one strand of the cord that holds us to our God

The runner loses the race, not any thing more

is either broken or frayed by this truth. Paul does not say: "O, I am so afraid of losing eternal life"; but, on the contrary, "I shall never lose eternal life, for I am walking the road that leads to it." Can anyone call that an enfeebling of assurance? If so, one would greatly fear, if not for themselves personally, certainly for those whom they might lull into false security by a false interpretation.

CHAPTER XX

The light that the eighth chapter of Romans gives us. What is meant by "The Law of the Spirit of Life"? In what sense is our Body dead? In what sense is the Spirit Life? Do the Lord's people, after this life, carry with them that principle of sin, that is still in their very being here? If not, when is it eliminated, and by what Agency?

Not without fear and trembling as we realize something of our frailties and limitations can we pursue these themes of such profundity; yet we must say with our own poet:

"Arduous as we deem the task, not to attempt it
Were a task more arduous still"*

They affect every one of us so closely. They have been so surely "written for our learning that we through patience and the comfort" they give "might have hope" (Rom. xv:4), that we find it impossible to believe that our God and Father intended that we should not get more from them than so many of us have yet done. The very words that we have looked at, possibly familiar to the outward ear, carry little meaning to the *inner*. Is it then merely carnal reprehensible curiosity that leads us to ask what part of our being and its nature survive the shock of death? Do not the most tender and purest affections that God Himself has instilled hunger for all the light that His love has given us on such an affecting theme? Can we stifle the question: What is the spiritual condition of those whose very memory is unspeakably dear to us, and who are even now with the Lord, out of that Body that seems to have played so strange, and even contradictory, part in their earthly existence, as it still does in ours who remain in it? At one time apparently the very seat and source of all iniquity: the "Body of *Sin*"; "The Body of *Death*"; "The Flesh of *Sin*" and its "deeds" must not be allowed: at another the very agent of all gracious and tender ministries: "holy and acceptable unto the Lord." At one and the same moment it is "*living*" (Chap. xii:1) "*mortal*" (viii:11) and "*dead*" (viii:10): Prodigious anomalies! Do they awaken our longing only to mock us? O, may

*Cowper: "The Task."

the Lord lead us, by His Spirit "into *all* truth," as far as that is possible or permissible; for we must not forget the Psalmist's caution not to exercise ourselves in things too high for us (Psa. cxxxi:1); nor the prayer of that dear saint: Anselm of Canterbury:

"I do not seek O Lord to penetrate thy depths. I by no means think my intellect equal to them: but I long to understand in some degree thy truth, which my heart believes and loves. For I do not seek to understand that I may believe, but I believe that I may understand."

With that same sincere confession, and in that same spirit, let us seek to tread a little further in the path marked out for us in the eighth chapter of Romans, but only as far as it touches our subject, The Human Body.

And at the outset we see that it is by another Law coming into activity, that the "law of sin and death," permeating the very life received from Adam, and indwelling the Adamic Body of dust and its members, is nullified. We have another life received from God through Christ Jesus our Lord, and that life is permeated by the Holy Spirit, who, also dwelling in us, would ever lead us to find all the power for practical living in the living Lord Jesus Christ. O what a living, bright reality that makes that risen Lord to be to us; although, if one may speak for others, it is the weakest part of all our knowledge, we know so little of this "power of His resurrection"—may grace lead all His people in that happy path more and ever more!

And now the word "sin" almost entirely disappears, and "flesh" takes its place. When [opposed to the *law* of God, it is termed "sin," but when opposed to the *Spirit* of God it is "flesh," and this is ever in us as long as we are in the body of dust. But although the flesh be in us, we are not in the flesh; that is, we have passed out of that standing before God, as living men having only life in the first Adam; and, by the life given by the Holy Spirit, we are in the last Adam: Christ Jesus; there is no condemnation there, for there is nothing to condemn, all penalty has been righteously borne by Him, and that not merely for the evil things done, but for the nature that did them. Sin in the flesh has been looked at, condemned, and that judgment executed in Him who has—Himself—the Holy One of God as He is—

even been made that foul thing, *Sin*, for us! He is thus the Antitype of the *serpent* of brass (Num. xxi).

But now note the threefold way in which that indwelling Spirit is spoken of. **A** First He is the Spirit of *God*, as dwelling in us, marking our standing before *God*. **T**hen **B** He is the Spirit of *Christ*, as evidencing that we are truly *Christ's* and one with Him; and **C** finally in verse ten there is a perfect identification of the Spirit, with Christ Himself, and since that Holy Spirit is in us then *Christ* is in us by that Spirit. This identity between Christ and the Spirit is very valuable as applying to our subject.

But even though Christ be in us—even though that be indisputably the case, it is not evidenced by any change of the Body, which in every man is still under that primal sentence of returning to its kindred dust—the “*death that passed upon all men*” when Adam sinned, and from which sentence not one, be he believer or unbeliever, has yet been delivered.

Now, let us note that the Body is *awaiting* death, but it is here already dead! In what sense can that possibly be true of what is so manifestly still living? Is it that the Body only died judicially when Christ died upon the Cross, as many teach? Never, in all Scripture, is there such a distinction as that would involve between the parts of our being, when the truth of substitution is in view. There is, as far as I am aware, no text that says or implies that my *Body* is crucified with Christ—it is always “*I*” the *person* in entirety who is there identified with Christ.

But as death passed upon Adam *when* he sinned—in the day that he ate of the forbidden fruit—in that very day he surely died; even though the literal execution was deferred 930 years, so, even though Christ be in all who believe, yet the Body of all is still “dead,” as being under that irrefragable sentence of death, even though it be not literally executed. The *life* that Adam gave is in the Body; the evil principle called *Sin*, that is the nature of that life, is still in the Body, and the sentence of death is the sure accompaniment of sin. The Body is *thus* dead because of *sin*, as under that inevitable sentence.

But, if Christ be in us by His Spirit, that Spirit is

Life—Life in its very essence—making our human spirit to live with that life which is in Christ, and by which we are in Him, as by the other, we were in Adam.

Let us note the force of the word Life here—it is exceedingly important in its bearing on our subject. It is not merely that the human spirit of the believer *lives*, but the life by which that spirit lives being life in its very essence; divine and so not to be limited, in power or extent must eventually prevail over all obstructions and sweep victoriously through the whole of our being—Aye, through the whole universe of bliss: “the Spirit is LIFE.”

Thus the word Spirit here has a divinely intended ambiguity or double meaning. It is clearly impossible to dis sever it entirely from the human spirit, or the antithesis with the human *body* would be lost: “the *body* is dead, the *spirit* is life.” On the other hand it would be quite impossible to attribute Life, in its essence, to the *human* spirit in itself. It is therefore the *Spirit* of God, vivifying, pervading, energizing, and so identified with the human *spirit*. Thus this truth becomes a perfect antithesis to what we have found in the previous chapters in which the body of sin, and the body of death can neither be the literal body of dust, nor severed from it, but in some real sense identified with it.

As it was the sin of the first Adam that brought to us the death under which our bodies still lie, so it is the righteousness of the last Adam that has brought to us the Life that has come to our spirits—the righteousness that He, by His voluntary and passive obedience, wrought for us on the Cross, when all the billows of God’s righteous judgments due to us passed over His blessed Head!

It is again that rising tide of Life, as we have seen in the epistle of the Corinthians, it has not yet reached our bodies, but it is irresistible in its course—nothing can stay it—it but awaits the inevitable hour to flood every part of our being.

But now see where our meditations have led us. We have clearly seen that it is not the mere body of dust that is the actual source of any evil, that is entirely due to the indwelling principle of Sin, which pervades and is, in some mysterious way, identified with that material body. Thus

the mere "change" of the outward body of dust would *in itself* have no more effect on what had done all the evil, than the cutting off of one hand would prevent the other from offending—it is only by a complete change of the *principle by which the body lives* that this can be effected. So, mark most carefully the change must be from within!

Christ being in us, by His Spirit Who is LIFE, that Life must, in virtue of its own inherent and essential powers, swallow up death, and at His coming pervade every part of our being, and then, but not till then, will our Body of humiliation respond to His irresistible "mighty power" and become like the Body of His glory. It is then Christ within, by Whom that is wrought, for thus is it true that "Christ in" us is "the hope of glory" (Col. i:27). We ever owe every phase of salvation to Christ. Do we not remember what occurred when our Lord was on earth? Then in accord with His own bodily presence here, it was the bodies of men that (characteristically) responded to His beneficent power. A leper comes—perfect type as he is of a sinner under the power of sin—and He touches that defiled and defiling Body. Is *He* defiled as any other man would be? Far from it. The tide of Life sweeps as a resistless flood, from Him, the very Source of Life through that "Body of Sin," and the defiled one is clean every whit. That "body of humiliation" has become, in the twinkling of an eye, a clean human body.

A funeral comes from the gate of Nain: a dead body is being carried to the tomb. He meets it and touches the bier. Does that defiling "body of death" affect Him with its deathly defilement as it would any other man (Num. xix:11)? Indeed no—the tide: the mighty power of Life sweeps through that Body of humiliation, and in the twinkling of an eye it becomes a Body of perfectly healthy human life.

But today He is not here bodily, and the expressions of His beneficence have changed in accord with that change; not yet is our Body made clean every whit, or free from death; but the Life that is in Christ has vivified our *spirit*, and by that Life in Him, and in Him alone, are we as clean every whit before God as the cleansed leper was before men: blessed be God!

But the end is not yet. The tide of Life awaits His coming to bring the same life to every part of our being—we still await the redemption of our Body.

4.11 The Body of our humiliation then is changed from within by the Spirit of Christ, who is the "Earnest" of the Body of glory. It is changed from without by the Lord Himself (Phil. iii:21), who works by, and is indeed *one* with that same Spirit now (see 2 Cor. iii:17). Like the wheels within wheels of Ezekiel's vision, how impenetrably intricate are the interweavings of our being! For not only have we spirit, soul and body, but Scripture tells us of an *ethical* "body of sin," with its own members corresponding to those of the material body, as it is written; "Mortify your members which are upon the earth,* fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry" (Col. iii:5). The destiny of both the natural and ethical body, is, by divine wisdom, also equally interwoven, so that when the body of dust goes to its kindred dust, the body of sin comes to its end.

Let us then venture to apply practically these truths: Those who are "away from the body, and at home with the Lord," what have they taken with them, and what have they forever left behind of their human life?

They have, with the body of dust, assuredly left "the body of sin," "the body of death," "the mortal body," "the body of corruption"—the one root evil principle, expressed by all these terms, *Sin*, has gone forever, and never to be resumed.

But the higher part of their being: the Spirit-quickened human-spirit, has gone to be with Christ (Phil. i:23), to whom it has ever been drawn from the day of new-birth. Like air imprisoned in the depths of ocean, when freed, rises instantly to its kindred element, so has their spirit risen to Christ, whose very presence is indeed the Christian's kindred atmosphere. The body, with its sin-infected appetites can nevermore affect them: whilst the complete control of the Holy Spirit insures the holiness and happiness of Paradise until clothed with the body of glory.

*Not "out of the earth" here, for these evils do not come thence, but they are "upon the earth," as being in all men who are on, and as long as they are on, the earth."

But when a truth-rejecting one dies, without that life in Christ, his soul still infected with sin, yet equally held in life by the human spirit, by which all men are, in that creative sense, the offspring of God (Acts xvii:23) finds no place in the universe of holy bliss, but takes that nature of sin with him forever to "his own place"—his own, for he has adapted himself to no other—he *could be nowhere else!*

The New-creation body shall thus be "out of heaven," as being by the direct agency of its Earnest, the Heavenly Spirit; and yet is due to Him who, in the impenetrable mystery of the Godhead, is one with the Spirit (2 Cor. iii:17), the Lord Jesus, who, coming from heaven, is able to bring everything into perfect harmony with that holy sphere, and thus make the body suitable for its destined everlasting abode in Heaven.

Further than this, as to the detailed "How?" this is to be accomplished, we are, with Anselm, well content thankfully to believe without understanding, for (if I may speak for others) we at least own that it is as far beyond our powers, as it is beyond even our desire to discover, for it is nothing less than a privilege to filial confidence to leave the solution of such questions to divine Love.

CHAPTER XXI

The dignities attached even to the present Body of dust: asceticism condemned on the one hand, and licentiousness on the other: The true application of the injunction "touch not, taste not, handle not." The honor due the Body: 1 Cor. vi considered: the "belly" and its destruction; in what sense are our physical bodies "members of Christ"? the sin against the Body; why is fornication and not drunkenness so called?

Whilst this present Body, composed of dust, is on that account termed a "body of humiliation" (Phil. iii:21), let no Christian deem that it is to be treated with irreverence; for no human system of religion gives it such honor, as does Christianity.

Let us then turn to two Scriptures that will give us the balancings of truth: the one condemning fleshly asceticism, and the other its opposite: fleshly licentiousness.

The former is found in the Epistle to the Colossians (Chapter ii:20-23):

"Wherefore if ye be dead with Christ from the rudiments of the world why, as though living in the world, are ye subject to ordinances (Touch not—taste not—handle not: which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

Whilst the main idea in this paragraph is perfectly clear, the last sentence can hardly be so termed. In the days of the world's rudiments—that is, when the Gentiles were being tested by conscience, and the Jew by a divine law both being regarded as still living, and as responsible creatures before God—there were stern restrictions as to physical contact with certain things the very "touch" of which was defiling. But now, when the end of all these rudimentary tests has come in the Cross, there were (and are) still those who whilst within the sphere of Christian profession, reverted to these rudiments, and even increased the strictness of the observances, not recognizing that they themselves had passed out of existence before God, in the death of their Substitute. With extreme pretensions to superior holiness, which was quite spurious, they commanded their adherents

not to handle, taste or touch what perished even in its use; that is food, either solid or liquid.

