

believe and confess in this Article of *forgiveness of sins*; for thereby he is conceived to intend thus much: I do freely and fully acknowledge and with unspeakable comfort embrace this as a most necessary and infallible truth, that whereas every sin is a transgression of the law of God, and upon every transgression there remaineth a guilt upon the person of the transgressor, and that guilt is an obligation to endure eternal punishment, so that all men being concluded under sin, they were all obliged to suffer the miseries of eternal death; it pleased God to give his Son, and his Son to give himself, to be a surety for this debt, and to release us from these bonds; and because without shedding of blood there is no remission, he gave his life a sacrifice for sin, he laid it down as a ransom, even his precious blood as a price by way of compensation and satisfaction to the will and justice of God; by which propitiation, God, who was by our sins offended, became reconciled, and being so, took off our obligation to eternal punishment, which is the guilt of our sins, and appointed in the Church of Christ the sacrament of baptism for the first remission, and repentance for the constant forgiveness of all following trespasses. And thus *I believe the forgiveness of sins.*

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ARTICLE XI.

The Resurrection of the Body.

THIS Article was anciently delivered and acknowledged by all Churches, only with this difference, that whereas in other places it was expressed in general terms, *the resurrection of the flesh*, they of the Church of Aquileia, by the addition of a pronoun, propounded it to every single believer in a more particular way of expression, *the resurrection of this flesh*²⁹. And though

²⁹ 'Cum omnes Ecclesie ita sacramentum Symboli tradant, ut postquam dixerint *peccatorum remissionem*, addant *carnis resurrectionem*; sancta Aquileiensis Ecclesia—ubi tradit *carnis resurrectionem*, addit unius pronominis syllabam; et pro eo quod ceteri dicunt, *carnis resurrectionem*, nos dicimus, *hujus carnis resurrectionem*.' *Ruffin. Invect. in Hieron. lib. i.* [§. 4. apud Hieron. vol. ii. p. 586 E.] 'Satis cauta et provida adjectione fidem Symboli Ecclesia nostra

docet, quæ in eo quod a cæteris traditur, *carnis resurrectionem*, uno addito pronomine tradit, *hujus carnis resurrectionem*.' *Idem, in Symb.* [§. 43. p. ccxxix.] 'Sive ergo corpus resurrecturum dicimus, secundum Apostolum dicimus (hoc enim nomine usus est ille;) sive carnem dicimus, secundum traditionem Symboli confitemur.' *Idem, Prol. in Apolog. Pamphili.* [In the Appendix to vol. iv. of Origen, p. 17.]

we have translated it in our English Creed, *the resurrection of the body*; yet neither the Greek nor Latin ever delivered this Article in those terms, but in these, *the resurrection of the flesh*; because there may be ambiguity in the one, in relation to the celestial and spiritual bodies, but there can be no collusion in the other³⁰. Only it will be necessary, for shewing our agreement with the ancient Creeds, to declare that as by *flesh* they understood the body of man, and not any other flesh; so we, when we translate it *body*, understand no other *body* but such a body of flesh, of the same nature which it had before it was by death separated from the soul. And this we may very well and properly do, because our Church hath already taken care therein, and given us a fit occasion so to declare ourselves. For though in the Creed itself, used at Morning and Evening Prayer, the Article be thus delivered, *the resurrection of the body*, yet in the form of public baptism, where it is propounded by way of question to the godfathers, in the name of the child to be baptized, it runneth thus, *Dost thou believe—the resurrection of the flesh?* We see by daily experience that all men are mortal; that the body, left by the soul, the salt and life thereof, putrieth and consumeth, and, according to the sentence of old, returneth unto dust: but these bodies, as frail and mortal as they are, consisting of this corruptible flesh, are the subject of this Article, in which we profess to believe *the resurrection of the body*.

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When we treated concerning the resurrection of Christ, we delivered the proper notion and nature of the resurrection in general, that from thence we might conclude that our Saviour did truly rise from the dead. Being now to explain the resurrection to come, we shall not need to repeat what we then

³⁰ The Greeks always, *Σαρξὸς ἀνάστασις*, the Latins, *Carnis Resurrectionem*. And this was to be observed, because, being we read of spiritual bodies, some would acknowledge the resurrection of the body, who would deny the resurrection of the flesh. Of this St. Jerom gives an account, and withal of the words of the Creed: 'Exempli causa pauca subjiciam. *Credimus*, inquit, *resurrectionem futuram corporum*. Hoc si bene dicatur, pura confessio est; sed quia corpora sunt caelestia et terrestria, et aer iste et aura tenuis juxta naturam

suam corpora nominantur, *corpus* ponunt, non *carnem*, ut orthodoxus corpus audiens, carnem putet; hæreticus spiritum recognoscat. Hæc est eorum prima decipula; quæ si deprehensa fuerit, instruunt alios dolos, et innocentiam simulant, et malitiosos nos vocant, et quasi simpliciter credentes, aiunt, *Credimus resurrectionem carnis*. Hoc vero cum dixerint, vulgus indoctum putat sibi sufficere, maxime quia id ipsum et in Symbolo creditur.' *Epist. 65. ad Pam. et Ocean.* [Epist LXXIV. 5. p. 522 D.]

delivered, or make any addition as to that particular; but, referring the reader to that which is there explained, it will be necessary for us only to consider what is the resurrection to come, who are they which shall be raised, how we are assured they shall rise, and in what manner all shall be performed. And this resurrection hath some peculiar difficulties different from those which might seem to obstruct the belief of Christ's resurrection. For the body of the Son of God did never see corruption; all the parts thereof continued in the same condition in which they were after his most precious soul had left them; they were only deposited in a sepulchre, otherwise the grave had no power over them. But other mortal bodies, after the soul hath deserted them, are left to all the sad effects of their mortality: we may say to corruption, *Thou art my father; to the worm, Thou art my mother and my sister; our corps go down to the bars of the pit, and rest together in the dust.* Our death is not a simple dissolution, not a bare separation of soul and body, as Christ's was, but our whole tabernacle is fully dissolved, and every part thereof crumbled into dust and ashes, scattered, mingled, and confounded with the dust of the earth. There is a description of a kind of resurrection in the prophet Ezekiel, in which there is supposed a *valley full of bones*, and there was a *noise, and behold a shaking, and the bones came together, bone to his bone, the sinews and the flesh came up upon them, and the skin covered them above, and their breath came into them, and they lived and stood upon their feet.* But in the resurrection to come we cannot suppose the bones in the valley, for they are dissolved into dust as well as the other parts.

We must therefore undertake to shew that the bodies of men, howsoever corrupted, wheresoever in their parts dispersed, how long soever dead, shall hereafter be recollected in themselves and united to their own souls. And for the more facile and familiar proceeding in this so highly concerning truth, I shall make use of this method; first, to prove that such a resurrection is not in itself impossible: secondly, to shew that it is upon general considerations highly probable: thirdly, to demonstrate that it is upon Christian principles infallibly certain. It is not in itself impossible, therefore no man can absolutely deny it; it is upon natural and moral grounds highly probable, therefore all men may rationally expect it; it is upon evangelical principles infallibly certain, therefore all Christians must firmly believe it.

Job xvii.
14, 16.Ez. xxxvii.
1, 7, 8, 10.

First, I confess philosophers³¹ of old did look upon the resurrection of the body as impossible, and though some of them thought the souls of the dead did live again, yet they never conceived that they were united to the same bodies, and that their flesh should rise out of the dust that it might be conjoined to the spirit of a man. We read of *certain philosophers of the Epicureans and of the Stoicks*, who encountered St. Paul; and when they heard of the resurrection, they mocked him, some saying, that he seemed to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection. But as the ancient philosophers thought a creation impossible, because they looked only upon the constant works of nature, among which they never find any thing produced out of nothing, and yet we have already proved a creation not only possible, but performed; so did they think a resurrection of corrupted, dissolved, and dissipated bodies to be as impossible, because they could never observe any action or operation in nature, which did or could produce any such effect; and yet we being not tied to the consideration of nature only, but estimating things possible and impossible by the power of God, will easily demonstrate that there is no impossibility that the dead should rise.

For, if the resurrection of the dead be impossible, it must be ³⁷³ so in one of these respects; either in reference to the Agent, or in relation to the patient; either because it is a work of so much difficulty, that there neither is nor can be any agent of wisdom, power, and activity sufficient to effect it; or else because the soul of man is so far separated by death from the body, and the parts of the body so much dissolved from themselves, and altered from their former nature, that they are absolutely incapable by any power to be united as they were. Either both or one of these two must be the reason of the impossibility, if the resur-

³¹ Pliny reckoning up those things which he thought not to be in the power of God, mentions these two; 'Mortales æternitate donare, aut revocare defunctos.' *Nat. Hist. lib. ii. cap. 7.* [cap. 5.] And Æschylus, though a Pythagorean, yet absolutely denies it to be in the power of God; for so he makes Apollo speak to the Eumenides:

Πέδας μὲν ἄν λύσειεν, ἔστι τοῦδ' ἄκος,
καὶ κάρτα πολλὰ μηχανῆ λυτήριος.
'Ἀνδρὸς δ' ἐπειδὴν αἶμ' ἀνασπᾶση κόβις

Ἄπαξ θανόντος, οὐτις ἐστ' ἀνάστασις.
Τούτων ἐπαφᾶς οὐκ ἐποίησεν πατήρ
Οὐδὲς, τὰ δ' ἄλλα πάντ' ἕνω τε καὶ
κάτω
Στρέφωσι τίθησιν, οὐδὲν ἀσθμαίων μένει.
Eumen. v. 648.

