

---

---

## SEEING THROUGH A GLASS.

I COR. xiii. 12.—For now we see through (by means of) a glass, darkly (enigmatically); but then face to face. Now I know in part, but then shall I know even as I am known.

**I**N this state of existence we are not capable of thorough perception and knowledge: but in the future state, the improvement in our capacity and opportunities of knowledge will be greatly increased.

Now, we do not see things, but the reflection of things. We see "through a glass," (*blepomen gar arti di' esop-trou*, we see by means of a mirror.) A mirror is called a looking-glass, and, briefly, a glass; as modern mirrors are made chiefly of glass: though, as the ancient mirrors were metallic, of polished brass, the rendering of the

Hebrew *maroth*, looking-glasses, at *Exod.* xxxviii. 8; and the Greek *esoptrou*, glass, here, in our passage, is rather unfortunate. How are we to understand, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation"? How could he make a brass laver out of looking-glasses? Of brazen mirrors he could have accomplished it.

So, here, looking through a glass, might induce one to think the apostle meant looking through a window pane, or something of that kind. But the glass in a window does not obstruct the sight; or, certainly, not sufficiently to warrant that, as the figure used, to signify the present great obstruction to our perceptive power. Nor does the word darkly, imply that the glass is discolored: that would necessarily be expressed by an adjective, and not by an adverb. We may say dark glass; but not darkly glass. The word darkly modifies the verb, we see.

*Esoptron*, the word rendered, glass, is used but twice in the New Testament; here, and *James* i. 23; and in both places signifies *mirror*; but in both, is rendered, glass. James speaks of one beholding his natural face in a glass, and then forgetting that its appearance needed some adjustment. Of course, he is referring to a mirror, and the same is the case here; the apostle means a mirror. Nor need we be embarrassed by the preposition "through," in the Greek *dia*, which has various senses, and is frequently rendered, through, in the sense of, by, or by means of. "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given," etc. *Acts* viii. 18. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." *Ib.* x. 43. "That through this man is preached unto

you the forgiveness of sins." *Acts* xiii. 38. "But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they." *Ib.* xv. 11. Comp. these citations with, "And it came to pass \* \* \* that he went through the corn fields; and his disciples plucked the ears," etc. *Luke* vi. 1. In each, the Greek *dia* is rendered by "through;" yet in those from *Acts*, "through" signifies *cause*, or *instrumentality*; while that from *Luke* refers to place. So we read the passage, "For now we see by means of a mirror (as in a mirror)."

"Darkly:" obscurely, enigmatically (*en ainigmati*, in an enigma, a riddle). In a riddle, we have the reflections of things presented, to us; and not the things themselves. "And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness." *Judges* xiv. 12-14. In this riddle, enigma, "the eater" hints at the lion, that Samson had previously slain; as does also "the strong:" while "meat" and "sweetness" hint at the honey, which he had found deposited in the carcass of the lion. The riddle puzzled the Philistines so, that, in despair of solving it, on the seventh day they threatened Samson's wife with the burning of herself and her father's family, if she did not obtain from her husband the solution of the enigma: which, no doubt, appeared very simple, when they had procured its clue. So, the divine providence is often an enigma to us, which we cannot solve; and which in the glow of eternity will dissolve as the mists of the morning.

While what we see in a mirror is but a reflection of our person, and of things near us ; we do not see even a perfect reflection : no one seeing himself in a mirror, as he appears to others. If he have a blemish on his right cheek, the mirror will show it to be on his left cheek : it will show his right, to be his left arm ; his right, to be his left eye, etc. And, moreover, what he shall see in the mirror, depends upon the angle at which he takes his position. Standing in front, perpendicular to the vertical centre, he will have a full view of himself ; but as he steps to the right, or to the left, presently, though in survey of its entire surface, he no longer sees his reflection. He might, if ignorant in the case, deny that there was any such reflection. At that very time one standing at an equal angle from the mirror, would affirm the fact of that reflection, as seen by his own eyes. Each would see the other's, but neither his own reflection. Many of earth's discordances of opinion, are occasioned by the fact, that we look at the same mirror from different positions : the difference of positions, being occasioned by the different circumstances of birth, education, association, etc. Many a man is a Roman Catholic, or a Protestant ; of this political party, or of the other ; not that he understands the matter, but because he does not understand it. " He knows in part," and therefore, he can but " prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." *I Cor. xiii. 9, 10.* Were men all from the same central position looking into the mirror, they would admit that all were reflected ; and would be Christians and Patriots.