So far, all is clear. Now in verse 23, the Apostle admits that this strictness has an appearance of wisdom in those three spheres that includes all that man is: Godward in worship according to human will; manward, in a humility that men admire; and selfward, in an unsparing treatment of the body, not giving it a certain degree of honor to which it is entitled; but really all this religious show is for the satisfaction of that proud nature, termed the "flesh." Thus is our tabernacle-body guarded from every form of religious asceticism that only feeds the worst kind of pride, whether it be in the fakir of India, the monk of Christendom, or any similar vain enthusiast.

But this is balanced in an earlier Scripture and turning back to 1 Cor. vi:12-20 we see the Holy Ghost dealing with that corrupt form of evil—fleshly impurity, that was so rife in Corinth, and is still, wherever the love and holiness of the gospel have not won the heart and conscience to subjection. The concluding words: "For ye are bought with a price, therefore glorify God in your body"* give the purpose of the whole passage, which certainly demands consideration.

To paraphrase: As to different kinds of food, it matters little; if wholesome, they are adapted to the belly that craves them, and the internal organs of digestion are equally adapted for their consumption. But whilst this is true as long as we are in this earthly place and condition, we shall not be here forever; the meats will be destroyed and so will the belly.

Note it is not exactly the "body" here, for this it is the divine purpose to dignify, and save from debasement, but the "belly," standing for the whole body, in its relation to earthly food, but, if the "belly" be destroyed, the body, in that same sense, in its relation to the earth, must be destroyed with it, for the destruction of such a part involves the destruction of the whole. The purpose of God with regard to man, redeemed by His Son, did not contemplate as a finality, a continuance of this imperfect condition—a constant hunger, and this temporarily satisfied; both the food

*The words that follow are spurious. !

and its receptacle having but an ephemeral existence. But it is quite a different thing with "our body" as a constituent of the human tripartite being, all being redeemed by the Blood of Christ—that is to be also everlasting, for we are to be raised as was our Lord, and by the same power, perfected in spirit, soul and body.

Note, too, again, the interesting and significant threefold recurrence of the words: "*Know ye not*," each referring to one or the other of the spheres with which our tripartite being links us, thus—

- 15: "Know ye not that your bodies are the members of Christ?"
 16: What! Know ye not, that he that is joined to a harlot is one body?"
 19: "What! Know ye not that your body is the temple of the Holy Ghost?"

or as we may say: first, *selfward*; then *mankind-ward*; finally directly *Godward*. Considering the first, "Do ye not know" cries the indignant Apostle, "That your literal bodies made up of flesh, blood, bones, etc., with *their* members of hands, feet, limbs, etc., are themselves, in their totality, the members of Christ?" But most assuredly that does not mean, and cannot mean, that the dust composing this body is an integral part of the *spiritual Body* of Christ; for, in that case, what is mortal, temporary, and eventually corruptible, would compose what is immortal, eternal and incorruptible, which is impossible. Nor is that what is said. But each Christian, as visibly dwelling upon the earth, is a member of that Body of Christ, the visible manifested Church, which is assumed to be the exact external representation of what is invisible, as it is written: "*Ye are the body of Christ and members* in particular" (Chap. xii:27). It is this that justifies the form of speech, that our very bodies are the members of Christ. Just as we use the members of our bodies for all activity of word or work, so our whole body must be looked upon as belonging to Christ, and be absolutely at His disposal, for whatever service He may need them here: in that practical sense they are Christ's members. They are the agencies of the activity of His Spirit.

But that which has so holy a place may be so debased as to become "the members of a harlot," as Gen. ii:24 speaks "*They twain shall be one flesh*"—how shocking and revolting is such a thought! Thus this holy word sheds its sanctifying light on a theme that has become identified with impurity, shame and debasement. Shall we, believers, debase in the most radical and affecting way these bodies that have so hallowed a dignity? For all other sins are "without the body"—that is, they come from *without*: for instance even drunkenness is the result of excess in what is *external* to the body; but fornication is the misuse of the *body itself*, and thus, in its relation to Christ, the most radical of sins, since it takes away the members that are His, and gives them over to unholy identification with another: any who abandon the body to this extreme debasement, sin against their own body.

And what dignity has been given it! The Holy Spirit—the third Person of the divine Trinity—is actually dwelling in these bodies! Not affecting them in their composition by infusing *them* with the risen life of Christ, for, were that the case, they would be as immortal as our Lord's now is, and never return to the dust; but it is His infusing divine life into our *spirit*, and thus indwelling us, that our *body* is His temple. Would that this were more realized! What value it gives to these bodies of dust! Only as being in them can we be diligent in the work of the Lord in this scene where He is still unknown, unloved, and really rejected! Based on such a dignity well may the Apostle exhort: "Therefore glorify God in your body."

CHAPTER XXII

The Body as a parable, and every part a parable. The hand, foot, eye and ear all "types"—of what? What light does this throw on our present Ecclesiastical conditions.

We have heard the Psalmist cry: "*I will praise thee for I am fearfully and wonderfully made,*" and we have, in our feeble measure joined in both the praise and its cause. But in the light of the New Testament Scriptures how profound and wonderful are the thoughts that come with continued contemplation even of these frail human bodies of ours. It is such themes, dealing with His works wherever found that

"Like a vein of ore
The further traced, enriches more."

So it shall not be time wasted in seeking to follow this vein of precious ore a little further.

For not alone in its perfect adaptation to its external environments; nor in its wonderful harmony of internal workings, does this Body tell of the wisdom and love of its Maker; but like the very world about, of which it is indeed a microcosm—every member, every internal organ is a parable. The very diseases from which it suffers are but shadows of spiritual counterparts that afflict the immaterial dweller within it; and it would not only take a series of large volumes, but demand a knowledge to which I have no claim, to discern all these marvels, and draw the lessons that they silently yet clearly teach. I can only venture a touch on the surface of this interesting subject, and give a few suggestions that may induce further discoveries.

In 1 Cor. xii, the human Body is shown to be a type of the mystic Body of Christ: the Church: "*For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is the Christ* (verse 12). From this the deduction would appear inevitable that the members of the natural Body must have their anti-types in that same spiritual Body; for so indeed is it written: "*Now ye are the body of Christ, and members in particular*"—that is the "Church of God which was at Corinth"

including in its principles and practice every manifested member of that Church not in Corinth only but who "in every place called on the name of Jesus Christ our Lord," thus, and thus only it became the whole "Body of Christ," and each individual had the place and function of one of its members.

The main purpose of the Spirit here is evidently to bring the analogy between the natural and spiritual bodies so to bear on the readers, that they may see that if there be the slightest discord between the members of the latter, it is as certain an evidence of a diseased and abnormal condition as it would be if in the natural body.

For when in perfect health all the members of our body work together in perfect harmony, in submission to the overruling will of the head. So in the spiritual Body of Christ, if there be spiritual health, and the Will of the Head governs, there will also be "good and pleasant unity" among all its members: their mutual needs of one another making each the complement, and not the rival of the other.

But we may go a little further, and mark the correspondence between some of the members of our natural Body, and the divergent moral and spiritual qualities that characterize the spiritual Body of Christ. For this purpose we need not go beyond the four that are named in this scripture: Hand, Foot, Eye and Ear.

As for the first, who cannot see the clear type that the "hand" is, when under the control of the Holy Ghost—of one aspect of *faith*? As by it, we grasp and retain what we desire, and is within our reach, so it is by the *faith* that corresponds with it, that we accept, grasp, appropriate and retain what God has brought within our reach in Christ, His dear Son.

It was the finger* of the *hand* by which the blood of the sin-offering was sprinkled before and on the Throne of God, and by which alone it became effective as a Mercy-seat (Lev. xvi:14). So by the *faith*, of which that hand speaks,

*Not the whole hand here, but "finger" probably as giving the idea of concentration and directness, as well possibly that it is not the volume of faith that is needed—"If ye have faith as a grain of mustard seed."

in the Blood of Christ does he become for us a Mercy Seat, as it is written: "*Whom God hath set forth to be a propitiation (or more correctly, a mercy-seat) through faith in his blood*" (Rom. iii:25).

It was the hand of the poor woman, who had come to the end of all her resources, that touched the hem of His garments, and she was healed, and who cannot see that here too that hand has its antitype in the *faith* that, alas, seems only to be in living exercise when we too have found the vanity of all other confidences?

The "hand" is, too, a figure of "power." To be delivered to or from the hand of anyone was to be delivered to or from his *power*. When *Potiphar* left all in Joseph's *hand*, he put all in his *power* (Gen. xxxix:6).

So a "high hand" speaks of great power and dominance, as in the antitype it speaks of a "*faith*" that makes the feeblest "*strong in the Lord and the power of His might,*" and even "*overcometh the world*" (1 John v). Thus the hand being a symbol of *power*, conforms with its being a symbol of *faith*.

As to the "Foot" it is the vehicle that carries us where the Will commands it to go, and this "walk" is ever, in the Scriptures, a form of speech expressing conduct, as in Eph. iv:17: "I say that ye *walk* not as other Gentiles" which can only refer to conduct.

Thus the foot becomes a symbol of conduct, and when under the control of the one Spirit, a parable of the path of faith through the world.

Again the foot speaks of realized enjoyment; for only as much as the sole of their foot trod upon, did Israel really possess, so as to enjoy, although *all* the land was theirs in title (Josh. i:3). So only what we really place the *foot of our faith* upon, which means (and may we lay this to heart) walk or conduct ourselves in accord with what we profess, do we really possess or enjoy that blessing; although we too are: "*blessed with all spiritual blessings in Christ Jesus*" (Eph. i:4)—all *is*ours in title.

Then consider the "Eye." The Lord Himself has given us its true significance. "*The light of the body is the eye*" (Luke xi:34) and thus we gather it is a figure of spiritual

intelligence; or the *discernment of faith*. When a bitten and dying Israelite gave but one glance at the brazen serpent, there was "life in the look": the "eye" in that case was the medium of salvation, as is the faith that may be told by one glance.

The Ammonite, apt figure as he is of the Rationalism of today, would only make a *covenant with Israel by thrusting out their right eyes*" (1 Sam. xi:2); and precisely in the same way will this modern antitype, Rationalism, live in perfect accord with the true Israel of God today, if they will only submit to having their "right eyes put out," or their faith destroyed, and that surely it is striving to do.

The eye then is the discerning power of faith.

By the "Ear" we listen. Thus it speaks of close attention, and most clearly have we another "ear" spoken of than that of the natural body in the oft-repeated words: "*He that hath ears to hear let him hear*," that is discern, or hear, some deeper truth than the mere outward ear can hear. Thus the "ear" becomes a figure of "*obedience*"; so, I think, of submissive willing service; for it was the servant whose heart had been won by his master who refused to be free, but his never-ending service was secured to that master, as his *ear* was bored to the doorpost of his house (Exod. xxi:2-6). So when our Lord discerned how futile were the offerings of bulls and goats to remove that barrier of sin from between God and sinful man, He cried: "*Mine ears hast thou opened*" or "*digged*," which has here, I believe, a double meaning. First, He says, "My ear is opened, and I hear the true significance of the volume of the book: it is of *Me* that it speaks—those futile sacrifices call for *Me*—that blood that rends no veil demands *Me*—it is of *Me* that every sacrifice speaks, and responsive to all these calls, 'I come,' for 'I delight to do thy will O my God.' But further for that end Thou hast digged or bored my ear to the unending service of Thy household, for I love my Master and from that service I desire no freedom."

The "Ear" then of our bodies, when under the control of the Spirit, speaks in a parable, of attentive listening and obedience.

But must we not go a little further? We have been

speaking of the members of our natural bodies as types or parables of spiritual qualities; but it is not of these that the apostle speaks when he says: "Ye are members in particular," but of the individual Christians to whom he is writing, and through whom the Spirit works in such various ways as makes them take the same place in the service to the whole Body of Christ as corresponds with these members, hand, foot, ear and eye in the natural body. So that unless we get some clear idea of what must distinguish individuals who occupy these places, and perform some corresponding service to the Body of Christ, we may doubt if we have quite reached the end that the Spirit of God intended.

Now other Scriptures tell us plainly of varying ministries to the Body, nor would it appear strained to assume that there *must* be some correspondence between these "gifts" that are for the perfecting of the Body of Christ and our natural members.

See then the evangelist. His whole heart is set on the salvation of the lost. He hungers to bring to others that which has been such an infinite blessing and joy to himself. He makes no claim to unfolding the deep things of God, and should he attempt it, he flounders pitifully. Whilst he himself is indeed a member within the Body, the sphere of his labor is outside that body, as he seeks to grasp and introduce fresh material into it. His field of activity is not within the church, but rather wherever there are those who need salvation, whether in crowds or singly. Thus he functions in the Body of Christ as does the hand in our natural bodies, for that too takes of what is outside the body to introduce within it. And well may all the other members give him appreciation, affection, confidence and fellowship for all his service is for the benefit of the whole.

