

Title: **WHERE WAS LAZARUS?**

Text: John 11:11-46

Subject: *Between Death and the Resurrection*

Introduction:

You are all familiar with the story of Lazarus' death and resurrection, recorded in John 11. Without question, this mighty display of our Savior's eternal Godhead was intended by our God to give us pictures of two things. — It was, I am sure, intended to show us a picture of **the spiritual resurrection of God's elect in the new birth by the effectual call and irresistible grace of God our Savior** (Ephesians 2:1-7; Revelation 20:6).

(Ephesians 2:1-7) "And you *hath he quickened*, who were dead in trespasses and sins: (2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (4) But God, who is rich in mercy, for his great love

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Reading: *1 Corinthians 15:1-58*

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wherewith he loved us, (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (6) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: (7) That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus."

(Revelation 20:6) "Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

And Lazarus' death and resurrection pictured the death and resurrection of God's elect with Christ. But, have you ever considered this: — **Between the time that he died and the time that he was raised from the dead by our blessed Savior, where was he?** During those four days that his body slept in the earth, where was he? That is the question I want to address in this message. The title of my message is — **WHERE WAS LAZARUS?** — Let's begin by taking one more brief look at the death and resurrection of Lazarus, as it is recorded in John 11.

(John 11:11-15) "These things said he: and after that

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he saith unto them, **Our friend Lazarus sleepeth**; but I go, that I may awake him out of sleep. (12) Then said his disciples, Lord, if he sleep, he shall do well. (13) Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. (14) Then said Jesus unto them plainly, Lazarus is dead. (15) And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.”

(John 11:23-26) “Jesus saith unto her, Thy brother shall rise again. (24) Martha saith unto him, I know that he shall rise again in the resurrection at the last day. (25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: (26) And **whosoever liveth and believeth in me shall never die**. Believest thou this?”

(John 11:39-40) “Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. (40) Jesus saith unto her, **Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?**”

(John 11:43-46) “And when he thus had spoken, he

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cried with a loud voice, **Lazarus, come forth.** (44) And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. (45) Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. (46) But some of them went their ways to the Pharisees, and told them what things Jesus had done.”

When this miracle had been performed many of the Jews, seeing “*the things which Jesus did, believed on him.*” Others believed not, but were only hardened in their enmity and opposition to the Savior. I am sure the same thing will be true when I have finished preaching this message to you. To many of you, it will be, by the blessing of God, a sweet savor of life unto life. To others, it will be death unto death. Oh, may God the Holy Spirit make his Word a sweet savor of life to you, for Christ’s sake!

LAZARUS

Let me say just a few things about Lazarus. First, it should be noted that **we are not told in the Scriptures that he ever said anything about the state of his soul while his body was in the grave.** In fact, we are told nothing more about him at all, except that he was among those who sat

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with the Savior at the table in John 12. Lazarus' silence and the silence of Scripture about his experience should not surprise us. If Paul could not utter words to describe his experience (which was apparently the same as Lazarus'), and could not tell us the things he saw in heaven, it is not surprising that Lazarus said nothing about what he saw in heaven. I see divine wisdom in that fact. It is ever the tendency of man to sensationalize everything, especially the supernatural, unexplainable interventions of God. Therefore our **God wisely draws a curtain over his most remarkable works.** And those who experience them consider them too precious, too sacred, too heavenly to talk about. — You can bank on this. Those who have experienced anything like a miraculous work of God have very little to say about it.

It is also remarkable that the Scriptures tell us absolutely nothing about the feelings of Martha and Mary after Lazarus was raised from the dead. What joy they must have experienced! What gratitude they must have expressed! What humiliation they must have felt because of their unbelief! Yet, we read nothing of these things. The Lord God, in infinite wisdom, draws a curtain over them, while at the same time giving us a clear picture of their sorrow and grief. The fact is, affliction and sorrow are more profitable for study and meditation than joy.

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Yet, the resurrection of Lazarus was one of the most unmistakable and unquestionable revelations of our Savior's eternal Godhead recorded in Holy Scripture. If he could raise a man to life who had been dead for four days, truly he is God with whom “*all things are possible.*” He who is God our Savior can raise dead sinners to life, no matter how corrupt they are. And he will raise us up from the grave at his glorious second advent. The voice that called Lazarus from the tomb will, at the last day, call the bodies of his sleeping saints from their graves! Yes, — “*the dead shall hear the voice of the Son of man, and they that hear shall live*” (John 5:25).