'Ut anima interire dicatur, ab Epicureis observatur: et ut carnis restitutio negetur, de una omnium Philosophorum schola sumitur.' *Tertull. de Præscr. Hæret. cap. 7.* [p. 204 C.]

rection be impossible; for if the body be capable of being raised, and there be any agent of sufficient ability to raise it, the resurrection of it must be possible.

Now if the resurrection were impossible in respect of the agent which should effect it, the impossibility must arise either from an insufficiency of knowledge or of power³²; for if either the agent know not what is to be done, or if he know it, but hath no power to do it, either he will not attempt it, or if he do, must fail in the attempt; but that, of which he hath perfect knowledge, and full power to effect, cannot be impossible in relation to the agent endued with such knowledge, armed with such power.

Now when we say the resurrection is possible, we say not it is so to men or angels, or any creature of a limited knowledge or finite power, but we attribute it to God, *with whom nothing is* ^{Luke i. 37.} *impossible*; his understanding is infinite, he knoweth all the men which ever lived since the foundation, or shall live unto the dissolution of the world, *he knoweth whereof all things are made*, from what *dust* we came, into what *dust we shall return*. Our *substance was not hid from thee*, O Lord, *when we were made in* ^{Ps. cxxxix.} *secret*, and *curiously wrought in the lowest parts of the earth*; *thine* ^{15, 16.} *eyes did see our substance*, yet being imperfect, and in thy book were all our members written, which in continuance were fashioned when as yet there was none of them. Thus every particle of our bodies, every dust and atom which belongeth to us, is known to him that made us. The generation of our flesh is clearly seen by the *Father of Spirits*, the augmentation of the same is known to him ^{Heb. xii. 9.} *in whom we live, move, and have our being*; the dissolution of ^{Acts xvii.} our tabernacles is perceived by that God by whom the ^{28.} *very hairs* ^{Matt. x. 29,} *of our head are all numbered*, and *without whom one sparrow shall* ^{30.} *not fall to the ground*. He which numbereth the sands of the sea, knoweth all the scattered bones, seeth into all the graves and tombs, searcheth all the repositories and dormitories in the earth, knoweth what dust belongeth to each body, what body to

³² Τὸ ἀδύνατόν τινι γινώσκειται κατ' ἀλήθειαν τοιοῦτον, ἢ ἐκ τοῦ μὴ γινώσκειν τὸ γενησόμενον, ἢ ἐκ τοῦ δύναμιν ἀρκοῦσαν μὴ ἔχων πρὸς τὸ ποιῆσαι καλῶς τὸ ἐγνωσμένον. Ὁ γὰρ ἀγνοῶν τι τῶν γενέσθαι δεόντων, οὐκ ἂν οὐτ' ἐγχειρήσῃ, οὔτε ποιῆσαι τὸ παράπαν δυνηθεῖσιν ὑπερ ἀγνοεῖ· ὅ τε γινώσκων καλῶς τὸ ποιησόμενον, καὶ πόθεν γένοιτ' ἂν, καὶ πῶς, δύναμιν δὲ ἢ μὴ δ' ὅλως ἔχων πρὸς τὸ ποιῆσαι τὸ γνωσόμενον ἢ μὴ ἀρκοῦσαν ἔχων, οὐκ ἂν ἐγχειρήσειε τὴν ἀρχὴν, εἰ σωφρονοίη καὶ τὴν ἰδίαν ἐπισκέψηται δύναμιν ἐγχειρήσας δὲ ἀπερισκέπτως, οὐκ ἂν ἐπιτελέσειε τὸ δόξαν. *Athenag. de Resur. Mort.* [c. 2. p. 316.]

each soul. Again, as his all-seeing eye observeth every particle of dissolved and corrupted man, so doth he also see and know all ways and means by which these scattered parts should be united, by which this ruined fabrick should be recomposed; he knoweth how every bone should be brought to its old neighbour-bone, how every sinew may be reembroidered on it; he understandeth what are the proper parts to be conjoined, what is the proper *gluten* by which they may become united. The resurrection therefore cannot be impossible in relation to the Agent upon any deficiency of knowledge how to effect it.

And as the wisdom is infinite, so the power of this Agent is illimited; for God is as much omnipotent as omniscient. There can be no opposition made against him, because all power is his; 374 nor can he receive a check against whom there is no resistance: all creatures must not only suffer, but do what he will have them; they are not only passively, but actively obediential. There is no atom of the dust or ashes but must be where it pleaseth God, and be applied and make up what and how it seemeth good to him. The resurrection therefore cannot be impossible in relation unto God upon any disability to effect it, and consequently there is no impossibility in reference to the Agent, or him who is to raise us.

Secondly, The resurrection is not impossible in relation to the patient, because where we look upon the power of God, nothing can be impossible but that which involveth a contradiction, as we before have proved; and there can be no contradiction in this, that he which was, and now is not, should hereafter be what before he was. It is so far from a repugnancy, that it rather containeth a rational and apparent possibility, that man who was once dust, becoming dust, should become man again. Whatsoever we lose in death, is not lost to God: as no creature could be made out of nothing but by him, so can it not be reduced into nothing but by the same: though therefore the parts of the body of man be dissolved, yet they perish not; they lose not their own entity when they part with their relation to humanity; they are laid up in the secret places, and lodged in the chambers of nature³³, and it is no more a contradiction that

³³ 'Non sola anima seponitur: habet et caro secessus suos interim, in aquis, in ignibus, in alitibus, in bestiis: quum in hæc dissolvi videtur, velut in vasa transfunditur.' *Tertull. de Resur. Carn. cap. 63.* [p. 364 C.] 'Tu perire et Deo credis, si quid oculis nostris hebetibus subtrahitur? Corpus omne, sive arescit

they should become the parts of the same body of man to which they did belong, than that after his death they should become the parts of any other body, as we see they do. Howsoever they are scattered, or wheresoever lodged, they are within the knowledge and power of God³⁴, and can have no repugnancy by their separation to be reunited when and how he pleaseth. The first dust of which man was made, was as far from being flesh, as any ashes now or dust can be; it was only an omnipotent power which could mould that into an human body, and breathe into the nostrils of it the breath of life. The same power therefore, which must always be, can still make of the dust returning from the bodies of men unto the earth, human bones and flesh, as well as of the dust which first came from the earth: for if it be not easier, it is most certainly as easy to make that to be again which once hath been, as to make that to be which before was not³⁵. When there was no man, God made

in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis; sed Deo elementorum custodi reservatur.' *Minut. Fel. in Octav. cap. 34.* 'Omnia quæ discerpuntur, et in favillas quasdam putrescunt, integra Deo sunt; in illa enim elementa mundi eunt, unde primo venerunt.' *S. August. Enarr. in Psal. lxii.* [§. 6. vol. iv. p. 610 A.]

³⁴ 'Absit autem ut ad resuscitanda corpora viteque reddenda non possit omnipotentia Creatoris omnia revocare, quæ vel bestiæ, vel ignis absumpsit, vel in pulverem cineremve collapsum, vel in humorem solutum, vel in auras est exhalatum. Absit ut sinus ullus, secretumque naturæ ita recipiat aliquid subtractum sensibus nostris, ut omnium Creatoris aut lateat cognitionem, aut effugiat potestatem.' *S. August. de Civit. Dei, lib. xxii. cap. 20.* [vol. vii. p. 682 G.]

³⁵ 'Recogita quid fueris antequam esses; utique nihil. Meminisses enim, si quid fuisses. Qui ergo nihil fueras, priusquam esses, idem nihil factus cum esse desieris, cur non possis rursus esse de nihilo, ejusdem ipsius Auctoris vo-

luntate, qui te voluit esse de nihilo? Quid novi tibi eveniet? Qui non eras, factus es; cum iterum non eris, fies. Redde, si potes, rationem qua factus es, et tunc require qua fies. Et tamen facilius utique fies, quod fuisti aliquando, quia æque non difficile factus es, quod nunquam fuisti aliquando.' *Tertull. Apolog. c. 48.* [p. 38 A.] 'Utique idoneus est reficere, qui fecit; quanto plus est fecisse, quam refecisse; initium dedisse, quam reddidisse; ita restitutionem carnis faciliorem credas institutione.' *Idem, de Resur. Carn. cap. 11.* [p. 332 A.] 'Difficilius est id, quod non sit, incipere, quam id quod fuerit iterare.' *Minut. Fel. in Octav. cap. 43.* 'Utique plus est facere quod nunquam fuit, quam reparare quod fuerit. Quomodo ergo impossibile esse dicis, ut Deus, qui hominem formavit, ex nihilo reformet? Quomodo nos suscitare non potest conversos in pulverem, qui si etiam in nihilum rediremus, facere poterat ut essemus; utique et fecit nos esse, cum antea nunquam fuissemus?' *S. August. de verb. Apost. Serm. 34.** To the same purpose the Jews; דלא הוּוּ דרוּוּ דרוּוּ לא כל שכן †

* [This is not a work of Augustin. v. Op. vol. v. Append. Serm. cix. p. 199 B.]

† [This passage makes no sense as it stands, but probably Bp. Pearson was referring to the argument upon the Resurrection in the Talmud, Tract. Sanhed. Perek Chelek, f. 91a, where an unbeliever makes the objection that the dead can

him of the earth; and therefore, when he returns to earth, the same God can make him man again. The resurrection therefore cannot be impossible, which is our first conclusion.

