

CONFESSION OF FAITH.

CHAPTER 32.—*Of the state of men after death, and of the Resurrection of the dead.*

II. At the Last day, such as are found alive, shall not die, but be changed¹: and, all the Dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united again to their Souls for ever².

Question 1.—*Will such as are found alive, at the last day, not die but be changed?*

Answer.—Yes. 1 Cor. 15:51, 52. Thus do the Papists err who maintain that such as are found alive at the last day shall die. They are confuted for the following reasons: 1.) Because Christ is ordained of God to be judge of quick and dead, which distinction would be needless, if all truly died, Acts 10:42. 2.) Because the apostle says, we shall not all sleep but be changed, 1 Cor. 15:51; which place of Scripture is not to be read, *we shall all therefore sleep*, as the Papists say, putting in the Greek particle *ουυ*, for *ου*, therefore, for *not*; because this particle cannot agree sufficiently with the apostle's preface, *Behold, I show you a mystery*; this mystery is not death itself, but a change in place of death, which is a great mystery indeed. 3.) As the resurrection of many of the bodies of the saints, was a preamble of the great resurrection of our bodies, Matt. 27:52. So the translation of Enoch, that he might not see death, seems to be a preamble of this change in place of death, Heb. 11:5. 4.) When Christ shall descend from heaven to judge the world, some will be found alive upon the earth; these shall not die, and sleep for a short time in the dust of the earth; but they will experience a change equivalent to that which shall pass on those who shall then be raised from the grave; and, as we are informed, the dead saints will be raised before the living are changed, 1 Thess. 4:16, 17.

Question 2.—*Shall the dead be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever?*

Answer.—Yes. Job 19:26, 27; 1 Cor. 15:42-44. Thus do the Socinians, Arminians, Anabaptists, and others err maintaining that the same individual body is not raised up, which we carried about with us here, and laid down in the dust, but another body made of air, or of some matter more subtle than air, altogether void of flesh and blood, made anew by Christ. Likewise, many of the Quakers err maintaining that the same individual body is not raised again, but that there is a change thereof in substance, as well as in quality. They are confuted for the following reasons: 1.) Because it is evident from Scripture, Phil. 3:21, that there shall be a transforming of those vile bodies at the resurrection, to be fashioned after the glorious body of Christ; and so not the forming and making of a new one, which is hard to conceive, if the same individual body should not be raised, and if this change here spoken of, be as well in substance as in quality, 1 John 3:2. 2.) Because the apostle says, he that raiseth up Christ from the dead, shall also quicken your mortal bodies (and therefore not bodies made of air or some other subtle substance), by his Spirit that dwelleth in you, Rom. 8:11. 3.) Because the same apostle says this corruption must put on incorruption, and this mortality must put on immortality, 1 Cor. 15:53. 4.) Because

¹ 1 Thess. 4:17; 1 Cor. 15:51, 52.

² Job 19:26, 27; 1 Cor. 15:42-44.

the justice of God requires, that the same individual bodies shall receive rewards or punishments, which have done good or evil while life remained, 2 Cor. 5:10; Rom. 2:6; Eph. 6:8. 5.) Because the body of Christ, who is the efficient cause of our resurrection, 1 Cor. 15:4, 12, 13, 16, rose again that same individual body, Luke 24:39, 40. 6.) The very term *resurrection* (ἀνάστασις) implies that the same bodies shall be raised that fell by death; for if God should form new bodies, and unite them to departed souls, it would not be a resurrection, but a new creation, *cf.* John 11:25.

There are many changes in the material elements and form of the human body between birth and death, and yet no one can for a moment doubt that the body remains one and the same throughout all, *cf.* Luke 12:23. There is no difficulty in believing, upon the authority of God's Word, that, in spite of the lapse of time and of all the changes, whether of matter or of form, it undergoes, the body of the resurrection will be in the same sense and to the same degree one with the body of death as the body of death is one with the body of birth, Job 19:26, 27. It is buried, disfigured and loathsome, John 11:39. It will be raised beautiful, Ps. 17:15. Since it is a literal material body that is raised, it is far the most natural to suppose that the glory predicated of it, is literal, material beauty, 1 Cor. 15:42-44, 48-50. As to its kind, see Matt. 13:43; Phil. 3:21, *with* Rev. 1:13, 14. Some may think that it is unworthy of God's redemption to suppose it conferring an advantage so trivial and sensuous as personal beauty. But is not this a remnant of that Gnostic or Neo-Platonic asceticism, which cast off the body itself as too worthless to be an object of redeeming power? We know that sanctified affections now always beautify and ennoble the countenance, Ex. 34:29, 30. And if God did not deem it too trivial for His attention, to clothe the landscape with verdure, to cast every form of nature in lines of grace, to dye the skies with purest azure, and to paint the sun and stars with splendor, in order to gratify the eyes of His children here, we may assume that He will condescend to beautify even the bodies of His saints, in that world where all is made perfect, Dan. 12:3. Next, the body is buried in weakness; it has just given the crowning evidence of feebleness, by yielding to death, Job 14:10. It will be raised in immortal vigor, so as to perform its functions with perfect facility, and without fatigue, Ps. 16:9, 11.