MY THOUGHTS

Now, let me give you some of my thoughts about dying. I say, “my thoughts,” but were they only my thoughts they would not be worth hearing. What I have to say to you in this message are my thoughts only because God the Holy Spirit has shown them to me in the Book of God and sealed them to my heart. I pray that he will do the same for you.

I speak not as a brave man, or as a holy man, but simply as a saved man, as a believing man. Trusting Christ, who alone is all my salvation, I am hopeful that when he comes to receive me unto himself, “*when the Master of the house*

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cometh, at even, or at midnight, or at the cockcrowing, or in the morning,” like Mary, I shall rise quickly at the well-known voice of my Beloved and rejoice when it is said, *“The Master is come and calleth for thee.”*

Divisions: Let me discuss three things about dying with you.

1. The Separation of the Soul from the Body
2. The State of the Soul Separated from the Body
3. The Reunion of Body and Soul in the Resurrection

I fully realize that the things I have to say cannot be understood by you who do not know our God. Of all spiritual things, these are most spiritual. And the natural man, no matter how brilliant and well-educated he may be, simply cannot know them. They are spiritually discerned.

(1 Corinthians 2:9-12) “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (10) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. (11) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (12) Now we have received, not the spirit of the world, but the spirit

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which is of God; that we might know the things that are freely given to us of God.”

It is my prayer, even as I speak to you, that God the Holy Spirit will give you life and faith in Christ, as he alone can. If he will, you will both hear and rejoice in these things.

THE BODY

First, the Scriptures tell us much about the bodies of God’s saints, when the soul is separated from the body in death. **Death is for the believer is a temporary separation of our souls from our bodies, but not the least separation of us from our Savior.**

That everlasting union that is ours with Christ is an indissoluble, indestructible union. That is the basis and security of every blessing we enjoy in time and in eternity. The Scriptures clearly show us that the separation we experience in death of our souls from our bodies does not separate either the soul or the body of the redeemed from the Redeemer.

Christ’s people are as truly his people in death as they are in life. Our union with him is the same. And our interest in him is the same, because he is “*the same, yesterday, and today, and forever.*” God’s covenant and promise do not rot

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with our bodies in the grave. Indeed, as I hope to show you, the decay of our bodies as they return to dust, is ordered by God's covenant and promise to give occasion for the greater manifestation of Christ's glory and our everlasting blessedness with him in the resurrection.

BRIEF SEPARATION — For now, let me just show you that the separation we must sustain in death, the separation of our souls from our bodies, shall be but a brief separation, a brief separation that shall be everlastingly compensated by our Lord in the resurrection (Rom. 14:8; 1 Cor. 3:22).

(Romans 14:8) “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.”

(1 Corinthians 3:22) “Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.”

When our Lord Jesus revealed himself to Moses in the burning bush, he revealed himself as the God of Abraham, Isaac, and Jacob, the God not of the dead, but of the living (Ex. 3:6).

(Exodus 3:6) “Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the

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God of Jacob. And Moses hid his face; for he was afraid to look upon God.”

Then, after hundreds of years, he stated exactly the same thing, asserting plainly that though the patriarchs had long ago died in the flesh, they were not at all separated from him (Luke 20:37-38). And he declares that this is also an assertion of the fact of the resurrection!

(Luke 20:37-38) “Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. (38) For he is not a God of the dead, but of the living: for all live unto him.”

SLEEPING — The separation of the soul from the body at death makes no separation of either body or soul from Christ. When our Lord Jesus said, “*our friend Lazarus sleepeth,*” and the Scriptures speak of God’s saints sleeping in Christ, there is nothing said about soul sleep. The sleep of God’s saints in death refers to their bodies in the grave, sleeping in Christ as they sleep in the earth. And the sleeping bodies of God’s saints, “*them which sleep in Jesus,*” he will awake out of sleep (1 Thess. 4:14; Rom. 8:11).

(1 Thessalonians 4:14) “For if we believe that Jesus

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died and rose again, even so them also which sleep in Jesus will God bring with him.”

(Romans 8:11) “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

SWEET SLEEP — Far too little has been said and written about the sleeping of our bodies in the arms of our Redeemer. It is a sweet sleep. There is nothing evil connected with it. It is a good, sweet, unspeakably blessed sleep!

