

Lord, like the sceptics of more modern days, denied this great truth: both the immortality of the soul, and the resurrection of the body. And it was, perhaps, with the view of confuting this vain cheerless notion of death, that our blessed Lord used the expression in the text. Still, beloved brethren, though the divine word, as well as our own daily experience, assures us of the solemn fact that these bodies are mortal and must die, must return to the ground out of which they were taken, yet is it not a most blessed hope, a most consoling truth, which we have in Christ who is our life, that the spirit which once gave life and animation to the now senseless body, still lives, its "*life is hid with Christ in God.*" Jesus our heavenly Teacher tells us it is "asleep." The metaphor is a very beautiful one, and full of comfort to all who mourn the present absence through death of any dear to them. They are asleep: does this mean then that they are insensible, in a state of unconsciousness? As regards the mortal part, the body, this is true. The cold lifeless inanimate form of the outward tabernacle is borne to the grave and laid in dust, yet is the body not so dead, so fallen into decay, so entirely destroyed, as to be beyond the power of God to restore, reform, and raise it again in all its completeness. For death and hell have been destroyed themselves by the conqueror of sin, the great captain of our salvation, and therefore death shall no more have dominion, that is a lasting dominion, over the body. The grave is only its present prison, the bed where it lays asleep, till the trump of God shall announce the resurrection morn, and then "all that are in their graves shall come forth." Then these mortal bodies "*sown in corruption, shall be raised in incorruption; sown in dishonor, shall be raised in glory; sown in weakness, shall be raised in power; sown a natural body, shall be raised a spiritual body.*" Then will the blessed Saviour fulfil towards His people His own blessed promise to come again and receive them to Himself, and "shall change these vile bodies that they may be like unto His own glorious body, according to the mighty working whereby He is able to subdue all things to Himself." While the body thus rests in the dark silent chamber of the grave, awaiting this great, this glorious change, "*when the corruptible shall put on incorruption, and the mortal put on im-*