Secondly, The resurrection is not only in itself possible, so 375 that no man with any reason can absolutely deny it; but it is also upon many general considerations highly probable, so that all men may very rationally expect it. If we consider the principles of humanity, the parts of which we all consist, we cannot conceive this present life to be proportionable to our composition. The souls of men as they are immaterial, so they are immortal; and being once created by the Father of spirits, they receive a subsistence for eternity; the body is framed by the same God to be a companion for his spirit, and a man born into the world consisteth of these two. Now the life of the most aged person is but short, and many far ignobler creatures of a longer duration. Some of the fowls of the air, several of the fishes of the sea, many of the beasts of the field, divers of the plants of the earth, are of a more durable constitution, and outlive the sons of men. And can we think that such material and mortal, that such inunderstanding souls should by God and nature be furnished with bodies of so long permansion, and that our spirits should be joined unto flesh so subject to corruption, so suddenly dissolvable, were it not that they lived but once, and so enjoyed that life for a longer season, and then went soul and body to the same destruction, never to be restored to the same subsistence? but when the soul of man, which is immortal, is forced from its body in a shorter time, nor can by any means continue with it half the years which many other creatures live, it is because this is not the only life belonging to the sons of men, and so the soul may at a shorter warning leave the body which it shall resume again.

Again, if we look upon ourselves as men, we are free agents, and therefore capable of doing good or evil, and consequently ordainable unto reward or punishment. The angels who are above us, and did sin, received their punishment without a death, because being only spirits they were subject to no other dissolution than annihilation, which cannot consist with longer suffering punishment; those who continued in their station

never live again: to which it is answered, לא כל שכן, If those who have never existed become alive, much more shall the man who has been alive, live again.—R.P.S.]

were rewarded and confirmed for all eternity: and thus all the angels are incapable of a resurrection. The creatures which are below us, and for want of freedom cannot sin, or act any thing morally either good or evil, they cannot deserve after this life either to be punished or rewarded; and therefore when they die, they continue in the state of death for ever. Thus those who are above us shall not rise from the dead, because they are punished or rewarded without dying; and where no death is, there can be no resurrection from the dead. Those which are below us are neither capable of reward or punishment for any thing acted in this life, and therefore though they die, yet shall they never rise, because there is no reason for their resurrection. But man by the nobleness of his better part being free to do what is good or evil while he liveth, and by the frailty of his body being subject to death, and yet after that, being capable in another world to receive a reward for what he hath done well, and a punishment for what he hath done ill in the flesh, it is necessary that he should rise from the dead to enjoy the one, or suffer the other. For there is not only no just retribution rendered in this life to man, but, considering the ordinary condition of things, it cannot be. For it is possible, and often cometh to pass, that one man may commit such sins as all the punishments in this life can no way equalize them³⁶. It is just, that he who sheddeth man's blood, by man his blood should be shed; but what death can sufficiently retaliate the many murders committed by one notorious pirate, who may cast many thousands overboard; or the rapines and assassinations of one rebel or tyrant, who may destroy whole nations? It is fit that he which blasphemeth God should die; but what equivalent punishment can he receive in this life, who shall constantly blaspheme the name of God, destroy his priests and temples, abolish his worship, and extirpate his servants? What is then more proper, con- 376 sidering the providence of a most just God, than to believe that man shall suffer in another life such torments as will be proportionable to his demerits? Nor can we with reason think that the soul alone shall undergo those sufferings, because the laws which were given to us are not made in respect of that

³⁶ Παρίημι γὰρ λέγειν ὅτι σωζομένης πλειόνων ἢ βαρυτέρων φερομένων πλημ-
της φύσεως, ἐν ἧ νῦν ἐσμέν, οὐδ' ἡ θνητῆ μελημάτων. Athenag. de Resur. Mort.
φύσις ἐνεργεῖν οἶά τε τὴν σύμμετρον δίκην [c. 19. p. 332 B.]

alone, but have most frequent reflection on the body, without which in this life the soul can neither do nor suffer any thing³⁷. It is therefore highly probable, from the general consideration of human actions and divine retributions, that there shall be a resurrection of the flesh, *that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Furthermore, beside the principles of which we consist, and the actions which flow from us, the consideration of the things without us, and the natural course of variations in the creature, will render the resurrection yet more highly probable. Every space of twenty-four hours teacheth thus much, in which there is always a revolution amounting to a resurrection. The day dies into a night, and is buried in silence and in darkness; in the next morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of night: this is a diurnal resurrection³⁸. As the day dies into night, so doth the summer into winter; the sap is said to descend into the root, and there it lies buried in the ground; the earth is covered with snow, or crusted with frost, and becomes a general

³⁷ 'Quod congruet judicari, hoc competet etiam resuscitari.' *Tertull. de Resur. Carn. cap. 14.* [p. 333 C.] 'Negent operarum societatem, ut merito possint etiam mercedem negare. Non sit particeps in sententia caro, si non fuerit et in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decurrit illud unde decedit: vitam hanc dico.' *Ibid. cap. 15.* 'Cum omnis vitæ nostræ usus in corporis animæque consortio sit, resurrectio autem aut boni actus præmium habeat aut pœnam improbi, necesse est corpus resurgere cujus actus expenditur. Quomodo enim in iudicium vocabitur sine corpore, cum de suo et corporis contubernio ratio præstanda sit?' *S. Ambros. de Fide Resur.* [§. 52. vol. ii. p. 1147 C.]

³⁸ Κατανόησον τὴν τῶν καιρῶν καὶ ἡμερῶν καὶ νυκτῶν τελευτῆν, πῶς καὶ αὐτὰ τελευτᾷ καὶ ἀνίσταται. *S. Theoph. Antioch. ad Autol. lib. i.* [c. 13. p. 345 D.] 'Dies moritur in noctem, et tenebris usquequaque sepelitur. Funestatur mundi honor; omnis substantia denigratur.

Sordent, silent, stupent cuncta; ubique justitium est, [quies rerum]. Ita lux amissa lugetur; et tamen rursus cum suo cultu, cum dote, cum sole, eadem et integra et tota universo orbi reviviscit; interficiens mortem suam, noctem; rescindens sepulturam suam, tenebras; hæres sibimet existens, donec et nox reviviscat, cum suo et illa suggestu. Redaccenduntur enim et stellarum radii, quos matutina succensio extinxerat. Reducuntur et siderum absentia, quas temporalis distinctio exemerat. Redornantur et specula lunæ, quæ menstruus numerus adtriverat.' *Tertull. de Resur. Carn. cap. 12.* [p. 332 A.] 'Lux quotidie interfecta resplendet, et tenebræ pari vice decedendo succedunt: sidera defuncta reviviscunt; tempora ubi finiuntur incipiunt; fructus consumuntur et redeunt.' *Idem, Apolog. cap. 48.* [p. 38 B.] Δύνει ἡ ἡμέρα, καὶ νεκρῶν αἰνιττόμεθα τὸν τρόπον, κοιμισθὸν αἰνιτομένης ἀνατέλλει ἡ ἡμέρα ἡμᾶς δι᾿ ὑπνίου, καὶ ἀναστάσεως ὑποδεικνύουσα τὸ σημεῖον. *Epiph. in Ancorato, §. 84.* [vol. ii. p. 88 D.]

sepulchre: when the spring appeareth, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish: this is the annual resurrection. The corn by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth and buried in the ground, with a design that it may corrupt, and being corrupted may revive and multiply; our bodies are fed with this constant experiment, and we continue this present life by a succession of resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying; and can we think that man, the lord of all these things, which thus die and revive for him, should be detained in death as never to live again³⁹? Is it imaginable that God should thus restore all things to man, and not restore man to himself? If there were no other consideration, but of the principles of human nature, of the liberty and remunerability of human actions, and of the natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the resurrection of our bodies highly probable.

We must not rest in this school of nature, nor settle our persuasions upon likelihoods; but as we passed from an apparent possibility unto a high presumption and probability, so must we pass from thence unto a full assurance of an infallible certainty. And of this indeed we cannot be assured but by the revelation

³⁹ 'Omnia pereundo servantur, omnia de interitu reformantur. Tu homo, tantum nomen, si intelligas te, vel de titulo Pythiæ discens, dominus omnium morientium et resurgentium, ad hoc morieris ut pereas?' *Tertull. Apolog. cap. 48.* [p. 38 B.] 'Revolvuntur hyemes et æstates, verna et autumnus, cum suis viribus, moribus, fructibus. Quippe etiam terræ de cælo disciplina est arbores vestire post spolia, flores denuo colorare, herbas rursus imponere, exhibere eadem quæ absumpta sunt semina; nec prius exhibere, quam absumpta. Mira ratio; de fraudatrice servatrix; ut reddat, intercept; ut custodiat, perdit; ut integret, viat; ut etiam amplet, prius decoquit. Siquidem uberiora et cultiora restituit, quam exterminavit: revera fenore interitu, et injuria usura, et lucro damno. Semel dixerim, universa conditio recidiva est.

Quodcumque conveneris, fuit, quodcumque amiseris, nihil non iterum est. Omnia in statum redeunt, quum abscesserint; omnia incipiunt, cum desierint: ideo finiuntur, ut fiant: nihil deperit, nisi in salutem. Totus igitur hic ordo revolubilis rerum, testatio est resurrectionis mortuorum. Operibus eam præscriptis Deus antequam literis; viribus prædicavit antequam vocibus. Præmisit tibi naturam magistram, submissurus et prophetiam, quo facilius credas prophetiæ, discipulus naturæ; quo statim admittas, cum audieris quod ubique jam videris; nec dubites Deum carnis etiam resuscitatore, quem omnium noris resuscitatore. Et utique si omnia homini resurgunt, cui procurata sunt; porro non homini, nisi et carni, quale est ut ipsa deperat in totum, propter quam et cui nihil deperit?' *Idem, de Resur. Carn. cap. 12.* [p. 332 B.]

of the will of God; upon his power we must conclude that we may, from his will that we shall, rise from the dead. Now the power of God is known unto all men, and therefore all men may infer from thence a possibility; but the will of God is not revealed unto all men, and therefore all have not an infallible certainty of the resurrection. For the grounding of which assurance, I shall shew that God hath revealed the determination of his will to raise the dead, and that he hath not only delivered that intention in his word, but hath also several ways confirmed the same.