But there is another who in the retirement of his closet, hangs with concentrated delight over the pages of Holy Writ, and his greatest pleasure is in seeking to impart to others those unfoldings of the Scriptures by which his own soul has been fed. Let not the evangelist either count him a rival, or speak slightly of his quiet ministry, that differs so widely, but in no way clashes, with his own,—it only supplements it. He, and such as he, very appropriately

take the place of the "eye" and "ear"* in the Body of Christ, and are greatly needed for they seek to impart the precious knowledge of Christ aye, at times the very "depths of God" (1 Cor. ii:10) as the Spirit has given to them who have been the fruit of the Evangelist's work. But let them, too, keep that place for they, too, will probably make poor work of any other.

Once more, mark that elderly man of strong social and kindly instincts, combined with a sound and wise judgment that comes from experience. His interests are wrapped up in the truest welfare of the sheep of Christ's flock. He himself goes before them, takes the lead, thus with no pretension to dominance, but showing them, by his own "walk," the path in which they too should go. He makes no claims to being a "Bishop": he does not even call himself a "Pastor," but leaves all that for others to discern. *His business is to care for the spiritual condition* of the flock, and he makes their joys and sorrows his own. Does one of the flock wander away, none is so distressed as he, and he follows that erring one, seeking ever its restoration; and should that, by grace be accomplished, none so happy as he—his joy is unbounded, for he "naturally cares for their state." Such an one may make a poor hand at preaching the gospel in the streets or elsewhere. He may, or may not, be able to teach or labor in word or doctrine, but he is a God-given member of the Body, and in the parabolic language of that body, he is, when controlled by the Holy Ghost in his influence on the conduct or walk, a "foot."

Nor must "eye" or "ear" or "hand" count that "foot" a rival, for they are all engaged in the same work: the ministry to the one Body of Christ in the power of the one Spirit, for the "body" is nourished by that which every joint supplieth (Eph. iv:16), and there is not one who is "joined to the Lord by the one Spirit," but who is, in relation to the Body of Christ, a joint of supply.

*I find it difficult to discriminate sharply and discern differences of ministry between "eye and "ear." In the ear, *obedience* seems the more prominent: in the eye, *intelligence*, but they unite in dependence on the Lord.

CHAPTER XXIII

The hair: its parabolic teaching: the law of the Nazarite: the significance of its length: "Let no man take thy crown": the true force of this counsel: What is the "crown"? The recrudescence of Samson's hair: its relation to his victorious death: can there be anything to correspond with this in the history of the Church?

What book in all the literature of all nations of all time can or does give any spiritual significance to every detail of our physical frame? So that not only may we

"Find tongues in trees, books in running brooks,
Sermons in stones,"

and parables of deepest value on every hand in the field of nature, but even the very *Hair* bears its lessons to us, for our eternal benefit. Surely if such significances are clear; are arrived at without any straining, and thus are evidently the outcome of the benevolent intent of the Maker of our Bodies, what a further and deeper reason do they give for our joining in the Psalmist's adoration: "*I will praise thee; for I am fearfully and wonderfully made*"; and how strong an evidence they become of the divine inspiration of those Scriptures, by the light of which these eternal verities are alone discerned. Let me quote from the "Law of the Nazarite" in Numbers vi:

"When either man or woman shall separate themselves to vow the vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine, from the kernels even to the husk. All the days of the vow of his separation, there shall no razor come upon his head * * * he shall let the locks of his hair grow."

What perfect nonsense that all is, if there be no meaning below the surface! Think of God, infinite in wisdom and goodness, knowing well the eternal issues that are at stake, not only telling a man that he must not cut his hair, during a certain time, but causing this injunction to be recorded in the volume that assumes to guide man in his eternal destinies! The lowest and most degraded tribes of

the darkest continents have nothing more puerile than what has found a place in a book that claims to be a divine revelation to mankind: a claim that has been admitted by not the least intelligent, or morally the worst of that race. Yet it reveals a God who, at one time, forbade His people who had made a certain vow, to taste vinegar, to drink grape juice, to eat a piece of raisin-cake, or to cut his hair! Reason, common-sense as we may say, rejects such an incongruity; either there is truth worthy of such a claim beneath the surface, or let us put away the book that makes so unfounded a pretention, for what a lack of even decent gravity would there be in such injunctions were there nothing more in them than appears on the surface.

Nor are we left dependent on our imaginations or ingenuity to discern that intent: the Scriptures themselves furnish all that is needed for their own interpretation, and guard us from a license that would lead to extravagance.

Most regretfully we must pass over the effect of the *vine*, and, as in verse 6, of *death* on the Nazarite and confine ourselves to the hair. But nature and Scriptures are in accord as to the length of hair that is becoming: the *long* for the woman, the *short* for the man (1 Cor. xi:14-15); but nature stops here, whilst Scripture carries on the truth that is involved in this distinction, and shews that it speaks of the different position each sex was intended to fill in the world; and still further the bearing that this has as exemplifying the relations between Christ and the Church.

The short hair of the man, leaving him exposed, speaks of the place of public responsibility that he was intended to take, and which thus makes him a fitting representative of earth's true King. The woman, on the other hand, has the long hair given her for a *veil* (1 Cor. xi:15), which itself in the clearest way expresses her God-given place, and makes her a fitting representative of the Church in its relation to Christ.

It is true that these truths are being swept away in the spirit of apostacy that is flooding Christendom; and the fashion of short hair, that the younger generation of women is assuming, only tells aloud of the loss of that dignity and glory with which even Nature itself has endowed her; and

her intrusion into the responsibility of government, that accords with the fashion, can only work disastrously in the long run: "As for my people women rule over them" (Isa. iii:12) was not spoken as of a good thing.

But here then we get one significance in the hair; it speaks of being covered, hidden, in retirement and felt dependence. Apply that to the law of the Nazarite, to which we have referred. As long as that pattern Nazarite Samson's long locks are untouched, and he is thus *hidden*, so long is he strong, even in that evident weakness; for then nothing that he does, whether he tear a lion as it were a kid or slay a thousand Philistines with the jawbone of an ass; nothing can be attributed to his own strength, for there is nothing but weakness apparent. The pictures that men have drawn of Samson, are on their face absurd; for had he been endowed with those huge limbs and outstanding muscles, Delilah would have had no difficulty in discerning in what his great strength lay. It was just because there was no visible cause for the superhuman effects that the Philistines were in perplexity. 'It was his very weakness that was his glory, and its external symbol, the long hair, his crown.

For a crown is precisely what that long hair is called in Numbers vi:7, where our Authorized Version reads: "He shall not make himself unclean for his father . . . because the *consecration* of his God is on his head." But the word rendered "consecration" is translated again and again by "crown" as in Leviticus xxi:12, etc., so that we may, and indeed should read here, that he must shew himself unaffected by death, because the *crown* of his God is on his head: the only crown the Nazarite ever wore was the long hair that was given him for a veil and *that veil was his crown!*

Now see the striking practical value of this strange, and at first sight apparently meaningless ordinance: if the Nazarite lost his long hair, he lost his crown, and with it all his strength. He is nothing; it is the strength of Another of which all those exploits speak, and to that strength his weakness must witness.

Let this throw its further clear light on Revelations iii:11. The Lord Jesus writes to the Church in Philadelphia:

"I come quickly: hold that fast which thou hast, that no one take thy CROWN." Note carefully that this does not come in the rewards promised the overcomer—they come later. Here it is nothing that lies in the future, but this "Crown" is something that that beloved Assembly actually *has*, not in *hope* but in *fact*—*had* when the letter was addressed to it. It would, I regret to say, take me too far from my present purpose to follow it, but the whole life of Samson, as recorded in the book of Judges, could be shown to be a type of the path of the Church, as foretold in those seven letters, so close are the correspondences. Thus, just as Samson's long hair covered him, and told of his own feminine weakness and consequent dependence on Another, and as this was his "crown," so that same conscious weakness—that same dependence of faith on Christ her Head—was the crown that the Church of Philadelphia was warned to hold fast. So that same dependence of faith is the true "crown" of every individual Christian today, and great is the danger of losing it. See our own apostle Paul wearing it when he says: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, for when I am weak, then am I strong (2 Cor. xii:9-10).

That same sense of helplessness, and our dependence on our living Lord Jesus Christ is alone our "crown," as it was Paul's, and as it was of the Church in Philadelphia.

This really necessitates our discerning who or what that Church in Philadelphia represents today. Far too long would it be to give an exposition of those seven letters to the Churches as recorded in Rev. ii and iii; but it must suffice here to say that they trace for us the course of the Church as the Witness of the Lord upon the earth through the centuries, from the time of the apostles to the end of that testimony. Nor would it be at all difficult to show evidences of the divine intent in the striking correspondences that each Church affords of the conditions of that Witness at one period. Thus as the Reformation came out of Rome, so does Sardis follow Thyatira, and as from out the dead national Churches of Sardis (which yet had a name to live) did there come revival after revival, connected with such names as Wesley, Whitefield, Venn, Fletcher, and a

host of evangelists who were the servants of the Lord in drawing together those who were not merely nominally, but really, "*brethren*," and thus was "Philadelphia" (Brotherly-love) formed. This movement of the Spirit was headed up about 100 years ago by a world-wide action of the same Spirit once more drawing out of all the organizations of Christendom a few here and there to gather in singleness of heart to the one Name of Jesus, as The Holy and The True—it was the climax (so to speak), of the Church in Philadelphia. Weak! O how weak in all that the worldly Christianity of the day looked upon as strength; but *that very weakness was their strength*—cast them in felt dependence on the living Lord—it was the "Crown" of that Church, and answered perfectly to Samson's womanly long hair.

Did it retain that "crown"? Alas, it but too closely followed in the path of its early type, Samson; and the Philistine-religious-Delilah-world, first attaching that Nazarite energy to her own work (Judges xvi:13), then applied her shears to that anti-typical Samson's veiling-locks, and exposed *him*; made something of *him* in the religious world, and so made him "like any other man," and that means made him *nothing* in very truth! Philadelphia was uncrowned, and thus gave place to, and became Laodicea!

Aye, consider the correspondence. Deny, if you will, that the Old Testament provides types for the New—that Samson is a type of the Church: term such exposition strained if you wish, but if you have the power of *thought*, you will not deny that the very words used by the Lord in describing the condition of the Church in Laodicea, also described perfectly the condition of Samson when in his captivity. Both were and are "wretched and miserable, and poor and blind and naked." Beyond all controversy Samson was all this; and equally beyond controversy, the Lord Jesus says that that is the condition of the Church in Laodicea: in which we are living! Has it no voice for us? O, "*he that hath ears to hear let him hear!*"

Look about for a moment! See the glory of that simple powerful testimony as completely gone as Samson's long hair! A dozen or more sectarian divisions in the one-time

“Philadelphia,” show that, *as a public testimony*, “brotherly-love” is no more! Never can brotherly-love be expelled from those who are truly the children of God; but as a testimony, characterizing the time, Philadelphia has passed, and in the introduction into the Church of the proud spirit of the prevailing democracy, Laodicea has come; for the very word *Laodicea* is only another form of Democracy, for it means: “*The People’s Rights.*” Laodicea is Philadelphia with her crown gone!

Thank God, that does not tell quite the finish of Samson’s course; nor will it be quite the end of the true Church’s history. Of the type it is written: “*Howbeit the hair of his head began to grow again after he was shaven*” (Judges xvi:22) and of the antitype the very shames, the very sorrows, the very humiliations of our condition are producing here and there that felt need of Jesus Christ our Lord that may tell the same story as did the recrudescence of Samson’s hair. The evening of poor Samson’s life was gloomy with clouds of sorrow and shame, but the words that I have quoted show a break in those clouds through which there streams a ray of heavenly light upon his, as upon the sad evening of the Church’s history—in which our own lot is cast. Samson began again to be hidden. The Philistines despise him now, whom they had once feared; and in that place of contempt he is nothing accounted of, save to “make them sport!” *But his hair begins to grow again!*

O, how painfully close is the correspondence! What “sport” does the condition of that “movement” once so mighty in its weakness afford to the religious world of our day, as they exalt their own false deities of “Human Learning,” “Science falsely so called,” their Dagon above the Christ of God! But let not the Philistine rejoice too incautiously—the “hair” is growing! Lowly mindedness is being forced on His true people, and such helplessness as only Christ can meet, that is, not merely a lip-confession, but a felt sense of poverty: *that* is “the hair growing again.” Surely there is not the slightest strain in discerning these marvellous typical teachings in this venerable Book: teachings that make the book of Judges to be really *modern*, for its lessons were intended for this very day.

But if that be true—if Samson's life gives these true foreshadowings, does his death give none? Must we drop him before his end? I believe not, but still the correspondence shall hold good; and when the shout of our Lord is heard, and all that is true in the profession of the day, and of all time, is caught up to meet Him in the air; then as the light of God falls on what shall be left—in that light (but in that light alone) the utter ruin that fell upon the house of the Philistine's god may be repeated; and this may be told out in the Lord's words: "*I will spew thee out of my mouth*" (Rev. iii:16). Oh, surely, what began at Pentecost so fair, will then in a true divine light, be, if thus rejected of her Lord, a ruin, and nothing but a ruin!

CHAPTER XXIV

Christians not credulous. Infidelity refuted by the types:
The significance of the *color* of the hair as revealing internal
condition: White, Black, Grey. Yellow. The "thin" hair:
Some grey hairs.