Be sure you understand this. **Both my body and my soul are the objects of Christ’s mercy, love and grace.** He has redeemed both my body and my soul. My body is as precious to him as my soul. It is his purchased possession, which is yet to be redeemed (delivered from the consequences of sin) in the resurrection (Eph. 1:14; 4:30).

(Ephesians 1:14) “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

(Ephesians 4:30) “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of

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redemption.”

Both my body and my soul are the objects Christ’s love, and his purchased possession by blood redemption. Yet the conflicts between them are such as produce an unceasing warfare. From the moment of the new birth unto the moment that the Lord undresses the body for death, *“the flesh lusteth against the spirit; and the spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would”* (Gal. 5:17).

GROANING — In this body we groan for life. I see nothing but sin in every fiber of my being, and behold what I am in this body of flesh with horror and abhorrence. The leprosy of my body of flesh is loathsome (Job 42:6; Isaiah 6:5; Rom. 7:18).

(Job 42:6) “Wherefore I abhor *myself*, and repent in dust and ashes.”

(Isaiah 6:5) “Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.”

(Romans 7:18) “For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present

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with me; but *how* to perform that which is good I find not.”

Not until I drop this robe of flesh in death, not until my soul is separated from this body, will I be freed from the body of inbred, indwelling corruption and the groaning of my soul, longing for that freedom (2 Cor. 5:4).

(2 Corinthians 5:4) “For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.”

Then the very being of sin in this body of flesh is over forever! No hiding place shall then be found for that loathsome thing now burrowed so deeply in my nature that it corrupts everything about me. The vile cesspool of iniquity, all original and actual corruption, is dried up, shall be dried up and emptied forever!

I feel the blessedness I am talking about in my soul. The anticipation of it is joyous. The hour rapidly advances when I shall never speak another idle word, never have another vile thought, and never again hurt and injure anyone or anything, when I shall at last cease from sin!

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Though I know that the whole troop of iniquity will pursue me, like the Egyptian army pursued Israel to the borders of the sea, yet I know also that the new and living way the Lord there opened for his people has been, and is, and will be opened for my salvation. **Death ends the warfare.** It is written, “**The Egyptians whom ye have seen to day, ye shall see them again no more for ever**” (Ex. 14:13). — Inconceivable blessedness shall be mine immediately in the temporary separation of soul and body!

CHRIST’S GLORY

But there is something even more wonderful to contemplate than this. **The separation of our souls from our bodies is a means ordained by our God by which our Lord Jesus Christ shall be seen most glorious and triumphant.** This shall be the culminating point to crown all. **It is in the dust of his saints, that the Lord has laid the foundation for manifesting the special conquests of his Almighty arm, in raising us to glory.**

God’s glory is the first and ultimate end of all things. The whole purpose, counsel, will and pleasure of the Triune God, for which he created all things and sustains all things is the manifestation of “*the glory of his grace.*” (Eph. 1:5-7; Prov. 16:4; Isaiah 43:21; Rom. 11:36; Rev. 4:11).

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(Proverbs 16:4) “The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.”

(Isaiah 43:21) “This people have I formed for myself; they shall show forth my praise.”

(Romans 11:36) “For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.”

(Ephesians 1:5-7) “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

(Revelation 4:11) “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

It was for this purpose, — that God might be visibly glorified before wondering worlds, visibly glorified in his saints, — that the Son of God assumed our nature, redeemed us, and shall come again to gather his saints unto himself (John 1:14; 2 Thess. 1:7-10).

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(2 Thessalonians 1:7-10) “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; (10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”

What can be more suitable and right than that he, who was “**crucified through weakness**” should alone possess the glory of raising the dead? Our bodies must sleep in the dust until that great day for the express purpose of our Lord Jesus Christ being exalted and glorified as our Redemption and our Resurrection! The temporary separation of soul and body of God’s elect at death was and is, in the appointment of God, primarily and above every other consideration, for the personal glory of Christ, and secondarily and subordinately, for our everlasting happiness and bliss.

Where was Lazarus for those four days? — He was with the Lord, awaiting a greater display of the Lord’s glory than had yet been displayed in the earth!

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What great and marvelous acts of Almighty power shall be executed by our glorious Savior in that great day of God! Try to imagine the nations sleeping in the dust and the sea, which at his call shall then give up their dead.

All who trust Christ alone as Savior and Lord have the assurance of God's own Word that at that glorious day, when Christ shall come *“to be glorified in his saints, and admired in all that believe,”* they shall be found among the blessed *“dead which die in the Lord!”* Let us therefore await with holy joy and expectation the hour of God's appointment, when by death the separation soul and body shall take place. By this means he makes us ready for Christ's coming, for his triumph and glory!