" But then face to face : " then, in eternity, we shall see the very things themselves, and not mere reflections. We shall see Christ " as he is ; " saints as they are ; and the obscure enigmas of this checkered life, will all be so clearly solved, that some of our loudest, most exultant

shouts, will be at the unfolding of some providence so dark, that our eye could not penetrate the thick gloom ; faith having been told, that it would work out eternal good, persuaded us to trust, and we stayed ourselves upon our God. The hereafter has come, and we know. *John* xiii. 7.

“ Now I know in part ; but then shall I know even as also I am known.” The verb *to know* is used three times in this sentence, and might be supposed to have the same force in each case. It is not so. In the first instance the Greek verb is *ginooskoo*, to know, to perceive, etc. ; while in the second and third instances, it is *epiginooskoo*, to know, or perceive, clearly ; the prefixed *epi* giving intensity to the other simpler form. So, the idea of our knowledge in this world, which corresponds to the child and childish ways of the preceding *ver.* 11, being but “ in part,” is expressed by the feebler form of the verb. While the idea of our knowledge in the world to come, which corresponds to the manly, mature state of the preceding verse, is expressed by the intense form of the verb. Thus indicating to us that our knowledge here, will bear no stronger comparison with our knowledge there ; than do the toys and ways of childhood, with the apparatus and employments of manly maturity. Crippled and obstructed as is the mind of a Christian here, its achievements seem to be marvellous. How amazing its discoveries in every direction ! Its capacity for science, evidenced so frequently by the most splendid success ; almost causes us to cease wondering at its triumphs ! And yet all this dwindles away, into a resemblance of children’s admiration at a smart boy’s exploits, so far surpassing their own conception and daring, in comparison with our future, heavenly state.

What a blessing the faith that can grasp and retain such instruction ! the hope that can stay itself upon

such a faith, and look smilingly forward to such fruition! the love that can hear faith's story, see hope's smile, and say confidently, my Father will certainly bring all this to pass; for it is his own unchanging promise, and he will not disappoint his child.

---

## THE LORD THE SPIRIT.

II COR. iii. 6-18.

“WHO hath also made us able ministers (*hos kai hikanoosen heemas diakonous*, who effectuated, qualified, made sufficient, us ministers) of a new covenant.” There is no such adjective as “able” to qualify “ministers.” In verse 5, we have, “Not that we are sufficient (*hikanoi*) of ourselves to think anything of ourselves; but our sufficiency (*hikanotees*) is of God.” We see, here, the adjective *hikanoi*, sufficient, and the noun *hikanotees*, sufficiency: while to render the corresponding verb *hikanoosen*, we have no verb corresponding with our adjective sufficient and noun sufficiency. Now, as these are from the Latin *sufficio*, had we borrowed from the same root such a verb as *to suffer*, signifying to make sufficient; then, we could have rendered the Greek verb, *hikanoosen*, hath suffected, in correspondence with our adjective sufficient, and our noun sufficiency, of verse fifth: reading, “Who hath suffected us ministers of the new covenant.” An able, might yet not be a sufficient, minister: and Paul meant *sufficient* ministers.

7. We are to understand by "the new testament," or covenant, in this passage, the outcome, the flower, the fruit of the old testament, or covenant: as we see in the distinction, "not of the letter, but of the spirit" of that letter. There is death in the letter, but life in the spirit. Yet the ministration of that letter, type, symbol, engraved in stone letters, and having no life in the mere letter, type, symbol, was glorious: so much so, indeed, that the people could not look steadily at the face of Moses, the minister of the letter, for the glory of his face; which glory was to be done away, to cease: prefiguring the temporary ministration of the letter, the type, the old covenant.

8. "How shall not the ministration of the spirit (of that glorious letter, type, symbol, old covenant: its actual meaning, significance) be rather (more) glorious?"

10. "For even that which was made glorious had no glory in this respect, by reason of the glory which excelleth;" *eineken tees huperballousees doxeees*, on account of the exceeding glory, i. e. of the blooming out of the magnificent flower, righteousness by faith in the blood of Jesus, the Christ; from this plant, the Mosaic Institute, the Old Covenant.