It is quite the fashion in certain quarters to picture the Christian as the most credulous of fools: he shuts his eyes and opens his mouth and swallows whatever is offered him. Nothing could be further from the truth. His spirit has been awakened to the gravity of his very existence, with the eternal issues *that* involves, and he trembles lest he should adopt what might lead astray. Thus he tests everything with all the care of which he is capable, and depending on a Wisdom infinitely above his own, rather welcomes even the attacks of others, for if his faith will not stand these it is of little worth for the severer tests that await it as he remembers the prophet's words: "If thou hast run with footmen and they have wearied thee, then how canst thou contend with horses? and though in a land of peace thou art secure, yet how wilt thou do in the swelling of Jordan? (Jer. xii:5, R. V.)

Now Scripture itself tells us that Israel was a typical nation, and if what is recorded as happening to them, is for types and written for our admonition (1 Cor. x:11), then that strange disease, leprosy, was a type: the flesh and the skin were types. The rising, or scab, or bright spot were typical. The priest was typical: The banishment from the camp to an unclean place was typical. All was typical, and becomes of weighty value to us this very day.

In view then of what Scripture claims for itself, we are bold to say that we esteem, as not having the weight of a feather, the counter-claims of "modernism"; and the deeper we go—the more carefully we search those scriptures, do their super-human beauties appeal to us, just as the closer we observe a flower, do its lovelinesses speak to us of its true Maker.

Thus we turn again to our subject, and we find that not only is the *length* of the hair significant, but at times its very

could afford lessons of the greatest practical value. Again I say if that is clear and unstrained who can possibly be the author of such a book, but He who from that far off day could see His people's need in this.

Let us throw ourselves back about 3500 years to Israel's camp on its way from Egypt to the land of promise. One morning we see three men being taken to the Priest. On one there is a strange "rising"; on the second, a "scab," an exposed place from which the hair has fallen; and on the third there is a "bright spot" that makes him very conspicuous. Whilst the symptoms thus differ yet are they all in one line and that is plainly told by the first, the "rising" which must typically speak of a self-exaltation that is so distinctly a Satanic characteristic that it needs examination (See 1 Tim. iii:6). Now the Priest comes, and see how searchingly he looks at the affected spot in each case, and if he finds a hair that has turned *white*, and that the sore is deeper than the skin, he pronounces the suspect a leper. That sentence banishes the man both from his own tent, from the camp, and all the privileges of the Tabernacle for as long as the leprosy is in him. Beyond all question then that *white* hair evidenced the extreme seriousness of the malady. It was fatal!

For the hair, having degenerated and become white, speaks itself of death. The Latin poets constantly term Death itself: "*Pallida Mors*," or "Pale Death," because it robs the cheek of all its bloom of health—alas, we are all too familiar with the "white" of death! But we are by no means dependent on heathen poets for our interpretation of Scripture: this very chapter in Leviticus will confirm it. For verse 13 reads: "If the leprosy have covered all the flesh, he shall pronounce him clean that hath the plague, it is all turned *white*."

But we have just tentatively assumed that "white" figured death, and yet here if death has prevailed altogether—if there is no life left—and because of that the man is actually clean! Can then the white be death?

Surely it can, for the next verse reads: "But when the raw (that is, the living*) flesh appeareth in him, he is un-

*"Raw" is *chai* which itself means "living" (See mar. of verse 10).

clean." Thus the "white" is the antithesis of the *living*, therefore must itself figure death, which is the simple antithesis of life. Death has finished its work, there is nothing left on which it can work; and so the working of the foul disease has stopped entirely.

The interpretation would thus seem as simple as possible. Each of the original symptoms spoke of pride, an exposure of self, or a desire to be prominent: and the white hair told of the deathly character of that puffing up. But when one confesses from the heart that in him, that is, in his flesh, is no good thing (Rom. vii:18), and that he *has been crucified* in his Substitute Christ (Gal. ii:20) then *death has done its work*, all is turned "white"—he is clean for his true life is now in Christ, and can *that* be unclean?

But if "white" be a symbol of death, we inevitably conclude that its opposite—the "black"† hair—must tell of the opposite condition, that is of *life and health*, and that evidenced in the opposite way to the "rising" or "bright spot," by penitence and self-hiding. So it certainly was in the day of shadows, and so must it be in this day of the substance. For as soon as the Priest saw the "black" hair he at once pronounced the person to be clean. Most precious truth! Let any child of man, dwelling in any spot on earth from the equator to the poles, say from his heart, to the God, the evidences of whose eternal power and Godhead are about him on every side: "*I have sinned and have perverted that which was right, and it profited me not*" (Job. xxxiii:27) in that confession God sees the "black hair" of penitence, and says, "Deliver him from going down into the pit, I have found a ransom" (Job xxxiii:24). He is a leper no longer, he is clean. That "ransom" we know well is the precious Blood of Christ by which God alone is able to save any.

But further, white and black were not the only significant tints of the hair in the matter of leprosy. If there was a suspicious appearance in the head or beard, the same careful

†There are four different words for "black" in Hebrew, all having a sad significance *except the one used here*. For instance, "kahdar" is found in Job v:11: "That those who *mourn* may be exalted" (See Psa. xxxviii:6). From this comes *Kidron*, the black or mournful brook. But *shachar* is "to break forth" as the dawn after night, and thus applied to the hair, speaks of returning health.

scrutiny had to be made. It surely takes little to see in the "head," the highest part of man's physical being, answering in the body to the spirit; and, in the "beard" that maturity of the reasoning faculty that is also the property of the spirit. Here there is again a desire for prominence, as is told by that "yellow" or "shining" hair* (Lev. xiii:30), It is one of those seeds that is at least dormant, if not ever active, in every child of Adam, and remains in us as long as Adam's blood runs in our veins. Where not kept in the place of death, its outcroppings speak of leprosy.

For, if a healthy intelligence is figured by the hair of head or beard, then a diseased intelligence, a depraved reason, must be symbolized by leprosy in these. How well this is illustrated in that address to our dread foe, Satan, under the name of King of Tyre: "Thou hast corrupted thy wisdom by reason of thy *brightness* (Ezek. xxviii:17): there, in that "brightness" is the yellow, shining, glittering hair of leprosy.

When then, a man or woman is puffed up by a fleshly mind, not holding the Head (Col. ii:19), such an one is distinctly leprous! The eye of our Highpriest discerns in this, the "yellow" hair of fleshly pride; and we, His priests should discern it too.

But we must not overlook another significant feature of his yellow hair : it is "thin." There are three words so rendered in Scripture, and the one here is that used for those miserable thin kine that Pharaoh saw in his dream (Gen. xli). It speaks then, so simply that none need err, of the real value—the intrinsic quality—of those brilliant, glittering thoughts pictured by that glittering hair. They are, with all their pretensions to superior intelligence, very very thin. There is nothing to them! They give us nothing! Is it not true? Do they help to answer the great questions of our existence? What is life? Whence does it come? Does death end all for man? Is there any judgment after death? Whence the shocking moral disorder so evident wherever man dwells? What remedy is there for it? Not one whisper do we hear of a solution to any of these. O indeed, our enemies being the judges, their shining, brilliant,

*"Yellow," Heb. *tzahob*, from *tzahab*, "to shine," "to glitter."

glittering "yellow" thoughts are very *thin*. Nor do they lack a still closer resemblance to those "lean kine" which devoured the fat ones without benefitting themselves, for these can take away, but cannot give one ray of light on these problems. O, these poor shining thoughts of man are exceedingly "thin!"

But there is still another significant color: "Gray." Interpreting this by other Scriptures, we find that it bears both a good and a bad character. Good as in: "*The beauty of old men is the gray head*" (Prov. xx:29); and bad as in "*Gray hairs are here and there upon him, yet he knoweth it not*" (Hosea vii:9). In the former the "gray" tells indeed of the enfeebling of natural powers, but it also speaks of that experience of life that has taken their place, and the aged are left for a time that they may place that experience at the service of their younger brethren, whose feet have still to tread the path that lies behind *them*. It is this that really makes life well worth living even to the end; and well too may the young remember the word: "*Thou shalt rise up before the hoary head*" (Lev. xix:32), for before winter comes, and that gray head lies cold in the dust, let them remember that the autumn is the time for matured fruit, and that fruit is for their benefit.

But when Hosea speaks of one who is unconscious of the gray hairs that are here and there upon him, it is quite certain that no good thing is intended to be thus pictured; nor have we great difficulty in discerning what that evil thing is. Gray is the fusion of white with black, and thus as the gray hair approaches "white," although not yet that, as it tells of the decline of physical powers, so does it become an apt symbol of a similar decline in the spirit: it is not the "white" of leprosy, but is on the road towards it.

As one example, how often, alas, does an apathy steal over us, and we turn away from our closets and our Bibles with distaste—ah! surely that is a *gray hair*! A loss of appetite is always more or less serious, and a symptom of some internal derangement; and when we care less for our Bibles: cut short the time for reading them, can leave them, and be content to leave them, without finding in them food, strength, comfort or warning, and yet turn down their covers

with relief—that is a *gray hair*. This might be followed further, but it will not be needed, every symptom of spiritual decline is a gray hair.

CHAPTER XXV

What does Scripture teach as to the bodies of those out of Christ? Force of the word "destroy" in Matt. x:28. Its use in other Scriptures. Inevitable deductions from the positive teaching of the Word of God.

Little indeed can we say as to the nature of the resurrection-body of those who die in their sins. That they are made to "stand up" is explicitly stated in such Scriptures as Acts xxiv:15: "There shall be a resurrection of the dead, both of the just *and unjust*." And again: "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:29); and whilst neither of these texts embrace the whole subject, yet there is nothing in all Scripture that permits us to question their specific teaching that the wicked dead shall be raised for judgment.

Nay more, standing in spirit beside our New Testament prophet, John, we listen whilst he tells us what God is giving him to see: "*And I saw the dead small and great stand before God . . . and the dead were judged out of those things that were written in the books*" (Rev. xx:11). He has already seen the "blessed and holy" dead raised in the first resurrection (verse 6), so that *these* dead are evidently those who have no part in that first resurrection; whilst the very word "stand," must necessarily involve a body in which to stand. They, the impenitent: the truth and light rejecting—the Christ rejecting, are made to stand for judgment; but as to the nature of the bodies in which they stand we have no direct positive Scripture.

But this at least is sure, those bodies cannot be the outcome of that "Earnest" that insures in the believer, and only in the believer, a heavenly Body; those then cannot be *heavenly*. But this leads us a little further, for equally impossible is it for them to be bodies of *incorruption*, of *glory*, of *power*, or such as could be termed *spiritual*, as we are told the resurrection-bodies of the saved shall be. Surely there can be no controversy as to that.

But these negatives inevitably suggest the positives, that

if not raised in incorruption, they must still be corruptible, with SIN, that cause of all that is termed corruption still there.

Let us ever remember that the everlasting abiding-place of men is determined not by what they have *done*, but what they forever *are*. Each must eventually go "to his own place"; but rewards and penalties in that place are graduated with divine precision by what they have done, and by the privileges enjoyed. If we have only the life that comes from Adam, how could we be in a holy scene where all is as much an abomination to that nature as were shepherds to the Egyptians (Gen. xlv:34); thus eternity in the place of punishment depends not on what people may have *done* during the few years of mortal life; but the degree of penalty does.

But to return, for as surely as that restored body to the impenitent cannot be raised in incorruption, so surely it cannot be a body of *glory*, or of *power*: but rather the opposites of these: *dishonor*, and *weakness*: and if not "spiritual" as adapted to a heaven-born spirit, it must be still adapted alone to an unredeemed soul!

We must turn too, to another solemn word (and that not without beseeching our God to keep us by His grace in Christ, from any unhallowed speculations, but cleaving carefully to what is written) with which our Lord warned His disciples when sending them on their first missionary journey:

"Fear not them which kill the body, but are not able to kill the soul, but rather fear him, who is able to destroy both soul and body in hell (Gehenna)" (Matt. x:28).

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, whom after he hath killed hath power to cast into hell (Gehenna)" (Luke xii:4-5).

The word rendered "destroy" in Matthew, by no means necessitates the idea of that complete extinction of being that we are apt to attach to it. The same word is applied to the *lost* sheep, the *lost* piece of silver (Luke xv), to Israel, the nation that had wandered from their Shepherd (Matt. x:6) and to bottles that had been broken and so destroyed

(Matt. ix:17). In no case is it possible to think of the cessation of existence as involved in the word.*

But on the other hand the word frequently has the sense we commonly attach to it of putting an end to the present condition of existence, that is to *kill*. Take for instance its first occurrence: "Herod will seek the young child to destroy him" (Matt. ii:13). Again: "The Pharisees held a council how they might destroy him" (Matt. xii:14): in both cases the purpose being to put Him to death, and thus bring His existence as a Man to an absolute end. So a member of the body, as eye or hand, if severed from that body, also comes to an absolute end *as such a member*—it "perishes" (Matt. v:29). The component particles do not themselves cease to exist, but as an eye or a hand, they do.

But there is another Scripture in John's gospel of the greatest significance: "*The thief cometh not but for to steal, to kill and to destroy*" (John x:10); and here the word "destroy" cannot be simply a synonym for "kill" or it would be nothing but tautology to use it. It is evidently added as intensifying the evil deeds of that "thief": not merely to *steal* does he come, but worse, to *kill*; and not merely to *kill*, but worse, to *destroy*: that is, there is something that that hostile one aims at that goes beyond, as it follows, death! In full accord with the profoundly spiritual character of this fourth gospel, it takes us into the sphere of the spirit, where the destruction is as much beyond death, as the separation of the spirit from God (destruction) is beyond the separation of the soul from the body (killing)!