Many of the places produced out of the Old Testament to this purpose will scarce amount to a revelation of this truth. The Jews insist upon such weak inferences out of the Law, as shew that the resurrection was not clearly delivered by Moses⁴⁰; and in the book of Job, where it is most evidently expressed, they acknowledge it not, because they will not understand the true notion of a Redeemer properly belonging to Christ. The words of Job are very express, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.* Against the evidence of this truth there are two interpretations; one very new of some late opinionists, who understand this of a sudden restitution to his former temporal condition; the other more ancient of the Jews, who make him speak of the happiness of another life, without any reference to a resurrection. But that Job spake not concerning any sudden restitution, or any alteration of his temporal condition, is apparent out of the remarkable pre-

⁴⁰ They produce several places out of Moses, which when the resurrection is believed may in some kind serve to illustrate it; but can in no degree be thought to reveal so great a mystery. As because in the formation of man Moses useth the word ויִצַר with two *jods*, and in the formation of beasts ויִבַר with but one: therefore the beasts are made but once, but man twice; once in his generation, and again in his resurrection. They strangely apprehend a promise of the resurrection, even in the malediction, *Dust thou art, and to dust thou shalt return*; תלך לא נאמר אלא חֲשׂוֹב it is not *thou shalt go to the dust, but,*

thou shalt return. As if he had said, *Thou art now dust while thou livest, and after death thou shalt return unto this dust, that is, thou shalt live again as now thou doest.* So from those words, Exod. xv. ו. או יִשִׁיר-מִשָּׁחָה they conclude the resurrection upon this ground; שר לא נאמר אלא יִשִׁיר It is not said, *he sang, but he shall sing*, viz. after the resurrection in the life to come. With these and the like arguments did the Rabbins satisfy themselves; which was the reason that they gave so small satisfaction to the Sadducees; while they omitted that pregnant place in Job.

face ushering in this expression, *O that my words were now* Job xix. *written! O that they were printed in a book! that they were* ^{23, 24} *graven with an iron pen and lead, in the rock for ever! He desires that his words may continue as long as his expectation, that they may remain in the rock, together with his hope, so long as the rock shall endure, even to the day of his resurrection. The same appeareth from the objection of his friends, who urged against him that he was a sinner, and concluded from thence that he should never rise again; for his sins he pleadeth a Redeemer, and for his resurrection he sheweth expectation and assurance through the same Redeemer⁴¹. It is further confirmed by the expressions themselves, which are no way proper for his temporal restitution: the first words, *I also know*, נֹאמַר יְדַעְתִּי denote a certainty and a community, whereas the blessings of this life are under no such certainty, nor did Job pretend to it, and the particular condition of Job admitted no community, there being none partaker with him of the same calamity; *I know* certainly and infallibly, whatsoever shall become of my body at this time, which I know not, but this I know, that I shall rise; this is the hope of all which believe in God, and therefore this *I also know*. The title which he gives נֹאמַר to him on whom he depends, the *Redeemer*, sheweth that he 378 understands it of Christ; the time expressed denotes the futurity at *the latter day*; the description of that Redeemer, נֹאמַר *standing on the earth*, representeth the Judge of the quick and the dead; and seeing God with his eyes, declares his belief in the incarnation. The Jewish exposition of future happiness to be conferred by God, fails only in this, that they will not see in this place the promised Messiah; from whence this future happy condition, which they allow, would clearly involve a resurrection. Howsoever they acknowledged the words of Daniel to declare as much, *and many of them that sleep in the* Dan. xii. 2. *dust of the earth shall awake, some to everlasting life, and some to shame and everlasting confusion*⁴².*

⁴¹ This place is urged by St. Clemens Romanus, the immediate successor of the Apostles, in his Epistle to the Corinthians, where instead of these words of the LXX, Ἀναστήσαι τὸ δέμα μου τὸ ἀναστῆναι ταῦτα, he reads, Καὶ ἀναστήσῃς τὴν σάρκα μου ταῦτην, τὴν ἀνατλήσασαν ταῦτα πάντα. §. 26. [p. 164.]

⁴² The Jews collect from hence the resurrection; as Rabina in *Sanhedrin*, and in the *Midrash Tillim*. Psal. xciii. 3. אר"י רחמיו ישיני עפר הם המתים שני' ורבים מישיני אדמת-עפר יקיצו ונו' Rabbi Rachmon said, *that the sleepers in the dust are the dead, as it is written*, Dan. xii. 2. *Many of them that sleep in*

If these and other places of the Old Testament shew that God had then revealed his will to raise the dead, we are sure those of the New fully declare the same. Christ, who called

John xi. 25. himself *the resurrection and the life*, refuted the Sadducees, and confirmed the doctrine of the Pharisees as to that opinion. He produced a place out of the law of Moses, and made it an argument to prove as much, *As touching the resurrection of the dead, have ye not read that which 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.* With the force of which argument the multitude was astonished and the Sadducees silenced. For under the name of God was understood a great benefactor, a God of promise, and to be their God was to bless them and to reward them; as in them to be his servants and his people was to believe in him, and to obey him. Now Abraham, Isaac, and Jacob had not received the promises which they expected, and therefore God after their death desiring still to be called their God, he thereby acknowledgeth that he had a blessing and a reward for them still, and consequently that he will raise them to another life, in which they may receive it. So that the argument of our Saviour is the same which the Jews have drawn from another place of Moses, *I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them. Nevertheless I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage wherein*

Exod. vi.
3. 4.

*the dust of the earth shall awake, &c.** And this is only denied by the Gentiles; for Porphyrius referreth it only and wholly to the times of Antiochus, whose words are thus left unto us translated by St. Jerom: 'Tunc hi qui quasi in terræ pulvere dormiebant, et operti erant malorum pondere, et quasi in sepulchris miseriarum reconditi, ad insperatam victoriam de terræ pulvere surrexerunt; et de humo elevaverunt caput, custodes legis resurgentes in vitam æternam, et prævaricatores in opprobrium sempiternum.' *Ad locum.* [vol. v. p. 725 D.] Where it is to be ob-

served, that he gives a probable gloss of the former part of the verse, but none at all of the latter, because it is no way consistent with his exposition of the former: for they which did rise from the burden of the pressures under Antiochus, did neither rise from thence to an eternal life, nor to an everlasting contempt. Thus, I say, only the Gentiles did interpret it, but now the Socinians are joined to them. So Volkelius urges, 'quod in præcedentibus de Antiochi tempore agatur, et resurrectio illa ad tempora quæ jam præcesserunt spectet.' *De Vera Relig. lib. iii.* [c. xi.]

* [Quoted from Martini Pug. Fid. p. 583; but though the rest of Martin's quotation is to be found in the Midrash Tillim, this gloss of R. Rachmon is neither extant there nor in the Jalkut.—R.P.S.]

*they were strangers*⁴³. It is not said, *to give their sons*, but, *to give them the land of Canaan*; and therefore, because while they lived here they enjoyed it not, they must live again, that they may receive the promise.

And as our blessed Saviour did refute the Sadducees out of the law of Moses, so did St. Paul join himself unto the Pharisees in this particular; for being called before the council, and perceiving that the one part were Sadducees and the other Acts xxiii. 6. Pharisees, one denying, the other asserting the resurrection, he cried out in the council, *Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question*; and answering before Felix that they had found no evil doing in him, while he stood before the council he mentioned this particularly, *except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.* Acts xxiv. 20, 21.

It is evident therefore that the resurrection of the dead was revealed under the Law, that the Pharisees who sat in Moses's chair did collect it from thence, and believe it before our Saviour came into the world; that the Sadducees who denied it erred, *not knowing the Scriptures, nor the power of God*; that our blessed Saviour clearly delivered the same truth, proved it out of the law of Moses, refuted the Sadducees, confirmed the Pharisees, taught it the Apostles, who followed him, confirming it to the Jews, preaching it to the Gentiles. Thus the will of God concerning the raising of the dead was made known unto the sons of men; and because God can do whatsoever he will, and will certainly effect whatsoever he hath foretold, therefore we are assured of a resurrection by virtue of a clear revelation.

Beside, God hath not only foretold, or barely promised, but hath also given such testimonies as are most proper to confirm our faith in this particular prediction and promise. For God

⁴³ Exod. vi. 4. *לָהֶם לֹא נָתַתִּי אֶת הָאָרֶץ* Sanhedrin of the Talmud, f. 90 b.] And therefore the Jews hold the resurrection for one of the foundations of the Law of Moses; *וְחַיֵּיתָ הַמֵּתִים קַאֲמֵרָה מִן מֹשֶׁה* *It is not said to give you, but to give them, whereby the resurrection of the dead appeareth out of the Law.* *Moses Maimon. R. Simai, in Perek Chelek.* [of Tract. *Expl. cap. 10. Tract. Sanhedrin*.*

* [A translation into Hebrew of the commentary of Maimonides may be found in the Talmud after the Perek Chelek. In the Vienna edit. of 1832 the quotation is near the end of f. 125. col. 4, thus; *וְחַיֵּיתָ הַמֵּתִים הוּא יְסוּר מִסּוּרֵי כִשְׁבֵי*—R. P. S.]

heard the voice of Elijah for the dead child of the widow of Sarepta, *and the soul of the child came into him again, and he revived.* Him did Elisha succeed, not only in the same spirit, ^{1 Kings xvii. 22.} but also in the like power, for he raised the child of the Shunamite from death: nor did that power die together with him; ^{2 Kings iv.} for when they were burying a dead man, *they cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, he revived and stood upon his feet.* These three examples were so many confirmations, under the Law, of a resurrection to life after death; and we have three to equal them under the Gospel. When the daughter of Jairus was dead, ^{Mark v. 41, 42.} Christ said unto her, *Talitha cumi, Damsel, arise; and her spirit came again, and straightway the damsel arose.* ^{Luke viii. 55: vii. 12, 14, 15.} When he came nigh to the gate of the city called Naim, *there was a dead man carried out; and he came nigh and touched the bier, and said, Young man, I say unto thee, Arise; and he that was dead sat up, and began to speak.* Thus Christ raised the dead in the chamber and in the street, from the bed and from the bier, and not content with these smaller demonstrations, proceedeth also to the grave. When Lazarus had been dead ^{John xi. 39, 43, 44.} four days, and so buried that his sister said of him, *By this time he stinketh; Jesus cried with a loud voice, Lazarus, come forth; and he that was dead came forth.* These three evangelical resuscitations are so many preambulatory proofs of the last and general resurrection; but the three former and these also come far short of the resurrection of him who raised these.

