

**THE FIRST RESURRECTION:
COMMENTS ON FIRST
CORINTHIANS, CHAP. XV**

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The First Resurrection: Comments on First Corinthians, Chap. XV by Robert Noble

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ROBERT NOBLE

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FIRST RESURRECTION:
BEING
COMMENTS
ON
FIRST CORINTHIANS, CHAP. XV.

BY
THE REV. ROBERT NOBLE, A.M.,
VICAR OF ATHOY, DIOCESE OF MEATH.



"Blessed and holy is he that hath part in the first resurrection : on such
the second death hath no power."—REV. XX. 6.

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WILLIAM CURRY AND COMPANY,
3, UPPER SACKVILLE-STREET.
LONDON : WENTLEIGH AND MACINTOSH, PATERNOSTER-BOW.

1854.

101. d. 423.

DEDICATION.

To her who taught my infant lips to pray to my Father and my God: to her who watched over the waywardness of youth, ever anxious to direct my reading into useful channels of information, and to teach me to remember my Creator in the days of my youth: to her whose excellent Christian counsel I now so dearly prize, and who is blessed with retaining her intellect and all mental and physical powers unimpaired till her eighty-fifth year; while, during the long course of her life, she has ever adorned the doctrine of God her Saviour in all things, and proved the truth of the statement—"the path of the just is as a shining light, which shineth more and more unto the perfect day;" to my ever dear, kind, Christian Mother, these pages are inscribed by her dutiful son,

THE AUTHOR.

January, 1854.

P R E F A C E.

THESE pages were written at long intervals during the laborious duties which are incident to a clergyman in a large parish with a scattered population.

As regards the greater part, I obeyed the advice—"Keep your piece nine years"—not with any intention of altering it, but simply because I had not time to finish it. This will account, perhaps, for some repetition of ideas, as I had time to forget the first part, before I wrote the last.

Being entirely unaccustomed to write for the press, I would apologise for inaccuracies of style. I admit my full responsibility, however, for the doctrines contained in this Volume. They are the cherished convictions of my heart, strengthened by several years of thoughtfulness and prayer, and by comparison with the Word of God.

Vicarage, Abbey, Jan. 1854.

THE FIRST RESURRECTION.

INTRODUCTION.

I CORINTHIANS, XV.

THE resurrection of the bodies of true believers in the Lord Jesus Christ—of those who had been already spiritually raised from the death in sin to a life of righteousness—is the great subject which filled the Apostle's mind in writing this admired and justly-celebrated chapter.

The resurrection of the wicked dead—that “*all shall rise again with their bodies, and give an account of their works*”—that “*there shall be a resurrection of the dead, both of the just and of the unjust*”—can be easily proved from other parts of Scripture. But it was not the Apostle's intention to dwell upon that point here. He directs our attention, in this chapter, solely to “*the resurrection of the just*”—of those who “*die and are Christ's* ;” and it is a useful subject for us to dwell upon ; for believers in Jesus are too much inclined to permit their most joyful

anticipations to expatiate upon the glories which shall be immediately consequent upon their death, and to overlook the fact of there being an intermediate and an *unclothed* state—a state in which the soul is to be separated from, and unclothed by the body—and of which the Apostle Paul says, “not that I would be unclothed, but clothed upon, that mortality might be swallowed up of life.”—2 Cor. v. The chief object of his hope was, not merely that his spirit might be separated from a present body, subject to sin and to affliction, but that it might be clothed upon with the resurrection body, which instead of being a tabernacle—a temporary abiding place, which might be riven with the winds, and torn with the tempests—would be “*an house* not made with hands, eternal in the heavens.” Now, what is more common than to hear Christians buoying themselves up with hopes of entering upon the fulness of future glory immediately subsequent to their death; and so dwelling upon this idea, as to overlook almost the necessity, or the utility of a resurrection of the body, to add in any way to their future happiness. Has not a false, a diseased, and an unscriptural theology given comfort to Christians suffering under bereavement of friends?—not the comfort which Jesus gave—“Thy brother shall rise again,” but, your friend is now in the highest heavens, in a state of the greatest and most extatic enjoyment—nothing could now