Are the personal triumphs of Christ to be manifested before the assembled creation of God in that day? Is the dust of God's saints the preparatory means for the greater display of Christ's power and glory? Does this temporary separation of my soul and body give occasion for my God and Savior to get glory by me? If so, then it cannot be doubted that death is for us a blessing to be anticipated, not a curse to dread!

Surely salvation in Christ is worth living for; and the personal glory of Christ in raising me from the dust is

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worth dying for. May God give me grace, with increasing rapture of soul, to anticipate the time of my appointed departure! It shall be nothing more and nothing less than my body falling asleep in my Savior's arms at night to be awakened by him in his likeness in the morning!

Illustration: If a young lady goes to bed tonight, joyfully anticipating that tomorrow she will be married to the man she loves, anticipating the day she has planned for a long time, anticipating that which she ardently desires, she will go to bed with excitement, such excitement that she can hardly sleep. But, oh how sweet her sleep will be, because the morning will bring for her a greatly desired new beginning of life.

Shall we not, children of God, heirs of his kingdom, lay down in like manner in the sleep which is to be followed by the resurrection morning, that morning which will open into endless glory? — The interval between death and the resurrection shall be but the sweet rest of a brief night. No wonder Paul calls this our "*blessed hope!*" The fulfillment of it shall be eternally blessed beyond imagination! **Christ will, at his second coming, "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"** (Phil. 3: 21)

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THE SOUL DEPARTED

Now, let's look at the state of the soul while separated from the body. It must be acknowledged that we know very little of the world of the redeemed in heaven. We are, in this present, mortal state incapable of knowing much about it. It is impossible for any of us to form any adequate apprehension of heaven's glory. Yet, **God the Holy Spirit has graciously given us love tokens in his Word of the world to come, by which he draws the hearts of chosen, redeemed, saved sinners to Christ in heaven.**

Regarding the immediate effect of our souls being temporarily separated from our bodies at death, we have little information, but the little we have is more precious than mountains of gold. There are some things we know. The body returns to the earth for an appointed time; but the soul lives on in another, higher, more spiritual form of life than we can now imagine. We know that **“to be absent from the body is to be present with the Lord.”** This we know by the testimony of Holy Scripture and by the testimony of Scripture being stamped upon our hearts by grace (Ecc. 12:6-7; 2 Cor. 5:1-9).

(Ecclesiastes 12:6-7) “Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be

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broken at the fountain, or the wheel broken at the cistern. (7) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

(2 Corinthians 5:1-9) “For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (2) For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: (3) If so be that being clothed we shall not be found naked. (4) For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. (5) Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit. (6) Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (7) (For we walk by faith, not by sight:) (8) We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. (9) Wherefore we labour, that, whether present or absent, we may be accepted of him.”

IMMEDIATE GLORY — As soon as my soul is separated from my body, I shall be with the Lord in heaven, in a body, a house not made with hands, eternal in the

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heavens. We are not told and cannot imagine what that form is, but it shall be a body, a house suitable to our souls in that blessed state. In the moment of separation, we shall not be found naked, “but clothed upon that mortality might be swallowed up of life!” The Lord Jesus said to the dying thief on the cross, “Today, shalt thou be with me in Paradise!” And Stephen, in his dying moments, when beholding with an eye of faith our all-glorious Christ on the right hand of the throne, he cried out, “Lord Jesus receive my spirit” (Acts 7:55-58). While the body sweetly sleeps in the earth, in the arms of Jesus, until the resurrection morning, the soul is with the Lord. In the conscious assurance of this Paul said, “For to me to live is Christ, and to die is gain” (Phil. 1: 22).

FREED OF SELF — In that moment, we shall at once be rid of and forever freed from self, self love and all that selfishness of character, which our spirits are encased in in the flesh, freed from that self love we can never subdue while living in this form. Everything we now enjoy, though even of a spiritual nature, is tinged with self. — If we meditate upon the glories of our God as he reveals himself to us in Christ, — if we enjoy seasons of sweet communion with the Father and with his Son Jesus Christ by some renewed revelation from him, — if we give thanks to God for his grace, or for some special manifestation of grace, — self, self love and self interests corrupt all our thoughts. In

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heaven, that shall cease to be! There all selfishness is lost in the love of God, for what he is in himself independent of all that he is to us, and all that he has done for us. This is what Paul speaks of in Romans 5, after declaring the unspeakable blessedness of being reconciled to God by the death of his Son; and much more being reconciled and saved by his life, he adds, “and not only so, but we also joy in God, through our Lord Jesus Christ” (Rom. 5:10-11).