Note, too, how fully this accords with Heb. x:29: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the Son of God": there too is a penalty, even far beyond death in its severity!

All these Scriptures reveal a dark gloom overhanging the destiny of the Human Body of all out of Christ: its end is destruction: *The second death!*

With such light as this brief examination of the use of the

* *Apollumi*—a compound, the "apo" intensifying the sense of destruction that lies in *ollumi*.

word "destroy" in Scripture gives, let us again consider Matt. x:28; those of whom it speaks have not "by patient continuance in well-doing sought for glory and honor and incorruptibility" (referring respectively to the three parts of man's being, spirit, soul and body), and therefore most surely have attained to none of these. Thus it would not seem to be unscriptural to deduce from this that the word "destroy" in Matthew has precisely the same significance as it has in the second chapter—only it is not the hand of man, but the Hand of God that brings both soul and body to a definite end: their very existence as *man* terminated.

If man were only such a duality as the beasts: soul and body being inclusive of *all* that he is, we must unhesitatingly refuse such an interpretation altogether, for it would result in that annihilation of the wicked that would do away with the Lord's words: "There shall be weeping and wailing and gnashing of teeth" in that outer darkness (Matt. xxii:13, etc.). Great and conscious suffering and sorrow, a punishment that is everlasting (Matt. xxv:46), could not be more graphically pictured.

But man is a trinity of "spirit, soul and body" (1 Thess. v:23), nor would then the termination of the existence of soul and body (even if one granted that to be the possible force of the word) put an end to man's existence. The spirit that emanates directly from God, the Father of all spirits, (Heb. xii:9) would still be left, partaking of that immortality which its divine Source predicates. Still that spirit—lost, naked, unclothed—with none of the powers or enjoyments that were conferred by soul and body; yet with its own inherent powers still capable of unending activity: Reason, the very attribute of the spirit, now mourning over the unspeakable folly that has led to such an end: Conscience, also seated in the spirit, forever gnawing, as the undying "worm," and the spirit—the conscious personality—still suffering from the fire that has been specifically prepared for *spirits*, even for "the Devil and his angels." Not simply the element *we* know as fire—that has not been "prepared" for those whom it would not affect: *that* indeed destroys matter; but it is only a faithful shadow of which the Lake of Fire, the Second Death, is the awful substance.

Nothing, irrespective of what force is accorded the word "destroy," can do away with the inexpressible solemnity of the theme, and we can but echo the Apostle's word: "O, the terror of the Lord!" But how inexpressibly precious even this makes that "*love of Christ*" that bore the full dread penalty in all its terror: may that love indeed constrain us!

CHAPTER XXVI

The Lord's words in John v:28-29. To be received with unlimited faith and reverence. Did He intend them to be understood literally? Seven reasons for a negative answer.

Now, with the lamp, which divine mercy has placed in our hands, let us return to some Scriptures that we have hitherto passed over, and which have been assumed to refute absolutely what has been written as to the *source* of the body of glory being Heaven, and not the dust or the grave.

Of these probably the most important is John v:28-29, which reads:

"Wonder not at this, for an hour is coming in which all those in the tombs shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil to the resurrection of judgment."

With the most profound reverence do we listen to our Lord; and whatever He says can only be received with the most submissive acceptance. Reason herself must bow, and acknowledging how dim her sight, must place her hand in that of her sister Faith to be led by her, who is herself led of the Holy Spirit, into all truth. But we must also be equally careful to understand aright—not only the words, but—what the divine Speaker *meant* by the words that He used, for it is quite possible to lose the *meaning* whilst cleaving to the literal *words*.

And of all the writers of the New Testament, John is the last to permit our always resting on the surface of strict literalness; nor, if we do so, shall we be any less mistaken than were His Jewish hearers, when they cried: "*How can this man give us His flesh to eat?*" If words in this gospel are always to be forced in their literalness, then surely nothing could be more specific, or more clearly justify that question than: "*Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you*" (John vi:53).

So here, if literalness must necessarily be pressed, then that literalness must, by all the rules that govern interpretation, be carried consistently to its inevitable consequence, and as His literal words clearly specify, and refer only to

those "who are in the graves," it would follow that *none but these* could be expected to come forth: for they could not come forth if never there.

But what then would become of many of the most devoted of His martyred people whose bodies have never been consigned to tombs at all, but have been scattered in ashes to the winds and waters; or found their only tomb in the jaws of the beasts of the Coliseum or of other men? They would fail of resurrection altogether; unless indeed God Himself recalls the scattered dust from sea, air, land, or wherever it may have wandered, *bury it in a tomb with the sole purpose of raising it up from that tomb*—for which we should surely want some clear Scripture, and we lack it altogether.

2. Then again we must remember that we are listening to *prophecy*, since the Lord speaks of what shall take place at some future "hour"; and an apostle who was himself under the control of the Spirit of this same Speaker, and whose words are thus equally the Lord's words, tells us that "No prophecy of the Scripture is of its own interpretation" (as it should read, 2 Peter i:20), but must be carefully interpreted in the light of all other prophetic Scriptures, in order to obtain the real truth.

Thus it is a grave error to take these divinely spoken words as embodying all the truth that God has given us on this theme of stupendous importance, but they must be understood in the light of *all* that has been written, and which we have been considering. Nothing can be found to contradict a sense thus obtained from *all* Scripture.

Of course, in all the Lord's discourses where they are not prophetic, but evangelic, and where the simple literal interpretation is in full accord with all other Scriptures, there can be no question as to the meaning being quite literal, as for instance: "*Him that cometh to me I will in no wise cast out*"—that is not prophecy, but gospel, and true at the time then present, as for all time—God be thanked!

But even where the subject-matter is prophetic it does not follow that the central truth that the Spirit of Christ desires to impart cannot be discerned, grasped and retained with literal simplicity. For instance, take our Lord's last discourse, when in that tender and solemn hour in which

He was leaving to His sorrowing disciples His last gracious message, it was far too full of affection and holy familiarity to permit of parable or anything but the simplest of speech. This the disciples themselves recognized for they said, "Lo, now speakest Thou plainly, and speakest no proverb" (John xvi:29). So that although the simple words: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am ye may be also" (John xiv-3) are distinctly of a prophetic character; and as such, do need all other prophetic scriptures to add their light in order to tell us the details of that "coming," yet the central truth—the simple literal fact cannot be questioned without error and very serious loss, for that would destroy the truth intended to be conveyed by the divine Speaker.

So here in the fifth chapter, the central truth is the absolute divine glory of the One Whose voice shall awaken and recall to life those who have fallen asleep. This must be firmly held whilst the accessories must not be pressed in any such sense as would oppose other plain Scriptures. Thus the phrase "all that are in the graves shall hear His voice and shall come forth" is to be taken as simply a popular, phenomenal, characteristic way of speaking of all who have departed this life, and not pressed into such literalness as to exclude those who are not in the tombs, or have never been there, or to oppose such other Scriptures as we have looked at, such as 1 Cor. xv, and 2 Cor. v, the very purpose of which is to give the actual source of those new-creation bodies of the saints.

3. Thus, too, such a literal construction errs in putting a prominence on the wrong object. Our Lord had no need to tell them that the dead would be raised: that they knew perfectly well, as Martha's words (Chap. xi) as well as Heb. vi:2 show; but the question is *Who shall awaken those who thus sleep in death, and that they did not know.* Just as in a delicate microscope, it requires but the slightest turn of a screw to change radically the whole field of vision, the object that you should keep in view has become blurred or has disappeared entirely, whilst another has taken its place. So here, with this literalness, the adjustment becomes at fault: the focus is wrong—for we have lost sight

of the object of the Lord's words and have substituted another. It is not whence should the dead come, but the divine glory of the Person Who could speak such a life-giving word; and this is eclipsed whenever we become occupied with comparatively unessential details as to who come, when they come, and whence they come—the focus is very seriously at fault. But where literalism is insisted upon, even where error is most evident, discussion or argument becomes vain, as with the *Romanist* doctrine of transubstantiation, and as Zwingle found even in his discussion with Luther on the Lord's supper.*

4. But further and along the same line, we must not think of the penitent dead alone. It is "all who are in the graves," both penitent and impenitent equally. Whatever is true of the one is equally true of the other. Shall then the wicked dead also come forth from the very tombs in which their bodies may have been interred? Another Scripture written by the same human penman, refuses, if literally taken, such a thought: "*I saw a great white throne and him that sat on it, from whose face the earth and the heavens fled away and there was found no place for them*" (Rev. xx:11). Are we not pledged to say, on the basis of strict literalism, that it would be impossible for any to come forth from tombs that the earth in its flight had surely taken with it? The sea, too, although the whole earth has fled, apparently remains, and delivers up the dead that are in it! How thoroughly must we abandon literalism; and yet how clear, graphic and vivid are the pictures the words bring, and are *intended* to bring, before our minds: an awful throne of judgment, its very terrors expressed by the flight from before it of man's earth and its heaven, yet none escaping that judgment there: it is universal as far as the "dead" are concerned—sea, death and hades—covering every possible receptacle of body or soul—delivering all over to its judgment. It is thus we seize and secure

*"Luther seized the velvet cover of the table on which he had written with a piece of chalk the words: '*Hoc est corpus meum,*' and at the very end of the discussion tore it off the table, held it up in front of Zwingle and Aecolampadius and placing it before their eyes, 'See,' said he, 'See! This is our text: you have not driven us from it as you have boasted, and we care for no other proofs.'" History of the Reformation, Vol. 4, p. 105. Further discussion was necessarily abandoned.

the real meaning and divine intent of the prophecy.

5. Again, God does not reconstruct the sin-marred body in the tomb—it is not in the line of His ways, but absolutely opposed to them. He never simply rebuilds what Satan by sin has marred, but always shows His manifold wisdom and power by replacing with something new and better. Thus the Adamic creation was not simply a *restoration* of its predecessor; and in its turn the “paradise” of that creation, shall give place to the paradise of God, which shall as much exceed the first in splendor as it is headed up by an infinitely higher character of Man. Nor does the new creation imply, infer or admit of a reconstruction of the old, as thus reformed into the new. The very word *creation* denies this.

Once more (and again I press that the Lord’s words were of course absolute truth in the sense in which they were intended to be taken, that is in a *phenomenal way of speaking*, as having to do with things *seen*) His hearers had *seen* their dead consigned to the tombs. Their thoughts (and ours) can only cleave to those precious bodies of which alone we have any knowledge. Ever do our thoughts linger—like birds over their destroyed nests—about the graves, sacred to us by what has been consigned to them; and it is thence that we think of their return, as offsetting the way in which they were taken from our sight. Is this to be condemned? Most surely not. Nay, it is *necessitated* by our very conditions. But, on the other hand, its literalness must not be so pressed as to lead us to refuse the light afforded by other Scriptures.

Thus to sum up what we have gathered as to the true force of John v:28-29: there are at least seven reasons for not understanding the Lord’s words as being *intended* to be taken literally:

1. The intensely spiritual character of the book in which alone they are found; the positive danger of literalism at times.

2. Because they are *prophetic*, and 2 Peter i:20 must govern.

3. If literalness be insisted upon, then that must be carried all through.

4. The literal interpretation puts the emphasis in the wrong place.

5. Forbidden, too, by its speaking of a selective resurrection.

6. God does not merely restore what sin has marred, but creates a *new* thing.

7. Yet it is to be accepted as being the *phenomenal* way of ordinary human speech: as when the Lord said, "He maketh his sun to rise," He did not intend to deny that the earth revolves on its axis.

CHAPTER XXVII

The one case in which the *Body* itself is expressly stated to have been raised after the Lord's resurrection: The unique character of the Scripture: its significance: the threefold witnessing of Veil, Rock and Bodies: for whom were these testimonies intended?

There is one and only one Scripture that speaks very definitely of the very *bodies* of the saints, that have lain in the tombs coming out of them. I quote:

"Jesus when He had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the tombs were opened; and many bodies of the saints who slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii:50-55).

Here evidently the place of prominence is given to the bodies of the saints, and in this, as well as in the quaking earth, with its rending rocks, this Scripture is unique, and must there not therefore be a unique reason for it? No prophet foretells: no other evangelist records: no later writer of the epistles has one word of comment upon this phenomenon. The record is found alone in that gospel that has been universally recognized as being peculiarly for the Jew, who has for his national calling the sphere of the earth, and whose faith, in accord with this calling, ever requires material accompaniment on which to rest. Two striking personal appeals to the Lord will be enough to illustrate these diverse characteristics:

"Come down ere my child die," cries the *Jewish* nobleman (John iv:47-48). "Lord, trouble not thy self for I am not worthy that thou shouldst come under my roof; speak the word only and my servant shall be healed," says the *Gentile* (Matt viii:5-10).

Hence, in that condescending grace that so characterized the Lord's dealings with His slow-hearted people after He was risen, appearing to them in the same lowly guise with which they were familiar, and even eating before them, Israel, as a people having a distinct place in the ways of God, is given a threefold testimony of the infinite value

of the death of the Lord: first by the temple that was *Israel's* temple: then by the earth, that shall be *Israel's*: and finally by the very bodies of *Israel's* saints. *It is a national testimony to Israel.*

Thus, too, in these three we have again the comprehensive spheres; *God*, in the veil: the *earth* in the quaking: and the *individual* in the bodies, each giving their respective witness to that unique death on Calvary.

