

From the common opinion among the Greeks, that the soul of a man often passed into the body of a beast that resembled in character the person who died, Orpheus, the musician was believed to have become a swan.

The Jews alone of the ancient nations possessed the knowledge of the resurrection and immortality of the human body. Abraham believed in this truth, for it is said of him, when he stretched forth his hand and took the knife to slay his son, "he accounted that God was able to raise him up even from the dead." Job taught the resurrection of the body when he said "I know that my Redeemer liveth, and that he shall stand at the last day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another." Moses was taught the resurrection of the body when the bush burned with fire and was not consumed, and the Lord called himself "the God of Abraham, the God of Isaac, and the God of Jacob, for he is not the God of the dead, but of the living." David believed this truth, when he sung, "I shall behold Thy face in righteousness: when I awake [from the grave] I shall be satisfied with thy likeness." Isaiah believed this truth, when he wrote, "Thy dead men shall live again, and together with my dead body shall they arise. Awake and sing, ye that sleep in dust; for thy dew is as the dew of herbs, and the earth shall cast forth her dead."

Daniel taught the resurrection of the body, when he wrote, "They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Enoch, the great evangelist before the flood, who walked with God and overstepped the grave, and Elijah, who lived during the second dispensation of the world, were translated in their living bodies from earth to heaven. These translations attested and exemplified the truth that the same body and soul which make our identity here, will be united again in a future state. The body of Moses, after it died and was buried in a valley in the land of Moab, over against Bethpeor, was revived and translated to glory. He was seen and heard conversing with Jesus in company with Elias on the

mount of transfiguration, and was recognized by Peter and James and John. A naked spirit, divested of body, and without shape or figure, can not be seen by the natural eye. It is because God is a pure spirit that he is invisible. "whom no man has seen or can see." But so audible and visible were the persons of Moses and Elias, and Jesus, that Peter proposed to make three tabernacles for their dwellings.

The Jewish fathers, before the coming of Christ, were assured of the resurrection of the dead, both of the just and unjust.— This fact was asserted by Paul in his defence before Felix against the charge of heresy, for preaching the resurrection of the body.

When the Great Teacher came, he revealed with effulgent and divine light, the resurrection of the identical body to life and immortality.

"How beautiful on the mountains are thy feet!  
Thy form how comely, and thy voice how sweet!  
Son of the Highest! Who can tell Thy fame?  
The deaf shall hear it, while the dumb proclaim,  
Go bid the blind behold their Saviour's light;  
The lame go forth rejoicing in thy might;  
Cleanse with a touch that kneeling leper's skin;  
Cheer this pale penitent, forgive her sin;  
Oh! for that mother's faith her daughter spare;  
Restore the maniac to his father's prayer;  
Pity the tears those sorrowing sisters shed,  
And be the resurrection of the dead."

"The hour is coming, said the Saviour, "when all that are in the grave shall hear the voice of the Son of God, and come forth." And to Martha's declaration, "I know that my brother Lazarus shall rise in the resurrection of the last day," he said, "I am the resurrection and the life." The work of raising the dead is to be performed by me. I, who shall hereafter raise all men, can raise Lazarus now." In Jesus, and through his mediation all the dead shall rise. He is the author of the resurrection of the body; the source, the substance the first fruits, and the efficient cause of it.

"Why should it be thought incredible said Paul, "that God should raise the dead. Can not the same power which created