To “joy in God” (Father, Son, and Holy Spirit), as God, through our Lord Jesus Christ is a far higher degree of blessedness than all the gifts we can receive from him here. There we shall joy in him, the source of all joy. There self is lost and done away in him. And this is the immediate effect of the soul being temporarily separated from the body.

FACE TO FACE — As soon as my soul is separated from my body, I shall behold my all-glorious Savior face to face, in open and clear vision, with nothing between my soul and my Savior! That sums up everything I can conceive of blessedness. This is what our Savior desires, indescribably more than we do (John 17:24). The thought is rapturous!

(John 17:24) “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou

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lovedst me before the foundation of the world.”

(1 John 3:1-2) “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. (2) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

Beholding him in all the beauties and glories of his infinite Being is infinitely more than all the benefits we derive from him. We shall be swallowed up and absorbed with beholding him! **While we are everlastingly and unremittingly engaged in beholding him, all other things will occupy our minds no more.** Nothing else will crowd into our hearts. There will be room for nothing but him, and more of him!

The Lord God once hung a star in the sky that arrested the attention of the whole world. It was a bright, glorious star. No one could take his eyes off of it. But that star simply pointed to the place where Christ could be found. Just try to imagine what it will be like, not to see his star, but to see him face to face, who is **“the brightness of his Father’s glory, and the express image of his person!”** That is the immediate and everlasting experience of every saved

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sinner, as soon as he falls asleep in his Savior's arms and the spirit enters "into the joy of his Lord."

BLESSED REUNION

Now, let me finish by reminding you that this separation of body and soul is but a brief, temporary separation. The body sleeps in Jesus; and the soul lives during the time of separation in the unceasing enjoyment of the presence of Christ. But, soon, the morning of the resurrection shall come, and the Son of God "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," then there shall be a glorious reunion of soul and body, not for me only, not for you only, but for the whole election of grace. All the bodies of all the sleeping saints shall be raised at once, in a moment, in the twinkling of an eye! All shall at once be united to Christ, the glorious Head of the body, united without the possibility of separation forever, to Christ and to each other!

What will be the joy of the bride in that hour! What will be the triumphs of our Bridegroom, the Lord Jesus Christ himself, when he shall come, "to be glorified in his saints, and admired in all that believe!" Imagination fails to form the least idea of what must be the feeling in that reunion of soul and body. The two parts of self, separated in a moment

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of sorrow, bereavement and death, shall meet and be forever united in the joy and glory of the Lord!

The cold, clammy sweat of death on the body, in which the soul left it, shall be changed into all the warmth of life and immortality! The body, sunk in weakness, shall be raised in power! It was sown a natural body. It shall be raised a spiritual body! The soul shall come down from above with Christ and in the power of Christ, perfumed out of the ivory palaces, and the body shall rise to meet the soul, now through Christ changed from a vile body to a glorified body, as much prepared and as fully qualified for the everlasting enjoyment of Christ, as the soul! That shall be what Paul calls “**the redemption of the purchased possession!**” Then Christ shall present us, body and soul, “**faultless before the presence of his glory with exceeding joy!**”

He who redeemed my soul, at his own appointed time, regenerated my soul. And my body is no less precious to him than my soul. He who redeemed my body as his purchased possession shall, at the divinely appointed time, regenerate my body, too, with life everlasting.

These have been the thoughts and meditations of my heart for many weeks, without significant interruption. Needless to say, I’ve been enjoying life more fully than ever! I pray

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that I will never have these thoughts far from my mind, that I may continually look for the mercy of our Lord Jesus Christ unto eternal life, crying to the Lord Jesus with his Bride of old, “Until the day break, and the shadows flee away, turn my Beloved, and be thou like a roe, or a young hart, upon the mountains of Bether” (Song 2:17).

(1 Thessalonians 4:13-18) “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. (14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (15) For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. (16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (17) Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (18) Wherefore comfort one another with these words.”

May God the Holy Spirit seal his Word to your heart, giving you faith in Christ, and enabling you from this day

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forward to live in the blessed hope of God's boundless, free, eternal grace in Christ!

Amen.