

**THE SPIRITUAL BODY
IN RELATION TO THE
DIVINE LAW OF LIFE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649398287

The spiritual body in relation to the divine law of life by George H. Peeke

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Cover @ 2017

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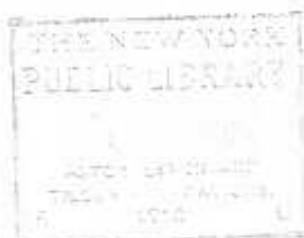
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THE GORHAM PRESS
BOSTON

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DIVINE LAW OF LIFE
BY
THE AUTHOR OF "THE SPIRITUAL BODY"
LONDON: THE SPIRITUAL FOUNDATION, 1917

DEDICATION

WE dedicate this book to the great army of sorrowing souls, who in the hour of distress earnestly seek yet fail to find consolation through the ordinary channels of truth presented. Christ and Heaven are placed too far away in the dim distance of eternity. Death is so near and sorrow so deep when we bury our dead from sight, while the sympathizing Savior is made to appear as if contemplating relief after ages have rolled by. To the early Christian Church Christ seemed very near, and his sustaining power enabled them to endure their present martyrdoms with a hope of immediate relief and admission to a Paradise without pain, in the immediate presence of the risen Savior. The speculations of a darkened Middle age Theology had not dimmed the faith which made them equal to the cruel martyrdoms they were called upon to endure. Theology is too much burdened with Philosophies while the Gospel presents its facts from life and experience. Whatever our theories we must remember that the Crucified Savior said to the penitent malefactor on the cross "To day thou shalt be with me in Paradise" and no evasion can avail to remove Heaven and the sympathizing Savior, far down the centuries and far removed from the soul dying and soon to be dismissed to the Unseen. Our suffering and sorrowing humanity needs, not so much the eternal Christ as the near Christ and when do we so much need the eternal Christ as when the sublime hour of death calls upon us to display the spiritual heroic of our common humanity. Our Risen Lord still comforts his chosen with the

promise "Lo I am with you alway, and if I go away I will come again and receive you unto myself, that where I am there ye may be also." "If there be any consolation in Christ—let us think on these things." These thoughts are the pure undimmed gold of God and will never tarnish in the using for we speak what we do know and testify what we have seen. "Whosoever will let him take the water of life freely."

PREFACE

DURING a ministry of more than fifty years I have oft been oppressed by the overmastering grief of many mourners, at the passing away of loved ones, and have wondered why the Gospel of the Resurrection has not afforded them more consolation under their severe afflictions. The early Christians seem to have received the Gospel with marked enthusiasm and their courage under severe trials was sublime.

The Gospel which sustained and inspired them was the Gospel of "the Resurrection of the dead." Paul and his fellow Apostles preached it everywhere, and especially in the great centres of commercial, intellectual and religious influence, Antioch, Cesarea, Corinth, Thessalonica and even at Athens, Rome and Jerusalem. Paul made his most noted defence of the Gospel before Ananias and the Elders at Jerusalem, in his reply to Tertullus, in the presence of Felix, the Roman governor. So earnest was the apostle's reasoning upon the Resurrection, before Festus and Agrippa, that Festus declared him a mad man and Agrippa was almost persuaded to be a Christian. Dr. Adam Clarke says "There is not a doctrine of the Gospel, on which more stress is laid, and there is not a doctrine in the present system of preaching, which is treated with more neglect." For some reason the Gospel of the Resurrection of the dead is not proclaimed as earnestly as during the early centuries of the Church. The Apostles made it the chief doctrine of the Gospel, the very corner stone, the very key of the Gospel arch and without which there is no gospel. In his address at Athens Paul

makes the judgment of the world in righteousness, hinge upon the resurrection of the dead, as assured by the resurrection of Jesus Christ. The key note of Paul's preaching always was, "I have seen Jesus my risen lord, the personal Jesus, who spake to me from the Heavens, thus assuring me of a personal identity beyond this life." His trenchant utterance is "If Christ be not raised your faith is vain; ye are yet in your sins. But now is Christ risen from the dead and become the first-fruits of them that slept."

False Philosophies had not yet dimmed and confused the Gospel of the Resurrection, the dominant facts prevailed, they believed the Jesus they had known and loved had risen from the dead and ascended to Heaven; his loving words still lingered in their ears "If I go away I will come again and receive you unto myself, that where I am ye may be also." The well remembered words of the Master to the dying thief, cheered and consoled them—"To-day thou shalt be with me in Paradise," and the vision of Stephen, in his dying moments, as he looked up and saw Jesus on the right hand of God, assured them of personal identity in the eternal kingdom of the Most High.

If the doctrine of the Resurrection of the dead was once so central, in the Gospel system, the reasons which made it so dominant must still exist and our endeavor is to assign this doctrine its true place, that it may continue to exercise its all-conquering power for the inspiration and consolation of the people of God. Many and varied attempts have been made during the past centuries of the Christian era, to exalt minor doctrines of the Gospel, but they have all been negated by the supreme declaration of Paul "If there be no resurrection of the dead, then is Christ not risen, and if Christ be not risen, then is our preaching vain, and your