Christ did of himself actually rise, others who had slept in their graves did come from thence, and thus he gave an actual ^{1 Cor. xv. 12.} testimony of the resurrection. For *if Christ be preached that he rose from the dead, saith St. Paul to the Corinthians, how say some among you that there is no resurrection of the dead?* If it be most infallibly certain that one man did rise from the dead, as we have before proved that Christ did, then it must be as certainly false to assert that there is no resurrection. And therefore when the Gentiles did themselves confess that some particular persons did return to life after death⁴⁴, they could

⁴⁴ There were not only certain persons under the Law, and among the Jews, who were raised to life; but there were also histories amongst the Gentiles of several who rose to life after death.

We mentioned before [p. 466, note 19.] one out of Plutarch, who rose the third day; and Plato mentioneth another who revived the twelfth day after death: 'ΑΛΛ' οὐ μέντοι σοι, ἦν δ' ἐγὼ, Ἀλκίμου

not rationally deny the resurrection wholly. Now the resurrection of Christ doth not only prove by way of example, as the ³⁸⁰ rest who rose, but hath a force in it to command belief of a future general resurrection. For God *hath appointed a day in* ^{Acts xvii. 31.} *which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given an assurance unto all men, in that he hath raised him from the dead.* All men then are assured that they shall rise, because *Christ is risen.* And ^{1 Cor. xv. 20, 21, 22.} *since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.*

This consequence of a future resurrection of the dead from that of Christ already past, either hath a general or a particular consideration. In a general reference it concerneth all; in a more peculiar way it belongeth to the elect alone. First, it belongeth generally unto all men in respect of that dominion of which Christ at his resurrection did obtain the full possession and execution. *For to this end Christ both died and rose and* ^{Rom. xiv. 9.} *revived, that he might be Lord both of the dead and living.* Now ^{Matt. xxii. 32.} *as God is not the God of the dead, but of the living, so Christ is not the Lord of the dead, as dead, but as by his power he can revive them, and rule them when and in what they live.* By virtue of this dominion entered upon at his resurrection ^{1 Cor. xv. 25, 26.} *he must reign till he hath put all his enemies under his feet, and the last enemy that shall be destroyed is death, and there is no destruction of death but by a general resurrection.* By virtue of this did he declare himself after this manner to St. John, *I am he that liveth* ^{Rev. i. 18.} *and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death.* Thus are we assured of a general resurrection, in that Christ is risen to become the Lord of the dead, and to destroy death.

Secondly, Christ rising from the dead assureth us of a general resurrection in respect of the judgment which is to follow. For ^{Heb. ix. 27.} *as it is appointed for all men once to die, so after death cometh judgment; and as Christ was raised that he might be Judge, so shall the dead be raised that they may be judged.* As therefore

γε ἀπόλογον ἐρῶ, ἀλλ' ἀλκίμου μὲν ἀνδρὸς, οἴκαδε, μέλλων θάπτεσθαι, δωδεκαταῖος ἦρὸς τοῦ Ἀρμενίου, τὸ γένος Παμφύλου ἐπὶ τῇ πυρᾷ κείμενος ἀνεβίω. *Plat. de Repub. lib. x. [p. 614 B.] Vide Plin. Nat. Hist. lib. vii. cap. 53. De his qui elati revixerunt.*

Acts xvii. 31. God gave an assurance to all men, that he would judge the world by that man, in that he raised him from the dead, so by the same act did he also give an assurance of the resurrection of the world to judgment.

Now as the general resurrection is evidenced by the rising of Christ, so in a more especial and peculiar manner the resurrection of the chosen saints and servants of God is demonstrated thereby. For he is risen not only as their Lord and Judge, but as their Head, to which they are united as members of his body (for *He is the head of the body, the Church, who is the beginning, the first-born from the dead*); as the *first-fruits*, by which all the lump is sanctified and accepted, for *now is Christ risen from the dead, and become the first-fruits of them that slept*. The saints of God are endued with the Spirit of Christ, and thereby their bodies become the temples of the Holy Ghost; now as the promise of the Spirit was upon the resurrection of Christ, so the gift and possession of the Spirit is an assurance of the resurrection of a Christian. For *if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us*.

Thus God hath determined, and revealed that determination, to raise the dead, and confirmed that revelation by the actual raising of several persons as examples, and of Christ as the highest assurance which could be given unto man, that the doctrine of the resurrection might be established beyond all possibility of contradiction. Wherefore I conclude that *the resurrection of the body* is, in itself considered, possible, upon general considerations highly probable, upon Christian principles infallibly certain.

But as it is necessary to a resurrection that the flesh should rise, neither will the life of the soul alone continuing amount to the reviviscence of the whole man, so it is also necessary that the same flesh should be raised again; for if either the same body should be joined to another soul, or the same soul united to another body, it would not be the resurrection of the same man. Now the soul is so eminent a part of man, and by our Saviour's testimony not subject to mortality, that it never entered into the thoughts of any man to conceive that men should rise again with other souls. If the spirits of men departed live, as certainly they do, and when the resurrection

should be performed, the bodies should be informed with other souls; neither they who lived before then should revive, and those who live after the resurrection should have never been before. Wherefore being at the latter day we expect not a new creation but a restitution, not a propagation but a renovation, not a production of new souls, but a reunion of such as before were separated, there is no question but the same souls should live the second life which have lived the first. Nor is this only true of our souls, but must be also made good of our bodies, those houses of clay, those habitations of flesh: as our bodies while we live are really distinguished from all other creatures, as the body of every particular man is different from the bodies of all other men, as no other substance whatsoever is vitally united to the soul of that man whose body it is while he liveth, so no substance of any other creature, no body of any other man, shall be vitally reunited unto the soul at the resurrection.

That the same body, not any other, shall be raised to life, which died; that the same flesh which was separated from the soul at the day of death shall be united to the soul at the last day; that the same tabernacle which was dissolved shall be reared up again, that the same temple which was destroyed shall be rebuilt, is most apparent out of the same word, most evident upon the same grounds upon which we believe there shall be any resurrection. *Though after my skin worms destroy this body, saith Job, yet in my flesh (in flesh, shewing the reality, in my flesh, shewing the propriety and identity) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, or a stranger, eye*⁴⁵. *He that raised up Christ from the dead shall also quicken our mortal bodies*; after the resurrection our glorified bodies shall become spiritual and incorruptible, but in the resurrection of our mortal bodies, those bodies, by reason of whose mortality we died, shall be revived. *For this corruptible must put on incorruption, and this mortal must put on immortality*⁴⁶. But *this corruptible and this mortal* is the same

⁴⁵ 'Quid hac prophetia manifestius? Nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur.' *S. Hieron. Epist. 61. ad Pam-mach.* [Lib. cont. Joann. Hieros. 30. vol. ii. p. 438 A.]

⁴⁶ "ἵνα μὴ ἀκούσας τις ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ οὐ κληρονομήσει,

νομίση τὰ σώματα μὴ ἀνίστασθαι, ἐπήγα-
γεν, ὅτι δεῖ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι
ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι
ἀθανασίαν· φθαρτὸν δὲ τὸ σῶμα καὶ θνη-
τὸν τὸ σῶμα· ὥστε τὸ σῶμα μένει· αὐτὸ
γὰρ ἔστι τὸ ἐνδύμενον, ἡ δὲ θνητότης καὶ
ἡ φθορὰ ἀφανίζεται, ἀθανασίας καὶ ἀφθα-
σίας ἐπιούσης αὐτῆς. *S. Chrysost. ad lo-*

Job xix.

^{26, 27.}

Rom. viii.

^{11.}

1 Cor. xv.

^{53.}

body which dieth, because *mortal*; and is corrupted, because *corruptible*; the soul then, at the resurrection of that man which is made immortal, must put on that body which putteth on incorruption and immortality.