13. "And not as Moses, put a vail over his face, that the children of Israel could not steadfastly look to the end (*telos*, the purpose, the scope, as *Rom. x. 4.* "Christ is the end (*telos*) of the law;" as compared with *Gal. iii. 24.* "The law was our pedagogue (leader of children) unto Christ. And see, also, *I Tim. i. 5.* "Now the end (*telos*) of the commandment is love," etc.) of that which is abolished."

14. "But their minds were blinded: for until this day the same vail upon the reading (i. e. the letter, type, symbol) of the old testament (covenant) remaineth untaken away: for in Christ it is taken away." Israel still looks upon the letter, the type, and does not understand it. The type is covered by the thick vail of

unbelief in Jesus, the Christ: and only by abandoning their unbelief and accepting Christ, can the veil be "done away," removed. The Jews never saw that the Mosaic Institute was temporary, an adjunct of the great plan of bringing in the Christ, promised in the garden, to man, and not to the Jews, except as men: their system to pass away when it should have accomplished its end, aim, purpose.

15. "But even unto this day, when Moses is read, the veil is upon their heart." As if the nation saw with its heart; saw what it wished to see: and as to seeing a thing, it is the same impossibility, whether the veil be on the thing or on the eye. The intimation is, that the failure to see the meaning of the type, the letter, is owing to the heart, prejudice, passion.

16. "Nevertheless when it (the heart, the Jewish heart) shall turn to (*epistrepse*, convert to) the Lord, the veil shall be taken away:" the whole system of type shall become plain; the covering veil will be gone; the Jew will see Christ to be the Spirit of the whole system; that it all meant Christ, the great sacrifice for the sins of the whole world, offered by himself, himself by himself, the great High Priest for man. Christ was the significance, the more glorious spirit, of the letter, the type, the glorious old testament.

17. "Now the Lord (Jesus) is that (the) spirit;" the Christ, the spirit of the letter, of the entire typical system ministered by Moses. As we see, *Rev.* xix. 10, "For the testimony (what is testified) of Jesus, is the spirit of prophecy:" the prophecies all mean Christ: that is the very spirit, breath, life of them. "And where the spirit of the Lord, there liberty;" i. e. liberty from the obstructing veil: to him who believes in Jesus, who sees him to be the significance of the letter, the type, the old testament; all is clear: the veil is taken away in Christ.

18. "But we all (we Christians, believers in Jesus), at an open face (no vail upon the reading of Moses to us) beholding as in a glass (a mirror) the glory of the Lord, are changed into the same image (likeness) from glory to glory, as by the spirit, the Lord." Here is the difference between the Jew and the Christian; there is no vail of unbelief, prejudice to obstruct the vision of the latter: they look upon the letter, the type, the symbol, the old testament, and see Jesus, the Christ, its spirit, its meaning. "With open face" being dative may be taken objectively, as "toward," "at," etc.; signifying the unvailed letter, the vail "done away," removed from Moses' face: or, as the dative of manner, signifying the unvailed, open, face of the Christian, looking without obstruction at the old testament, the letter. Either way, the meaning is the same.

"Beholding as in a glass (a mirror):" all this is the rendering of one Greek word, *katoptrizomenoi*, persons looking in a mirror. Such persons see themselves therein: but, in this case, we, Christians, looking into the letter, type, as into a mirror, see, not ourselves, but "the glory of the Lord," the Christ, Jesus, in his glorious character of our dying, rising, reigning Lord. And, as those using the mirror adjust by its aid their personal appearance, so do we, Christians, who look upon the letter, seeing in it that lovely image, likeness, of the pure, loving, forbearing, patient, compassionate, long-suffering Lord; we feel the excellence of these graces, these glories of his character, and have our own character gradually (from glory to glory) moulded by them; ever progressing toward the same image, likeness.