First, as we may say, God Himself speaks in action; for in that temple that was given to no nation upon all the earth but one, God proclaims the glad tidings that that death has done away with all distance—that henceforth He is free to come out to man, and man is free to come to Him. His own Hands, we may surely say, rend the veil, for that rending begins at the top nor ceases till it reaches the very bottom, that is, till it shall not exclude the lowest, youngest, poorest, most erring and neediest of our race! What glorious effectiveness of that death *Godward* is thus shown! But as this is by no means confined to the Jew, for He is “not the God of the Jew only but of the Gentile also” (Rom. iii:29), so the Gentile gospel of *Luke* also tells this incident of the rent veil, but not as linked with the physical death of our Lord, as in this Jewish gospel, but with that “darkness” that spoke rather of that other appointment of guilty man, “*the judgment*,” which follows death, for “it is appointed unto men once to die, but after this the judgment” (Heb. ix:27) but, this judgment He bore first, that we might know it *was* borne, and that none is now left for us! (Luke xxiii:44-45). In this rending of the veil of the temple then we see the peculiarly *Jewish* character of the testimony, although the blessings whereof it speaks are not confined to the Jew. Then the earth speaks according to its powers, and gives its testimony to the efficacy of that death by a mighty convulsion, in which the very rocks are rent asunder. Could anything be more material, tangible and evident to the senses, as is suitable to the *earthly* people of God who are ever seeking a sign (1 Cor. i:22), and that is here given them?

But still that leaves an insufficient testimony—a third must be added. The dwellers in the tombs, outside the

city, must add their witness, and these tombs yielding their prisoners afford another witness that He hath now "abolished death and brought life and incorruptibility to light." But lest the appearances of the dead might be thought, and said to be merely phantasms, it is expressly defined that their bodies arose, again consistent with the material character of all these testimonies and in accord with the spirit of Judaism, even in the saints.

Are we then to deduce that this affords an exact sample of that heavenly resurrection of which we are specifically told in 1 Cor. xv and 1 Thess. iv. Not one word are we given of the nature or composition of those raised "bodies": whether they were still of "humiliation" or "glory"—not one clear word as to what eventually became of them; whether like the bodies of those whom He had raised, as Lazarus, they returned to the dust having fulfilled their mission of witnessing. As far as we are told they do not reach the heavenly, but only the earthly, "holy city"; and that at least can surely be no sample, in itself, for us. Yet earth ever affords a *pattern* of heaven, and of Israel is it ever true that all these things happen, as well as happened *to them as types* (not "examples" as Authorized Version) 1 Cor. x. In that sense we rejoice in the teaching of these "bodies of the saints." Like them, those who have fallen asleep, shall rise clothed in bodies, as to the character of which there is no ambiguity—they are, as our Lord's, bodies of glory; whilst the narrative in Scripture does not give any ground for the thought that these "bodies" that once more trod the streets of the holy earthly city were radiant with heavenly glory. Nor are we denied light upon the source whence *those* bodies shall come—it is not out of earthly tombs, or many would be excluded, but "out of heaven," consistent with the heavenly Source of their bodies, the Holy Spirit and with their eternal dwelling, and to *that* "holy city," the *heavenly* Jerusalem, we and they go, and not to the city on earth.

But although the rocks may rend, and the tombs open their doors, their occupants must patiently await *His* resurrection, for He must "be the first that should rise from the dead and should show light unto the people and to the Gentiles" (Acts xxvi:23).

This completes the threefold perfect testimony, and we should note it carefully: the earthly "temple" affording a type, *not of the same*, but of the *heavenly* or *spiritual* temple, in which no literal veil, but that which it typifies, that is to say His flesh (Heb. x:20) is rent. Then the "earth" itself with its teeming parables, but all telling, *not of the same*, but anti-typical and eternal verities. Finally the bodies of His Jewish saints, also speaking *not of the same* but anti-typical bodies that are *heavenly*, and that go into no city on earth, but into the "holy city," the heavenly Jerusalem, of which the "holy city" of earth, into which those raised saints went, is itself a type. Every sphere—spirit, soul, and body: divine, earthly, and personal—adding its testimony to that unique Death: the whole universe thus testifying, by that competent "threefold witness," to the unfathomable profundity: the immeasurable significance of that Death.

Apart from this one word, it is never the body, but always "the dead," in the Scriptures who are raised in completeness of being. Nor have we found this one word to clash in the slightest degree with that oft-repeated truth, but to be in full accord with all the rest of Scripture when interpreted in the sure light of its setting and context.

CHAPTER XXVIII

"Its Redemption by Power"

Is the Old Creation redeemed? The anomalies to which the contention for its recovery and reconstruction inevitably leads. A question to which both a positive and negative answer can be correctly given.

A correspondent puts the above question as to redemption in words that are probably as strong and clear as is possible, so that quoting them will be the best way of getting the question before us.

He heads his remarks with the words: "*Redemption of the Body*," and then goes on; "If the resurrection of the body is to be one of New Creation in every sense, there is *nothing* to redeem, for assuredly New Creation is not redeemed." I have quoted the words which are written as the "Heading" for if intended, as they would appear to be, as a quotation from Romans viii:23, they would not be quite exact. That verse speaks not of the redemption of *the* body but of our body. Nor is this difference negligible; for the root question is as to identity; and that, as we have seen when discussing that point, depends not on the body being ever composed of the same particles, but on its being ours-consciously ours; and although it may change in its actual components a thousand times in as many hours—it is ever unchanged and ever identical in that, under all these atomic changes it is still *ours*; and so this Scripture reads: "*our body*," and to quote, or refer to it in any other way may lead to, as it is the result of mistaken ideas.

In the next place does not our writer err radically in saying that New Creation is not redeemed, but the Old? Israel ever provides illustrations that, being God-given, are the best that we can possibly use. Now, if he speaks of "creations," as between Israel and Egypt, which would stand for the New and which for the Old creation? Surely no one will hesitate for a moment in the answer! Israel would, in such case, figure the New, and Egypt the Old. Is then "Egypt" redeemed, *because it represented the Old Creation?*

That would be nonsense. It was Israel, the new, that was redeemed *from* Egypt, the Old.

And this redemption of the New *from* the Old is consistently taught throughout the Scriptures. The exact word for "redemption" in this verse is the compound *apo-lutrosis*, literally meaning "a deliverance, or redemption *from*," as believers in Christ have redemption *from* the penalty due their sins through the precious Blood of Christ (Rom. iii:24, Eph. i:7, Col. i:14) which becomes the redemption price paid for the ransoming, as it is written: "Ye were not redeemed with silver and gold *from* your vain conversation, received by tradition from your fathers, but with the precious blood of Christ" (1 Peter i:18). Here surely the "vain conversation" is a phase of the Old Creation *from* which we have been redeemed. We still believe that our hymn is perfectly in accord with Scripture: "Redeemed creation joins in one, to bless the sacred Name, etc."; and we have no thought that this "redeemed creation" is the "old"; but, beyond all controversy, the New.

But the Scripture in Romans viii:23 does not speak of two creations at all, but of "our body" and to introduce these terms of "creations" is only confusing. The verse says that we await "the adoption," that is here, the full display of the Lord's people as the very sons of God, the glory of their bodies thus redeemed, expressing to the universe that sonship.

But our body has even now been redeemed by most precious *Blood*. The basis, ground, title to and the price paid for, the future redemption by power must be found in Christ crucified; nor do the constant changes of its constituent parts affect that redemption one iota; for it ever remains "our body." And that body, redeemed by His Blood, but not yet by His power, is still subject to pain, sickness, disease, accident, death, dissolution—in a word to all the consequences of sin. It needs "redemption *from*" that condition; and when thus redeemed it will still be "our body," although with no component particle the same. It (our body) will then bear the image of the heavenly One, and so be redeemed *from* the Old Creation with which it was connected when it bore the image of the one made of

dust. Surely that is clear. The insistence, as unscriptural as it is unreasonable, of the recovery of the *factual identical dust-particles* that were buried (*if* buried) leads, and inevitably leads to consequences that are nothing less than fantastic. For instance, this same correspondent whom I have quoted above writes:

“One living when that moment comes” (the Lord’s coming for us) may be minus a couple of limbs. He surely will not be caught up dismembered. Then where will those two limbs come from? They may have been buried and disintegrated long ago; but their elements remain somewhere, and since evidently the elements of a *living* body, will equally require to be changed, it is only a question of assembling the scattered elements of those two limbs, and changing them also. And this the God of resurrection can do, for the Maker of the elements can surely recall them.”

In this our friend has descended to a perfectly logical piece of reasoning, necessitated wherever what is *phenominally* true is pressed as *literally* true, but has it not led to what is simply fantastic? Assume that those two limbs were lost in infancy, and the man had grown to an adult without them, then since this theory demands that the *very dust* must compose every part of the resurrection body that was in the present one, and *nothing but that same dust*, or identity would be destroyed, then the two infant limbs must be attached to the adult frame!

I confess that I feel ashamed thus to follow such an argument, and need to repeat that I write with no flippancy; but is it not self-refuting? Scripture never so speaks. *Dust is not redeemed*, no matter in what condition it may be: our body is redeemed from the dust.

It is true that few are bold enough to go as far as my correspondent in following to its inevitable consequence, and pressing beyond the possibility of defence the popular conception; for most people venture on no positive teaching whatever, but still insist that the very tabernacle-body of dust must be again resumed, although “in a different condition” (a phrase that needs definition) or there would be no redemption of our body, and so no resurrection!

One would think that the very word “tabernacle” when

thus applied, would be quite enough to lead to a very serious question at least, as to its resumption. A tabernacle is one of those things that the context terms "temporary," and the temporary things are not eternal.

But if one says: "No, it is not necessary for the component particles of the resurrection body to be exactly the same as the present one," we answer, Then you must agree with us that the body of glory which has heaven and not the dust for the source of every particle of which it is composed, *may still be* identical with this that we now dwell in, although not one single particle is the same.

This secures, according to the Scriptures, the truth of the resurrection of the dead, whilst it burdens that truth with no extra-scriptural deductions that have become so closely linked with it in our minds that we think the truth itself is lost if they be abandoned.

But perhaps the best way to make this sharply defined before our minds will be to ask a very direct question. Assume that the gathering shout of our Lord should be heard, as the body of one of His people—a brother beloved, let us say, who has fallen asleep, is about to be interred: Do the Scriptures lead us to expect that very body, with its form still unaffected to the outward eye by the gnawing of corruption, to be raised from the casket in which it lies?

Everyone knows that there are many questions that will not admit of simply a positive or negative answer without explanation, and this is one of them. For the answer that Scripture—when all Scripture is considered—would give to this would be both Yes and No, depending on the point of view of the speaker, and whether he were using the language of sight or of faith—both being fully justified.

Suppose one should ask: "Will the sun rise tomorrow?" We should say, Yes, certainly it will: to our perceptions, using the everyday language of *sight*, it will rise just as it sank to those same perceptions last night. But *believing* what those tell us, whom we esteem competent, we say literally and actually that sun will not rise at all; it is only the revolution of the earth that gives it that appearance, that is, we may say, the language of *faith*.

So again, to come nearer to our subject, we ask "Was

Stephen buried"? Surely he was, for Scripture, using the ordinary language of *sight*, speaks of Stephen being carried to his burial. Yet we do assuredly know, by *faith* and not sight, that Stephen as to his spirit, was in Paradise with the Lord to whom he had committed that spirit. The answer to this question depends then on whether we are identifying Stephen with his body or with his spirit, or, in other words, we are using the language of sight or faith.

So as to that saint whose body is about to be buried, we answer: Yes, most certainly, since your question identifies him with that body, he would be raised in perfection of being: spirit, soul and body; and as we know, and can know experimentally, no other body than the one that we have seen, and do still see, lying before us, we inevitably and necessarily identify that brother with that very body, as was Stephen; and thus using the Scriptural language of sight we are compelled to *think* of that very body, being taken from the casket, in the same way as the Lord spoke in John v:28-29, or we should lose the sense of identity of the person, and that, or anything that seems to involve that, we all justly reject with indignation. Thus to answer *Yes*, is perfectly correct in that ordinary every day way of speaking; nor does the length of time that has elapsed since the falling asleep, whether five minutes or fifty years, alter our powers of thought or speech, except the more recent the severance, the more strongly do the thoughts and affections cleave to the well-known form.

But in the light of 1 Cor. xv:37; and 2 Cor. v:1-2, and using the language of *faith* in this divine word we say: No, and we rejoice to be able in that clearer light of the later Scriptures to give this answer. No, for in the twinkling of an eye, that brother, that we now see lying prone, fallen asleep, will be seen resurrected "standing up," and "awakened" out of sleep (John xi:11), perfected in spirit, soul and body; and that body not that which is "sown" by death to its kindred dust, but one of glory, as Rom. viii:30 gives us warrant for anticipating, and "out of heaven" as its primal source, as 2 Cor. v specifically tells us as plainly as words can speak. But if Paul did not know, in that blessed scene, whether he were in the body or out of it (2 Cor. xii:2) we

shall certainly not be discussing such questions as these then; but will rejoice with joy unspeakable, at seeing all those so dear to us clad in bodies only differing from those we knew them in here as the flower differs from the seed, as glory differs from dust, as pleasure differs from pain. Just as if one dearly loved, but who had pain and sorrow marked on feature and form and had been clothed in rags when we saw him last, should return after a separation clothed in garments of beauty, and with features radiant with joy, surely our delight would be in proportion to our love, would it not? Aye, and so we shall joy in that manifest blessing of others, with unselfish delight, so foreign to our present self-centred condition that it is difficult to realize it at all. Is it not a cause of the purest joy here to be able to discern Christ in one another, even in the imperfect way that we do? O, what will it be to see Him in unclouded beauty in all His own? He will indeed then come to be "admired in all that believe." Is not the thought ravishing? How we shall joy with ever fresh delight at every glance at each of our fellow-redeemed, for each shall show some peculiar infinitely attractive loveliness of Christ. Do such anticipations that have the Scriptures for their base deny the resurrection; or are they the product of infidelity and lack of belief in the Scriptures?