The identity of the body raised from death is so necessary, that the very name of the resurrection doth include or suppose it; so that when I say there shall be a resurrection of the dead, I must intend thus much, that the bodies of men which lived and are dead shall revive and rise again. For at the death of **382** man nothing falleth but his body⁴⁷, the *spirit goeth upward*, and

Eccles. iii.
21.

cum. [Hom. XLII. §. 2. vol. x. p. 396 E.] 'Ορᾶς τὴν ἀκρίβειαν τὸ θνητὸν τοῦτο ἐδειξε δεικτικῶς, ἵνα μὴ ἄλλης νομίσης σαρκὸς ἀνάστασιν. Theodoret. 'Oportet enim corruptivum istud induere incorruptionem, et mortale istud induere immortalitatem. Quid mortale, nisi caro? quid corruptivum, nisi sanguis? Ac ne putes aliud sentire Apostolum providentem tibi, et, ut de carne dietum intelligas, laborantem; quam dicit, istud corruptivum, et, istud mortale, cutem ipsam tenens dicit. Certe istud nisi de subjecto, nisi de componentem pronuntiasset non potuit: demonstrationis corporalis est verbum.' Tertull. de Resur. Carn. cap. 51. [p. 357 D.] 'Sed et Apostolus cum dicit, Oportet enim corruptibile hoc induere incorruptionem, et mortale hoc induere immortalitatem, numquid non corpus suum quodammodo contingens et digito palpantis est vox? Hoc ergo quod corruptibile corpus est, resurrectionis gratia incorruptibile erit, et hoc quod nunc mortale est immortalitatis virtutibus induetur.' Rufin. in Symb. [§. 45. p. ccxxx.] 'Quod vero dicit Apostolus, corruptibile hoc et mortale, hoc ipsum corpus, id est, carnem, quæ tunc videbatur, ostendit. Quod autem copulat, induere incorruptionem et immortalitatem, illud indumentum, id est, vestimentum, non dicit corpus abolere quod ornat in gloria; sed quod ante inglorium fuit, efficere gloriosum.' S. Hieron. Epist. 61. [Lib. cont. Joan. Hieros. 29. vol. ii. p. 436 E.]

47 Περὶ δὲ σαρκὸς ἀναστάσεως, πῶς οὐχὶ σαρκὸς ἔσται ἀνάστασις, ὡ ἐθελόσοφε Ἰεράρακα; Αὐτὴ γὰρ ἡ ὀνομασία τῆς φράσεως δείκνυσιν τὴν δύναμιν. Ἀνάστασις γὰρ οὐ

καλεῖται τοῦ μὴ πεπτωκότος· ποῖον δὲ ἔστι τὸ περὶ; ποῖον τὸ ταφέν; ποῖον τὸ λυθὲν, ἀλλ' ἢ τὸ σῶμα; καὶ οὐχ ἡ ψυχὴ· ψυχὴ τοῖνον οὐ πίπτει, οὔτε θάπτεται. Epirh. Hæres. lxxvii. §. 6. [vol. ii. p. 714 B.] 'Nam et ipsum quod mortuorum resurrectio dicitur, exigit defendi proprietates vocabulorum. Mortuorum itaque vocabulo non est, nisi quod amisit animam, de cujus facultate vivebat. Corpus est quod amittit animam, et amittendo fit mortuum: ita mortui vocabulum corpori competit. Porro, si resurrectio mortui est, mortuum autem non aliud est quam corpus, corporis erit resurrectio. Sic et resurrectionis vocabulum non aliam rem vindicat, quam quæ cecidit. Surgere enim potest dici et quod omnino non cecidit, quod semper retro jacuit. Resurgere autem non est nisi ejus quod cecidit. Iterum enim surgendo quia cecidit, resurgere dicitur. Re enim syllaba iterationi semper adhibetur.' Tertull. adv. Marcion. lib. v. cap. 9. [p. 471 D.] 'Sed et ipsum resurrectionis vocabulum significat non aliud ruere, aliud suscitari; et quod adjectivum mortuorum, carnem propriam demonstrat: quod enim in homine moritur, hoc et vivificatur.' S. Hieron. Epist. 61. [§. 33. p. 442 C.] 'Si id resurgere dicitur, quod cadit, caro ergo nostra in veritate resurgit, sicut in veritate cadit.' Gennad. de Dogm. Eccles. c. 6. [p. 76 C.] Πῶς γὰρ ἀναστήσεται ἡ μὴ πεπτωκὴν ψυχὴ; ἀνάστασις δὲ πῶς αὐτῆς κληθήσεται, τῆς μὴ πεσοῦσης ψυχῆς; πᾶν γὰρ τὸ πλάτων ἀναστάσεως δεῖται· πίπτει δὲ οὐχ ἡ ψυχὴ, ἀλλὰ σῶμα· ἔθεν καὶ δικαίως πτώμα αὐτὸ ἢ συνήθεια εἶωθε καλεῖν. S. Epirh. Hæres. xlii. §. 5. [vol. ii. p. 305 C.] Ἀνάστασιν δὲ σαρκῶν περιμένοντες τοῦτο

no other body falleth but his own; and therefore the body, and no other but that body, must rise again, to make a resurrection. If we look upon it under the notion of reviviscency, which is more ordinary in the Hebrew language⁴⁸, it proves as much; for nothing properly dieth but the body, the soul cannot be killed, and nothing can revive but that which dieth. Or to speak more punctually, the man falleth not in respect of his spirit but of his flesh, and therefore he cannot be said to rise again but in respect of his flesh which fell; man dieth not in reference to his soul, which is immortal, but his body; and therefore he cannot be said to revive, but in reference to his body before deprived of life; and because no other flesh fell at his death, no other body died but his own, therefore he cannot rise again but in his own flesh, he cannot revive again but in his own body.

Again, the description of the place from whence the resurrection shall begin is a sufficient assurance that the same bodies which were dead shall revive and rise again. They which *sleep* **Dan. xii. 2.** *in the dust of the earth*, they which *are in the graves*⁴⁹, shall **John v. 28.** *hear the voice and rise: The sea shall give up the dead which are* **Rev. xx. 13.** *in it, and death and the grave deliver up the dead which are in them.* But if the same bodies did not rise, they which are in

γὰρ καὶ ἡ προσηγορία δηλοῖ. Ἀνάστασις γὰρ ἡ ἠνωθεν στάσις· τὸ σῶμα δὲ ἔστι τὸ φθειρόμενον καὶ διαλυόμενον, καὶ εἰς χοῦν μεταβαλλόμενον.—τοῦτον τοῖνον ἡ ἠνωθεν σύστασις εἰκότως καλεῖται ἀνάστασις· τῆς γὰρ δι' ἀθανάτου ψυχῆς οὐκ ἀνάστασις, ἀλλ' ἐπάνοδος γίγνεται πρὸς τὸ σῶμα. S. Theodoret. Hæret. Fab. lib. v. cap. 19. [vol. iv. p. 293 A.] Vide Iren. lib. v. cap. 7.

48 The Rabbins use sometimes רומקת, which is properly *resurrection*, ἀνάστασις; according to that of our Saviour, *Talitha cumi*; but more often they make use of רחוק, which is *reviviscencia*, ἀναβίωσις. And though they make a distinction sometimes between them, attributing the first to the wicked, the second to the just; yet it must not be so understood as if there could be a reviviscency without a resurrection, a רחוק without a רומקת, but that there is to the wicked a רומקת which cannot so properly be called רחוק, because they rise not to the happiness of eternal life.

49 This argument is so cogent, that the Socinians are forced to deny that Christ spake of the resurrection; affirming that the graves of ignorance and impiety are only there intended, and rising is nothing else but coming to the knowledge of Christ by the preaching of the gospel. Whereas Christ expressly speaks of bringing men to judgment, v. 27. and divides those which are to come out of the graves into two ranks, neither of which can be so understood. The first are those *which have done good*, before they come out of the graves; these therefore could not be the graves of ignorance and impiety, from which no good can come. The second are such who *have done evil*, and so remain as evil-doers, and therefore cannot be said to have come forth out of the graves of ignorance and impiety, or to rise by the preaching of the gospel to newness of life, because they are expressly said to come forth *unto the resurrection of damnation*.

the dust should not revive: if God should give us any other bodies than our own, neither the sea nor the grave should give up their dead. That shall rise again which the grave gives up; the grave hath nothing else to give up but that body which was laid into it; therefore the same body which is buried, at the last day shall be revived.

The immediate consequent of the resurrection proveth the identity of the dying and rising body, *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* That which shall be then received is either a reward or punishment, a reward for the good, a punishment for the evil, done in the body: that which shall receive the reward, and be liable to the punishment, is not only the soul but the body; it stands not therefore with the nature of a just retri- 383 bution, that he which sinned in one body should be punished in another⁵⁰, he which pleased God in his own flesh should see God with other eyes. As for the wicked, God shall *destroy both their soul and body in hell*: but they which *glorify God in their body and their spirit, which are God's*, shall be glorified by God in their body and their spirit; for they are both *bought* with the same *price*, even the blood of Christ. The bodies of the saints are the *members of Christ*, and no members of his shall remain in death: they are the *temples of the Holy Ghost*, and therefore if they be destroyed, they shall be raised again. For *if the Spirit of him that raised up Jesus from the dead dwell in us*, as he doth, and by so dwelling maketh our bodies temples, *he which raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us.*

Furthermore, the identity of the dying and the rising body will appear by those bodies which shall never rise, because they

50 'Quam absurdum, quam vero et iniquum; utrumque autem quam Deo indignum, aliam substantiam operari, aliam mercede dispungi: ut hæc quidem caro per martyria lanietur, alia vero coronetur: item e contrario, hæc quidem caro in spurcitiis volutetur, alia vero damnetur. Nonne præstat omnem semel fidem a spe resurrectionis abducere, quam de gravitate atque justitia Dei ludere? Marcionem pro Valentino resuscitari? *Tertull. de Resur. Carn. cap. 56.* [p. 361 A.] And speaking to the

soul of man; 'Affirmamus te manere post vitæ dispunctionem, et expectare diem judicii, proque meritis aut cruciatui destinari, aut refrigerio, utroque sempiterno. Quibus sustinendis necessario tibi substantiam pristinam, ejusdemque hominis materiam et memoriam reversuram, quod et nihil mali ac boni sentire possis sine carnis passionalis facultate, et nulla ratio sit judicii, sine ipsius exhibitione, qui meruit judicii passionem.' *Idem, de Testim. Anim. cap. 4.* [p. 66 B.]

shall never die. This may be considered not only in the translations of Enoch and Elias⁵¹, but also in those whom Christ shall find alive at his coming, whom he shall not kill but change; *the dead in Christ shall rise first, then they which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall ever be with the Lord.* If those which are alive shall be caught up as they are alive with the same bodies, only changed into glorified and spiritual bodies, that is, with the same bodies spiritualized and glorified; certainly those which were dead shall rise out of their graves to life in the same bodies in which they lived, that they may both appear alike before the *Judge of the quick and the dead.* 1 Thess. iv. 16, 17. Otherwise the saints which shall be with God and with the Lamb for evermore would be chequered with a strange disparity, one part of them appearing and continuing with the same bodies in which they lived, another part with others. Acts x. 42.

