

face: the hair of my flesh stood up. It stood still, but I could not discern the shape thereof: a form was before mine eyes." That *spirit* was not the offspring of Egyptian, Chaldean, or Grecian speculation. The belief that human spirits exist separate from the body, came into the world by revelation, not by philosophy. Soul-sleepers deny the *possibility* of conscious spiritual existence, separate from material organization. To admit its possibility under any circumstances, would be to destroy their whole fabric, consequently they deny the consciousness of the blessed Lord Jesus from the time of his crucifixion until his resurrection. This of course necessitates the denial of his immortality, and robs him of his divinity, and renders the declarations of Scripture concerning him untrue. The Scriptures declare his existence "from everlasting to everlasting." They say that he is "Christ, who is over all, God *blessed for ever*." Now if there ever was a *moment* when Christ was unconscious, his eternity of existence has been as effectually destroyed by that single moment, as it would be by a continuation of unconsciousness for millions of years. The *body* of Jesus died. That body he called a *temple*, and told the Jews they might destroy it, and that *He*, as distinguished from the temple, would raise it up again. When Joseph went to Pilate, he did not ask for the divine Jesus, nor yet for his spirit, but he "begged the *body* of Jesus." When the women went early in the morning to the sepulchre, "they entered in and found not the *body* of the Lord Jesus." Now if there was nothing of the Saviour but body, why call the material organization "*the body*?" Why not call it "the Son of God?" or "God over all?" So with the saints whose *bodies* arose at the time of the resurrection of the Saviour. Had the *saints* been in the graves, there could have been no consistency in saying that their *bodies*, as distinguished from *themselves*, came out of the graves. Matthew says: "Many *bodies* of the *saints* came out of the graves," unquestionably teaching that the saints themselves were not in the graves. Peter called his body, "this *my* tabernacle." Paul called his body an

"e  
All  
th  
T  
Sav  
the  
We  
ses  
bec  
kne  
pos  
del  
her

THE

T  
Div  
jud  
or,  
adr  
but  
an  
and  
eve  
exi  
rea  
ete  
Pur  
by  
is r  
Wh  
me  
tes  
con  
pan  
wil  
we  
in  
lat