CHAPTER XXIX

If this very Body of Dust is not raised, does the Devil obtain a victory over God? The argument stated: *dust* never said to be precious: is ever to be the serpent's meat. Meaning of that penalty.

Closely linked with this is another objection. It is asserted that if the very dust that composed the bodies of the Lord's people, is not regathered and raised, then the Devil has secured a victory over God!

In what way, we ask?

Because he would, in that case, have secured possession of the precious bodies of God's saints.

Not for one moment! That dust: scattered, disseminated, unformed and undistinguishable is no longer a body at all; but even whilst it is thus scattered, Scripture gives us to see His saints clothed with their own true bodies of transcendent beauty and glory; and these will give a much truer, aye, the only witness as to where the victory as to our bodies really rests. What part shall the Devil have in those—our true bodies of glory? Joseph's brethren might far more reasonably "regard their stuff" that they were to leave behind them (Gen. xlv:20) when the good of all the land of Egypt was theirs; than we look longingly back to bodies of *dust*, when clothed in bodies of *glory*.

Yes, the objector continues. Yes, but the precious dust is lost, and do we not truthfully sing: "Christ our precious dust will take, and freshly mold"? Never in one single instance does Scripture call dust precious. The hymn you quote does, and a very beautiful hymn it is, but we must not insist on that being correct in every point of view, which has no support in Holy Writ. I say in every point of view, for the writer no doubt desired in this way to give expression to God's gracious care of our bodies, just as when the Lord said: "The very hairs of your head are all numbered" (Matt. x:30) and again, "There shall not a hair of your head perish" (Luke xxi:18). In both these the Lord tells us of infinite care and tenderness, but surely not of the literal recovery of every hair that falls.

Thus, with that blessed truth in mind, we can still sing the hymn, but for all that, our present body is a body of humiliation because composed of dust; and "humiliation" and "preciousness" are anti-thetical terms—the dust cannot be both of humiliation and precious, too; for the Greek word for "precious" means "honourable"; and honour is the reverse of humiliation. Our bodies are indeed precious but not in the true and full sense of that word, the dust that composes them. Nor does this affect or deny the fact that the very bodies of dust of our beloved dead are rightly *precious to us*, and our memories ever cleave to them for we know, and can know, no other.

Again, it cannot be denied that this "dust" is being constantly lost—is it then more precious at one *time* than at another? In age than in youth? At death than in health? Or is one *part* of it more precious than another? Some would forbid us to walk one step along this path, again slurring it as "reasoning." But beyond all question what would close our eyes to plain facts cannot possibly be of God. As another has said: "A fact is a truth in the universe, against which theories and systems are powerless; facts are obstinate things, as the witty Frenchman said: '*Il n'y a rien de si bete qu'un fait*.'" But an undeniable fact can only be a nuisance, or *bete*, to ignorance, error or prejudice: the truth never shuns it—the *Scriptures never deny it*.

But again, the dust is precisely what Scripture itself teaches shall be Satan's portion; for it is fully in accord with that mystic and little understood word in the first divine judicial sentence that is recorded in Scripture. Let us turn to that record in Genesis iii. The scene is a darkened Eden: our first parents are standing, covered only with shame, before the Lord God. There too is he, who, under the guise of a serpent, has brought them to that shame, deceiving Eve by his subtlety, and bringing man to death. He may hear the sentence passed upon his victim: "*Dust thou art and to dust shalt thou return*," but even before doing so, he shall hear that that *dust*, shall be his own meat: and thus shall he too, "*eat of the fruit of his own doings*" (Isa. iii:10). That is surely the basic principle of God's judgment: every moral creature works out his own retribution, as it is

written: "Whatsoever a man soweth that shall he also reap" (Gal. vi:7); and as Satan's work or sowing here had been to bring man to the *dust* of death, so he must eat of that fruit of his work forever—it is his *penalty*, not his *victory*! Whilst the redeemed of the Lord shine in glory transcendent, he must have the *dust* for his only "food" or satisfaction, the *dust* that shall ever bring home to him the limitation of his powers as a creature: he has indeed brought man back to dust, and that is all he can do!

Is that a "victory"? Most of us will not envy him that kind of victory, which is his *shame*. Leave him the dust, but not one single redeemed *body*. Leave him the dust for it is all the food, the satisfaction he shall ever have: it is "the fruit of his own doing," and he must eat of it! This, too is strictly in accord with the scriptural use of the word: "meat." We know perfectly well that the serpent does not feed literally on the dust; and it is by no means a satisfactory or convincing interpretation to tell us that the penalty is fulfilled by its eating what *may have some dust upon it* as many commentators; or that its penalty was to "wiggle in the dust" as Delitzsch considers sufficient. Such explanations are little less than frivolous, and we unhesitatingly reject them—they would make the sentence: "*Dust shall be the serpent's meat*," utterly out of place in what we know as a divine revelation to mankind.

There is One who is, in every way, the Opponent of that old serpent, the Devil; so let us confirm our interpretation of Genesis iii, and make it a certainty by John iv. When the disciples return from their errand and invite their Master to eat of the literal food that they had procured for Him, He replies: "*I have meat to eat that ye know not of*." This most surely can no more be applied to the literal food than can the dust of the serpent. For as He Himself interprets it His "*meat*" was to do the will of Him who sent Him, and that was to *undo the works of the Devil* (1 John iii:8) and restore the spirit of man to its everlasting rest in God. What a contrast between the serpent's "*meat*" and that of our blessed Lord! That of the former to bring man to the dust of death, with all its sorrowful accompaniments; and tearing man's heart from its rest in God. That of the latter

to restore, and far more than restore the lost "rest"; and giving a life that is eternal, with death and all its dread accompaniments of pain, sighing, and sorrow forever banished. And when the hour for the full fruition of that work shall have come, then amid all that joyous throng, none shall equal His to whom all the joy is due, and who, seeing there the rich "fruit of His doing"—the travail of His soul—shall *feed thereon* and be satisfied! (Isa. liii:11).

Then—even then—the "old serpent," the Devil, must feed on the *dust*; (Isa. lxxv:25) and who can speak of that as his "victory"? We should be ashamed even so to think of it—indeed we should!

CHAPTER XXX

Concluding word. Nothing revolutionary has been asserted: knowing no Body but the present one, our thoughts, words and hopes have to be limited by that: the place of "reason" in such inquiries: the alternatives. Finis.

To sum up in a few words: nothing that could by the utmost stretch, be called revolutionary has been brought out in the preceding pages: little that many of the most conservative and esteemed expositors have not long held: nothing that affects adversely one single truth. On the contrary, all that is characteristic of Christianity; and especially that basal truth of resurrection, has only been confirmed by the light that we have sought from Holy Writ.

It is true that we have found that Scripture, while using, yet goes beyond the ordinary phenomenal form of speech as to the actual source whence the body of glory comes. In the former sense it speaks of its coming from the tomb; in the latter as "out of heaven." Thus as the inspired word uses what we may call the language of sight, it has been strongly pressed in these pages that we are fully justified in using it too; and as we can know at present no other body than that of dust, our thoughts, speech and indeed expectations must inevitably be confined to it; for our affections that have intertwined their tendrils about the beloved forms that death has taken from us, naturally and inevitably cling to them, even though they be gone from our sight.

Our longing is for the recovery of that with which we are alone familiar; and, at first, we resent, rather than welcome, anything that would appear to put before us any other object. Indeed this is the most precious hope that this poor death-shadowed race has: that death does not end all, and so sever us from each other forever; but that, whatever be the disposal of this *Body of dust*—whether it be the tomb, the flame, the beasts of the field, the birds of the air, the fish of the sea or other human bodies: whether buried or unburied, every member of the human family shall be made to "stand-up," or shall be "awakened" from the body's sleep of death, which is alone possible by a cor-

poreal investiture, that shall make each one again truly "human." For it can only be as "man," as therefore having a body, that each individual shall be judged for the deeds done in the body: for apart from the body, a man is not what he was when he did the deeds.

The main point that has been urged in the preceding pages as the Divine intent of Scripture, when taken as a whole, is that this body of dust has been constructed with infinite wisdom and benevolence; and is therefore fitted in every part, for a dwelling here, and as far as we know and as analogy distinctly teaches, for nowhere else.

In full conformity with this, plain Scripture assures us that this present body is fitted to be an agent solely for the desires and activities of the soul, and is quite unadapted for those of the renewed spirit: therefore another character of body is absolutely needed, or the work of God with His redeemed people would be incomplete, and the reproach against the man who began to build but was not able to finish (Luke xiv:30) might be directed even against God Himself; and that is surely as unthinkable as it would be blasphemous.

No indeed: sooner could He leave that body of dust, called Adam, without the living soul for which its imperfect condition silently cried; than leave our spirits, even now new-created in Christ, without the spiritual body for which they ever groan (Rom. viii:23), and without which we are not "made perfect" (Heb. xi:40).

Nor have I felt it needful to stifle all reason. Some seem to fear the very word, as if all human reason were opposed necessarily to divine truth, and must be kept in absolute silence. The more absurd a statement, the more is it regarded as an opportunity for what is misnamed "faith." If undeniable facts are contrary to their preconceptions, or interpretations of Scripture—so much the worse for the facts. Thus is dishonor unconsciously and unintentionally brought upon that very Word that it is desired to defend; and the infidelity of our day is given some ground for the charge that Christians fear to look proved facts or truths in the face, and are compelled to leave all "reason" to their opponents, who are not slow to claim a monopoly of it. Yet how utterly

baseless are those high-sounding claims! None are more childishly credulous than those irrational Rationalists, who are always denying the most solidly grounded truths of Christianity. Those, on the other hand, who fear the exercise of any reason, may be ultra-protestant with regard to the Pope, and the dogmas of the Papacy, yet they, in refusing even to consider what might endanger their prejudices, can rival Rome itself!

Most heartily do we insist on the necessity of keeping a firm rein on human reasoning, ever remembering that we are a fallen race, and that "Fall" affects every part of our being. Like a rudderless ship man's unaided reason plunges wildly about in every direction save the true one, and submissive to every breath of evil doctrine. For the reason is warped, and apt to lead away from, rather than to God—away from the truth He has given, rather than to it.

But to fear the use of that divine faculty given alone to man of all this creation, or to insist on what is directly and clearly opposed to it, is as dishonoring to the Giver, as it is harmful and foolish for us. Let reason be kept under the control of the Spirit of God: let its deductions be truly *reasonable*, and that most assuredly must mean, not opposed to Him "in Whom are hid all the treasures of wisdom and knowledge": let the written Word be the final court of appeal—then will it be found, that, judged solely on the basis of reason, not one single statement in the Scriptures is *opposed* to it, although, there will be found much—very much—that is *above* it, or it would not commend itself to true reason, as a divine revelation at all. For if a finite mind could absolutely comprehend, and so compass God, then must that mind be the larger, and God cease to be God at all. True Reason abhors such folly, and conscious of her own limitation, rejoices to place a confiding hand in that of her clearer-eyed sister Faith; and thus they walk together, in gracious harmony, till they reach the perfect day.

Thus we find no ground for closing our eyes to such notorious facts as the complete disintegration of The Human Body at death, till it soon ceases to be a body, and the dissemination of the dust-particles that composed it into

other paths, other ministries, other bodies, and indeed very possibly other *human* bodies. Our consideration of the scriptures has relieved them of this humanly attached millstone, for whilst we freely acknowledge all this to be within the power of God to govern and control, yet the Word does not bear out the thought that He does so.

For the evidence before our eyes necessitates one of two things, if there is to be—as God be thanked, we are assured there is—a resurrection of the dead: first there must be either a recovery and reconstruction of these component dust-particles which have been guided and guarded from identification with all other human bodies by constant miracle, and which being thus constant would become a law, so that not one of them either directly or indirectly becomes so incorporated.

Or, on the other hand, that disseminated dust is abandoned, as admittedly has been all the “dust” constantly being discarded day by day during life; and a heavenly new-creation entirely, but still identical with the old, inasmuch as it is the clothing of the same identical conscious individual, takes its place.

It is this that has been discussed in the preceding pages; and I now leave it with the prayer in which we can all sincerely join, that God Himself would make indelible upon our hearts all that has been in accord with His revealed truth, and eliminate from them all that may have traversed that divine standard. Thus I submit this little volume to the God of truth, the Father of lights, and to my beloved fellow-believers in our Lord Jesus Christ, who desire to receive all that He, in His love for them would have them enjoy on this theme, every detail of which, however insignificant it may appear, is of superlative interest.

So we close as we began, with the song of the Psalmist: “I will praise thee for I am fearfully and wonderfully made.” Aye, and more: I will entrust myself to Love that having redeemed at infinite cost, is so infinitely tender, and so wise as to care for me in every part of my being—spirit, soul and body for eternal ages! Amen.