Lastly, those examples which God hath been pleased to give us to confirm our faith in the resurrection, do at the same time persuade us that the same body which died shall rise again. For whether we look upon the three examples of the Old Testament, or those of the New, they all rose in the same body before it was dissolved: if we look upon those which rose upon our Saviour's death; it is written that *the graves were opened, and many bodies of saints which slept arose and came out of their graves*, certainly the same bodies which were laid in. If then they were to us examples of the resurrection to come⁵², as certainly they were, then must they resemble in their substance

51 'Enoch translatus est in carne: Elias carneus raptus est in coelum: necdum mortui et paradisi jam coloni, habent membra cum quibus rapti sunt atque translati.' *S. Hieron. Epist. 61.* [Lib. cont. Joan. Hieros. §. 29. vol. ii. p. 437 C.]

52 'Post dicta Domini, facta etiam ejus quid sapere credamus, de capulis, de sepulchris, mortuos resuscitantis? cui rei istud? Si ad simplicem ostentationem potestatis, aut ad præsentem gratiam redanimationis, non adeo magnum illi denuo morituros suscitare. Enimvero, si ad fidem potius sequestrandam futuræ resurrectionis, ergo et illa corporalis præscribitur, de documenti sui forma.' *Tertull. de Resur. Carn. cap. 38.* [p.

348 A.] 'At ego Deum malo decipere non posse, de fallacia solummodo infirmum, ne aliter documenta præmissis, quam rem disposuisse videatur; imo, ne si exemplum resurrectionis sine carne non valuit inducere, multo magis plenitudinem exempli in eadem substantia exhibere non possit. Nullum vero exemplum majus est eo, cujus exemplum est. Majus est autem, si animæ cum corpore resuscitabuntur in documentum sine corpore resurgendi; ut tota hominis salus dimidia patrocineretur: quando exemplorum conditio illud potius ex-peteret, quod minus haberetur; animæ dico solius resurrectionem, velut gustum carnis etiam resurrecturæ suo in tempore.' *Ibid.*

after they lived again the substance in which all the rest shall rise. And being Christ himself did raise his own body, according to his prediction, *Destroy this temple, and in three days I will raise it up*, and declared it to be his own body saying, *Behold, my hands and my feet, that it is I myself*, being *he shall change our vile bodies that they may be fashioned like unto his glorious body*; it followeth that we shall rise in the same bodies as our Saviour did⁵³, that every particular person at the resurrection may speak the words which Christ then spake, *Behold it is I myself*.

We can therefore no otherwise expound this Article, teaching *the resurrection of the body*, than by asserting that the bodies which have lived and died shall live again after death, and that the same flesh which is corrupted shall be restored; whatsoever alteration shall be made shall not be of their nature, but of their condition; not of their substance, but of their qualities⁵⁴. Which explication is most agreeable to the language of the Scriptures, to the principles of religion, to the constant profession of the Church, against the Origenists of old, and the Socinians of late.

Having hitherto proved the certainty of this Article, that there shall be a resurrection, and declared the verity and propriety of it, that it shall be the *resurrection* of the same *body* which was dead; we may now proceed farther to inquire into the latitude of the same, to whom the resurrection doth belong. And here we find a great difference between the revelation of this truth under the Law, and under the Gospel; Christ proved out of the Law that there should be a resurrection, but by such an argument as reacheth no farther than unto the people of God,

⁵³ 'Expectamus in hujus morte et sanguine emundatos remissionem peccatorum consecuturos: resuscitandos nos ab eo in his corporibus, et in eadem carne qua nunc sumus, sicut et ipse in eadem qua natus et passus et mortuus est surrexit.' So we read in the Creed which by some is attributed to St. Athanasius, by others to St. Gregory Nazianzen. 'Si ad exemplum Christi resurgamus qui resurrexit in carne, jam non ad exemplum Christi resurgemus si non in carne et ipsi resurgemus.'

⁵⁴ 'Hæc est vera resurrectionis confessio, quæ sic gloriam carni tribuit, ut

non auferat veritatem.' *S. Hieron. Epist.* 61. [§. 29. vol. ii. p. 436 E.] 'Cum igitur ita evidens, et (ut ita dicam) palpabile et manu attractandum nobis Christus dederit suæ resurrectionis exemplum; ita aliquis insanit, ut aliter se resurrectionum putet, quam surrexerit ille qui primus resurrectionis aditum patefecit?' *Ruffin. Invect. in S. Hieron. lib. i.* [§. 4. in S. Jerome, vol. ii. p. 587 E.] 'Nostri autem illum quoque recogitent, corpora eadem recepturas in resurrectione animas, in quibus decesserunt.' *Tertull. de Anim. cap. 56.* [p. 305 B.]

because it is grounded upon those words, *I am the God of Abraham, of Isaac, and of Jacob*. Job speaketh most expressly of the resurrection, but mentioneth no other than his Redeemer and himself. The place of Daniel, which was always accounted the most evident and uncontradicted testimony, though it deliver two different sorts of persons rising, yet it seems to be with some limitation, *Many of them that sleep in the dust of the earth shall awake*. From whence the Jews most generally have believed that some men should live again, and some should not; because it is written, *Many shall awake*, but it is not written, *All shall awake*. Nay, some of them have gone so far by way of restriction, that they have maintained a resurrection of the just alone, according to that ancient saying accepted amongst them, that the *sending of the rain is of the just and unjust, but the resurrection of the dead is of the just alone*⁵⁵. Against which two restrictions, by the light delivered in the Gospel, we shall deliver the latitude of this Article in these two propositions: first, the resurrection of the dead belongeth not unto the just alone, but to the unjust also: secondly, the resurrection of the dead belongeth not only to some of the just, but to all the just; not to some of the unjust only, but to all the unjust, even unto all the dead.

For the first, it is most evident, not only out of the New, but also out of the Old Testament: the words of Daniel prove it sufficiently; for of those *many* which *shall awake*, some shall rise *to everlasting life, and some to shame and everlasting contempt*. But it is most certain that the just shall never rise *to shame and everlasting contempt*; therefore it is most evident that some shall awake and rise beside the just. The Jews themselves did understand and believe thus much, as appeareth by St. Paul's apology to Felix; *But this I confess unto thee, that I have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust*. The just shall rise to receive their reward, the unjust to receive their punishment; the first unto a resurrection, called in reference unto them, *the resurrection of life*⁵⁶; the second unto a resurrection, named in relation unto them, *the resurrection of damnation*. For as there is a resurrection of the just, so there must

⁵⁵ This is recorded in the *Bereshit* $\sigma\epsilon\omega\varsigma$. The first is called 'Ανάστασις δικαίων, and therefore the second may as well be called 'Ανάστασις ἀδίκων.

⁵⁶ 'Ανάστασις ζωῆς and 'Ανάστασις κρί-

also be a resurrection of the unjust; that as Christ said unto the charitable person, *Thou shalt be blessed, for thou shalt be recompensed at the resurrection of the just*: so it may be said to the wicked and uncharitable, *Thou shalt be accursed, for thou shalt be recompensed at the resurrection of the unjust*. For there shall be a resurrection that there may be a judgment, and at the judgment there shall appear sheep on the right hand of the Son of man, and goats on the left; therefore they both shall rise, those, that they may receive that blessing, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world*; these, that they may receive that sentence, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*. At that resurrection then which we believe, there shall rise both just and unjust.

Secondly, As no kind of men, so no person shall be excluded; whosoever dieth is numbered with the just or unjust. Adam, the first of men, shall rise, and all which come from him. *For as in Adam all died, so in Christ shall all be made alive*. Christ is the Lord of the dead, and so hath a right by that dominion to raise them all to life: it is called *the resurrection of the dead* indefinitely, and comprehendeth them universally. *By man came death, by man came the resurrection of the dead*, and so the resurrection adequately answereth unto death. Christ shall destroy death, but if any one should be left still dead, death were not destroyed. The words of our Saviour are express and full, *The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation*. In the description of the judgment which followeth upon the resurrection, *when the Son of man shall sit upon the throne of his glory*, it is said that *before him shall be gathered all nations*. *We shall all stand before the judgment-seat of Christ*, and if so, the dead must all arise, for they are all fallen.

We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil; and before we all appear, the dead must rise that they may appear. This is the latitude of the resurrection; the resurrection of the dead is the resurrection of all the dead, or of all mankind⁵⁷.

⁵⁷ Irenæus in his rule of faith; 'Ἐπὶ ἀναστήσει πάντων σάρκα πάσης ἀνθρωπότης ἀνακεφαλαιώσασθαι τὰ πάντα, καὶ τηρος. Ἀδν. Hæres. lib. i. cap. 2. [c. 10.]

Now this resurrection, as an object of our faith, is yet to come; and we are obliged to believe the futurity of it. There were heretics in the Apostles' days, who acknowledged a resurrection, but yet destroyed this Article, by denying the relation of it to the time to come, as *Hymenæus and Philetus, who erred concerning the truth, saying that the resurrection is past already, and so overthrow the faith of some*⁵⁸. To believe it already past, is to deny it; because it cannot be believed past, but by such an interpretation as must destroy it. As they which interpret this resurrection of the likeness of Christ's resurrection, that as he died and rose again, so we should die unto sin and live again unto righteousness, attributing all to the renovation of the mind, must deny *the resurrection of the body*.

Now as we know the doctrine of the resurrection was first delivered to be believed as to come; so we are assured that it is not yet come since the doctrine of it was first delivered, and is to be believed as to come to the end of the world; because, as Martha called it, it is *the resurrection at the last day*. Job, who knew that his Redeemer lived, did not expect that he should stand upon the earth till the *latter day*; Christ hath no otherwise declared *his Father's will*, than that of *all which he hath given him, he should lose nothing, but should raise it up at the last day*. The corn is sown and laid in the ground, and *the harvest is the end of the world*. We must not expect to rise from the dead⁵⁹.

§. 1. p. 48.] and Theophilus calls it τὴν καθολικὴν ἀνάστασιν πάντων ἀνθρώπων. Ad. Autol. lib. i. [c. 13. p. 346 A.]

⁵⁸ 'Nonnulli enim attendentes verba quæ assidue dicit Apostolus, *Quia et mortui sumus cum Christo, et resurrectionis cum eo*; nec intelligentes quatenus dicantur, arbitrati sunt jam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam. *Ex quibus est, inquit, Hymenæus et Philetus, qui circa veritatem aberraverunt, dicentes resurrectionem jam factam esse, et fidem quorundam subverterunt*. Idem Apostolus eos arguens detestatur, qui tamen dicit nos resurrectionis cum Christo.' S. August. Epist. cxix. ad Januar. cap. 3. [Epist. LV. 4. vol. ii. p. 129 C.] This was the heresy of the *Seleuciani* or *Hermiani*, as the same St. Augustin testifies; 'Resurrectionem non putant futuram, sed quotidie fieri in generatione filiorum.'

Hæres. 59. [vol. viii. p. 20 D.] Thus Tertullian relates of some heretics in his time, who made the resurrection wholly allegorical, and yet pretended to believe a resurrection in the flesh, but understood it in this life at the baptismal renovation, and so past when they professed to believe. 'Exinde ergo, resurrectionem fide consecutos cum Domino esse, quum eum in baptisate induerint. Hoc denique ingenio etiam in colloquiis sæpe nostros decipere consuerunt: quasi et ipsi resurrectionem carnis admittant. Væ, inquit, qui non in hac carne resurrexerit: ne statim illos percuciant, si resurrectionem statim abnuerint. Tacite autem, secundum conscientiam suam, hoc sentiunt, Væ qui non, dum in carne est, cognoverit arcana heretica: hoc est enim apud illos resurrectio.' *De Resur. Carn. cap. 19.* [p. 336 C.]

1 Cor. xv. till the last trump. The Lord himself shall descend from heaven
52.
1 Thess. iv. with a shout, with the voice of an archangel, and with the trump of
16.
John v. 28. God, before all that are in the graves shall hear his voice. God
Acts xvii. shall judge the world, and therefore shall raise the world; but he
31. will not raise them to that judgment till the end of the world.

Thus having demonstrated that the will of God hath been revealed that there should be a resurrection; that the resurrection which was revealed is the resurrection of the body; that the bodies which are to be raised are the same which are already dead, or shall hereafter die; that this resurrection is not past, but that we which live shall hereafter attain unto it; I conceive I have declared all which is necessary by way of explication and confirmation of the truth of this Article.

The value of this truth, the necessity of this doctrine, will appear; first, in the illustration of the glory of God, by the most lively demonstration of his wisdom, power, justice, and mercy. God first created all things for himself, and the resurrection is as it were a new creation. The wisdom and power of God are manifested in this acknowledgment, inasmuch as without infinite knowledge he could not have an exact and distinct comprehension of all the particles and individual dust of all the bodies of all men; and without an infinite power he could not conjoin, cement, conglutinate and incorporate them again into the same flesh. The mercy and justice of God are declared by the same profession; the mercy, in promising life after that death which we had so justly deserved; the justice, in performing that promise unto all true believers, and in punishing the disobedient 387
with everlasting flames. *When ye see this, saith the Prophet, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies.*

Secondly, It is necessary to profess the belief of the resurrection of the body, that we may thereby acknowledge the great and powerful work of our redemption, confessing that death could not be conquered but by death, and that we could never have obtained another life, had not the Saviour of the world abolished death, and brought life and immortality to light through the Gospel. If Christ were not the life, the dead could never live; if he were not the resurrection, they could never rise. Were it not for him
2 Tim. i. 10. that liveth and was dead, and is alive for evermore, had not he the
Rev. i. 18. keys of hell and of death, we could never break through the bars

of death, or pass the gates of hell. But he hath undertaken to vanquish our enemies, and our last-enemy to be destroyed is death: 1 Cor. xv. that the prophecy may be fulfilled, *Death is swallowed up in* 26, 54, 57-
victory, and we may cry out with the Apostle, *Thanks be to God,* Hos. xiii. 14.
who giveth us the victory through our Lord Jesus Christ.

Thirdly, The belief of this Article is necessary to strengthen us against the fear of our own death, and immoderate sorrow for the death of others. The sentence of death, passed upon us for our sins, cannot but affright and amaze us, except we look upon the suspension, relaxation, or revocation of it in the resurrection; but when we are assured of a life after death, and such a life as no death shall follow it, we may lay down our fears arising from corrupted nature, upon the comforts proceeding from our faith. The departure of our friends might overwhelm us with grief, if they were lost for ever; but the Apostle will not have us ignorant concerning those which are asleep, that we sorrow not even as 1 Thess. iv. 13.
others which have no hope.

Fourthly, The belief of the resurrection hath a necessary reflection upon this life, by way of preparation for the next, as deterring from sin, as encouraging to holiness, as comforting in afflictions. How can any man commit a deliberate sin, while he thinks that he must rise and stand before the judgment-seat, and give an account, and suffer for ever the punishment due unto it? What pleasure can entice him, what inclination can betray him for a momentary satisfaction to incur an eternal rejection? How can we defile that body which shall never be raised to glory hereafter, except it here become the temple of the Holy Ghost? St. Paul, who hath delivered the doctrine, hath taught us by his own example what work is expected to be wrought upon our souls by it. *I have hope, saith he, towards God, that there shall be a resurrection of the dead, both of the just and unjust. And* Acts xxiv. 15, 16.
herein do I exercise myself to have always a conscience void of offence toward God and toward man. This is the proper work of a true belief, and a full persuasion of a resurrection; and he which is really possessed with this hope, cannot choose but purify himself: *always abounding in the work of the Lord,* 1 Cor. xv. 58.
forasmuch as he knoweth that his labour is not in vain in the Lord. This encourageth all drooping spirits, this sustaineth all fainting hearts, this sweeteneth all present miseries, this lighteneth all heavy burdens, this encourageth in all dangers, this supporteth in all calamities.

Having thus discovered the truth of this Article, we may easily perceive what every man is obliged to believe, and understood to profess, when he confesseth a belief of *the resurrection of the body*; for thereby he is conceived to declare thus much: I am fully persuaded of this as of a most necessary and infallible 388 truth, that as it is appointed for all men once to die, so it is also determined that all men shall rise from death, that the souls separated from our bodies are in the hand of God and live, that the bodies dissolved into dust, or scattered into ashes, shall be recollected in themselves, and reunited to their souls, that the same flesh which lived before shall be revived, that the same numerical bodies which did fall shall rise, that this resuscitation shall be universal, no man excepted, no flesh left in the grave, that all the just shall be raised to a resurrection of life, and all the unjust to a resurrection of damnation; that this shall be performed at the last day when the trump shall sound; and thus *I believe the resurrection of the body.*

ARTICLE XII.

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And the Life everlasting.

THIS last Article, though not to be found in all⁵⁹, yet was

⁵⁹ Not in all; for divers ended with that of the resurrection, as appeareth by Ruffinus; who not only expounded the Aquileian Creed, but collated it with the Greek and Roman, and yet makes no mention of this Article, but concludes with that of the resurrection. ‘Sed et ultimus iste sermo qui resurrectionem carnis pronunciat, summam totius perfectionis succincta brevitate concludit.’ *Expos. in Symb.* [§. 41. p. ccxxvii.] And whereas he shews the custom of the Aquileian Church to make a cross upon their forehead at the naming of *hujus carnis*, he tells us elsewhere in his Apology against St. Jerom, that it was to conclude the Creed. ‘Quo scilicet frontem, ut mos est, in fine symboli signaculo contingentes, et ore carnis hujus videlicet quam contingimus resurrectionem fatentes, omnem vene-

nate adversum nos linguæ calumniandi aditum perstruamus.’ [In S. Jerome, vol. ii. p. 587 E.] In the same manner St. Jerom his contemporary; ‘In symbolo fidei et spei nostræ, quod ab Apostolis traditum, non scribitur in charta et atramento, sed in tabulis cordis carnalibus, post confessionem Trinitatis et unitatem Ecclesiæ, omne Christiani dogmatis sacramentum carnis resurrectione concluditur.’ *Epist.* 61. [Lib. cont. Joan. Hieros. §. 28. vol. ii. p. 435 E.] So St. Chrysostom; *Μετὰ τὴν ἀπαγγελίαν τῶν μυστικῶν ῥημάτων ἐκέλευον καὶ φοβεῖσθαι, καὶ τοὺς φρικτοὺς κανόνας τῶν ἐκ τοῦ οὐρανοῦ κατενεχθέντων δογμάτων, καὶ τοῦτο πρὸς τῷ τέλει προστιθεμεν, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ἐπὶ τῇ πίστει ταύτῃ βαπτίζομεθα: μετὰ γὰρ τὸ ὁμολογήσαι τοῦτο*