APPENDIX A

An Examination of the Words Rendered "Change," "Exchange," "Fashion," "Form," in the New Testament

There is but one word rendered "Exchange," and that occurs only in the verses Matt. xvi:26 and Mark viii:37: "What shall a man give in *exchange* for his soul?" Here the word is a compound, *antallagma*, from the root *allatto*, at which we shall look directly, and here clearly no other translation than "exchange" is permissible.

In our Authorized Version there are three words translated "change": *allatto*, with its compound "*metallatto*," "*metatithemi*," and "*metaschematizo*."

Metatithemi occurs only in Heb. vii:12: "The priesthood being *changed*"; that is the Priesthood of our Lord displaces entirely that of Aaron: not that the *Aaronic* priesthood continues in another form. The word "change" then has here also the idea of *exchange*.

Allatto occurs six times in New Testament, and in every case outside of the two occurrences in 1 Cor. xv:51-52 bears in it the same idea of "exchange." For instance, Acts vi:14: "Shall *change* the customs that Moses delivered us": one set of customs displacing others. It does not permit any other thought. "*Changed* the glory of the incorruptible God into a likeness of an image of corruptible man" (Rom. i:23). Here the word tells unequivocally of the absolute substitution of the one for the other. It would be impossible for the "glory" to be anything else; it was not "changed," in that sense, but "exchanged." In Gal. iv:20 the apostle threatens to "change" his voice; that is the voice goes on, but the gentle tone is laid aside and a sterner takes its place. In Heb. i:12: The figure is of old clothing being quite discarded, and new taking its place.

In all these cases the word "*allatto*" will not permit the elimination of the meaning "exchange"—it invariably has this force.

But in the two remaining texts 1 Cor. xv:50-53, it would be impossible to translate: "We shall all be exchanged": that would not be even sense in this connection, and the word can only mean "change." But that change must take place in that part of our being that has not, up to that time, experienced the benefits of the atoning work of our Lord—the Body. It is this that awaits redemption and as the dead are made to "stand up" in a Body of glory, so the living shall be clothed with the same character of Body; and when thus clothed both the living, and those who have fallen asleep, shall, when He comes, be "changed," nor does the *word* (allatto) forbid *that* "change" being effected by the "exchange" of the Body of dust for the Body of glory, but rather, from the invariable use of the same word elsewhere, would favor it.

Thus there lies in the word "allatto" and its compound, the same double sense as in our English equivalent, "change," and the exact force must be determined by the context.

The one remaining word *metaschematizo* is a compound, made up of *meta*, which in composition denotes "exchange, transfer, transmutation" (Grimm) and *schema* which is translated in the only two passages in which it occurs by "fashion" thus in 1 Cor. vii:31: "For the *fashion* of this world passes away": that is, its outside show is transient. Phil. ii:8: "Being found in *fashion* as a man," that is in His outward appearance our Lord was like other men; for the word "found" can only be applied to what is discernible. "*Schema* here involves habit, culture, clothing, food, gesture, word and deed" (Bengel).

Now turning to the full word *metaschematizo*, we find it five times in the New Testament thus:

- 1: "I-have-in-a-figure-transferred," by which six words the one *meteschema tisa* is represented in the English, and the sense is: "I have drawn up a *schema*—a pattern—in the which I have transferred to myself and Apollos what can be applied to all servants of the Lord (1 Cor. iv:6).
- 2: "For such are false apostles, deceitful workers, *transforming* themselves into the apostles of Christ. And no marvel; for Satan himself is *transformed* into an angel of light. Therefore it is no great thing if his ministers also be *transformed* as the ministers of righteousness." In this threefold recurrence of the same word, its full significance becomes quite clear. It is very certain that neither Satan nor his ministers "change"

themselves radically or essentially; but they only assume an *external appearance*, covering up what they essentially are by a profession of righteousness. Satan appears as beautiful as if he were an angel of light, and thus his ministers, following him, deceive the simple, for they are not openly profane or debased, but present themselves robed in all the *externals* of good words, respectability and religion, covered by the one word "righteousness." Here then in 2 Cor. xi-13-15 the word "*metaschematizo*" unequivocally speaks of a change in what is *external*, refers solely to what is seen, and leaves what is *essential* and beneath the surface unchanged.

- 3: This leaves but the one passage that has a very direct bearing upon our subject, and which reads thus:

"For our citizenship is in heaven from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation [that it may be] conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. iii:20 R. V.).

The words in brackets, "that it may be" were not written by the inspired Apostle, as all Editors agree, and whilst the construction needs something to be understood, this omission certainly forbids our emphasizing, or even dwelling unduly on what was not written at all. Nor are we permitted to attribute this to human oversight, but to divine purpose, and therefore having its significance. It warns us against dwelling on details that are not directly in the mind of the Spirit, but as we have seen in considering John v:28, we are to have mind, heart, look wholly set on Him who shall complete by His mighty power, what his love has begun.

But we have another Scripture that throws light on this that we are considering:

"We all with open face beholding the glory of the Lord are changed into the same image, from glory to glory, even as by the Lord the Spirit" (2 Cor. iii:18).

Note the absolute unity of the Lord and the Spirit: "The Lord *is* that Spirit" and the consequence of that unity is that what is attributed to the Lord is also attributed to the Spirit. Thus in the above Scripture, the "change" is effected by both an external and an internal agency, precisely as other Scriptures speak of that future change. *Externally*, the moral change is even now effected by occupation with "the glory of the Lord," whilst *internally* it is attributed to the Spirit. So in Phil. iii:20, the "change" shall then be externally by the Lord's mighty power, whilst in Rom. viii:11,

it is the Spirit who shall quicken our mortal bodies, and still more emphatically it is the Spirit who is the "Earnest" of that body of glory in 2 Cor. 5. The Lord is the Spirit who is the divine Agent in the formation of that body.

APPENDIX B

On the distinction between "mortal" and "corruptible"

The use of both these words in 1 Cor. xv:53-55 demands a distinction between them. *Phthora*, the substantive, "corruption" as in verse 50; and *phthartos*, the adjective "corruptible" as in verse 53, are derived from *phtheiro*, "to corrupt," "to ruin," "to spoil." Thus to corrupt anyone or anything is to introduce what spoils or destroys either at once, or eventually.

In Holy Writ sin is the one great moral cause of corruption among men, and indeed is used as an absolute synonym for it in 2 Peter ii:19: "While they promise them liberty they themselves are the slaves (*douloi*) of corruption" and the writer evidently has in mind the Lord's words, "Who-soever committeth sin is the slave (*doulos*) of sin" (John viii:34) only substituting the word "corruption" for "sin," the effect for the cause.

The living are said to be "mortal." The bodies of the living are "mortal bodies" (Rom. viii:11) that, is, in the case of mankind as a whole, subject to death. Our Lord was as a Man, in another and more limited sense "mortal," not as being subject to death, but able to dismiss His Spirit from the Body and so dying. But his holy Body was not corruptible, any more than it was subject to death, since both these are due, among men, to sin and sin alone. The word "mortal" then is applied to the living, and the activity of the principle of life in them prevents that activity of death in disintegration that is called "corruption."

Yet we cannot exactly say that our bodies, as still living, are not corruptible in any sense, for sin has so affected them that they are called "sinful flesh" or "flesh of sin," and this has brought that penalty of a corruption with it: their destiny is the dust whence they came. But corruption does not as yet have that unhindered way, as it does when that life-principle has been extinguished. In the same way we cannot say that our bodies, even while we are living, are not "dead" in some sense, for that is precisely what Rom.

viii:10 tells us that they are, and that for the same reason, "because of sin." It is "life" alone that keeps them from immediate dissolution. If you isolate a single member by so tight a ligature as to shut off from it the blood which is its life, it will quickly mortify, or die, and pass to corruption, even though all the other members remain in good health.

But referring again to Romans viii:11, the Apostle would never have written to those who were then alive: "Shall also quicken your *corruptible* bodies," for they were not that, in the fullest sense yet, but "mortal." It is particularly necessary to note this distinction in this verse, for it was written to the living, and thus the word is used that can alone apply to them, as so living; so that here there is no question of resurrection, for that demands literal death to precede it; but, even apart from death, our bodies that are mortal (or dead only in the sense of verse 10) shall be made alive with resurrection life, by that same One whose Spirit has raised up the Lord. This verse then does not speak directly of the resurrection of the saints, but of the "change" at the Lord's return, always applying to those who are living. It is most admirably worded so as to show that death is not inevitable in order that the resurrection-life of Christ should replace mortality with immortality.

To sum up: the human body of flesh and blood is mortal at all times, and in every child of Adam the seeds of corruption are in it; but those seeds cannot germinate and disintegrate the body as long as the principle of life counteracts the principle of corruption. Thus, in the Scripture, 1 Cor. xv:53, in which the two words "mortal" and "corruptible" occur, the former refers to the living, the latter (whilst leaving room for a certain application to the living body as having the seeds of corruptibility in it) directly to those who have fallen asleep, and disintegration has begun.

But it must be admitted that the words: "*For this corruptible must put on incorruption*" (or rather "incorruptibility") are not without difficulty; for according to the ordinary idiom of our language, they would mean that the "corruptible" itself remained, and thus went into the Kingdom of God, although with incorruptibility superimposed. But this verse 50 distinctly denies, so we must seek a signi-

ficance in the words that shall not make them to oppose that verse.

The Body is both a clothing, a tabernacle and a sheath (as some ancients term it), but it is also so essential a part of our humanity that without it we are not "men" at all. Nor is such a thought foreign to our everyday speech: when we say: We saw someone at a certain place, we only mean that we saw his body there, and we thus identify him or her absolutely with that body. After dissolution too, a person is still represented by what can alone be seen—his or her body, as in the Scripture: "devout men carried Stephen to his burial," which of course refers alone to the body that represented Stephen, as being all that could then be seen. Thus both the body as mortal, and the body as corruptible, may *represent the whole person*.

Applying this to the Scripture we are considering in 1 Cor. xv; I would suggest, without speaking more dogmatically, that the body here is not the clothing, but an essential part of the human person, and *represents that person in his entirety*: body, soul and spirit, as in the illustration above.

So that when the scripture says: "This mortal must put on immortality and this corruptible must put on incorruption" we must understand the words "mortal" and "corruptible," as applying to the external visible part of man's being, the body; and that, in its turn, *representing the whole person*. It is not then a corruptible body going into the Kingdom of God clothed with an incorruptible, but the person, thus represented by what is corruptible, shall have an incorruptible instead of a corruptible body. The one displaces the other—does not cover it; and it is thus we shall all be changed. *How* that displacement is effected we are not here told.

The verse is thus brought into perfect accord with its context, and specially with verse 50, and 2 Cor. v:3: "For in this (tabernacle body) we groan, earnestly desiring to be *clothed upon with our house* which is from heaven." Here the body is not considered as an integral part of the person but his clothing. But whether corruptible or incorruptible there is a real identity between them: it is the *same body*

since it invests the same person, which is, all through our lifetime, the ground of its identity.

APPENDIX C

The One Instance in Which "Ex-ouranou" is rendered Heavenly

Some contend that since, in one single instance, the Greek *ex-ouranou* is rendered "heavenly" (Luke xi, verse 13) reading: "If ye therefore being evil, know how to give good gifts unto your children: how much more shall your *heavenly* Father, give the Holy Spirit to them that ask Him," therefore the same term does not mean that the resurrection-body comes out of heaven as its primal source, but is simply heavenly in character; for "your heavenly Father" could not be "your Father who is, or comes, out of heaven."

There are over fifty occurrences of the Greek *ex-ouranou*, and in no single one of them is it rendered "heavenly," but always "out of heaven" or "from heaven." Strict accuracy would therefore demand that the same Greek term should be rendered in the same way in Luke xi:13; but so incongruous to the translators did such a thought as God coming "out of heaven," appear that they, and the Revisers of 1911, felt compelled to break through the accurate translation, and render the term; "heavenly." In doing this they were also compelled to ignore the words that *do* bear that sense of "heavenly" such as "epouranios," and "ouranios." Thus it had to be assumed that Luke put aside the correct word for "heavenly," adopted another form that had a different significance, and yet one that compelled, the translation "heavenly" since as applied to God, no other could be used! Alford who is both accurate, pious and candid notes as to Luke xi:13: literally, "The Father *from* heaven." But the parallel passage in Matthew must be considered: "How much more shall your Father who is in heaven, give good gifts to them that ask him" (Chap. vii:11). It is this parallel (clearly another report of the same address of the Lord) that Bleek relies on to justify his critical note on the passage in Luke. He says: "He who *out of heaven* gives,"* is to be regarded as a contraction of "He who (is)

in heaven and gives out of heaven."† The gifts of Matthew summed up in Luke by "The Holy Spirit," come *ex-'oura nou*, out of heaven, not "The Father."

*Gr. "*Ho ex ouranou dosei*" is literally "he who out of heaven gives."

†Grimm-Thayer similarly; and they also give Col. iv:16: "That ye likewise read the letter from Laodicea" as a contraction of: "The letter that was written to Laodicea, and which you will receive from Laodicea."

Some have contended that because at times "*ek*" is rendered "of" that it *must* be so rendered when the Scripture tells of the resurrection body coming *ek* heaven. But this is most certainly baseless. Indeed the root—the basal idea in the preposition, even where it be rendered "of" is source, or origin. Thus in Matt. xxiii:25 (which my objector quotes), what was inside the cup came *from* extortion and excess—their cup was full *of*—the root origin of what filled them was *from* those evil principles.