Paul is not peculiar in this idea of the looker into a mirror not seeing his own image. Isaac Abarbanel, the learned Spanish Jew, who flourished in the latter half of the fifteenth century, in his excellent dissertation

*De Statu et Jure Regio*, from his Commentaries, *Deut.* xvii. 14-20, as translated from Hebrew into Latin by J. Buxtorf, Jun., says, "From what I have expressed thus far, it is evident, that a king is under obligation to keep the (divine) precepts, beyond other men; and for three reasons. *First*: because a king is like a POLISHED MIRROR to his whole people, on him they all cast their eyes, and imitate his deeds. For the populace (*vulgus*) is naturally impelled to assimilate itself to the magnates in all things, so far as it can be done. Thus we see, when the Jewish kings were good and upright in heart, the whole people followed them, and submitted to their admonition: but when they were bad and sinful, all were bad and sinful, imitating them. Hence a certain philosopher said: By so much as a kingdom is more eminent, is it looked at and watched by all: and so the actions of a king are a general teaching to all his people (the whole realm is arranged according to the example of the king)." So far Abarbanel.

The people looking at this polished mirror, their king, see not themselves, except as contrasted with him, and endeavor to imitate him: and so we looking into the Scripture (where the Jews saw but the letter, the type) see Jesus, the Spirit, the Lord, and endeavor to imitate his perfect character. Standing before that mirror, in which we see not ourselves, according to nature (i. e. it is natural to see ourselves when looking into a mirror); but, Jesus, our Lord, according to grace; those who observe us will see our appearance changing, progressively, and for the better; as though a moulding influence were perpetually emanating from that mirror, because of the likeness of our Lord, the spirit of the letter, which we see therein. A great mystery this, to the uninitiated. One of our hymns expresses the fact and mode of this spiritual change for the better in Christian character.

In duties and in sufferings too,  
Thy path, my Lord, I'd trace ;  
As thou hast done, so would I do,  
Depending on thy grace.

Inflamed with zeal, 'twas thy delight  
To do thy Father's will ;  
O may that zeal my soul excite  
Thy precepts to fulfil.

Meekness, humility, and love,  
Through all thy conduct shine ;  
O may my whole deportment prove  
A copy, Lord, of thine.

The sincere, humble one, who reads the blessed Scripture regularly, devoutly, prayerfully, and sings such hymns as the foregoing, will soon see into the beauties and lessons of the passage we have been endeavoring to expound. It is the diligent hand that maketh rich, in spiritual, as well as in natural pursuits ; and, in either department, idleness tends to poverty. Surely, a man, endowed as he is with reason, should think his salvation worthy of some earnest attention. Christians act but a reasonable part, when they look steadfastly into this mirror, at the mild glories of Christ Jesus, and yield themselves to the sweet, gentle, transforming influences of its spirit, the Lord.

## THE EARTHLY TABERNACLE: THE HOUSE FROM HEAVEN.

II COR. v. 1-9.

**T**HERE are four particulars to be noticed. 1. The tabernacle ; 2. The earth ; 3. The building not made with hands ; 4. Heaven. The earthly house for earth ; the heavenly house for heaven. The general conception is, we think, that the teaching is that when the body is shattered by death, the believer, as a spirit, has heaven for his house, his home. But we should notice, that while in a very intelligible sense, by the word home, we may indicate a district, city, country, or the entire earth ; this is only speaking generally ; and in that district, city, country, or entire earth, one has a special home.

The most especial house of the human being, according to the Scripture we are studying, is the body ; which here appears as a tent, tabernacle, temporary residence. So understood by those referred to in the word *we*, i. e. Christians. For the Christian regards the body, as a temporary residence, in the earth, where he is a sojourner ; and when, after having accomplished the purpose of his sojourn, his education for heaven ; he shall depart, he will not take his tent with him, but leave it behind ; and find a house in heaven, where he shall dwell permanently.

But is he to have all heaven for his house ? We are instructed, that we shall have "a building of God," *ek Theou*, from God ; "a house not made with hands," *oikian acheiropoieton*, an unhandmade house ; not as the present house, the body, which is made by agents ; but direct from God, and not subject to decay, enduring, *aioonion* (a word whose significance must always

be found from its context), "in the heavens, *ouranois*, heaven." The house not made with hands is not heaven; for it is described as being "in heaven:" as the tabernacle, *skeenos*, the body, is not the earth, but the earthly house; the house in which the Christian dwells, while a sojourner in the earth; the *epigeios* house, the house *epi* upon, *gea*, *gee* the earth.

"For in this (house, the body) we groan:" we find it, and its surroundings, uncomfortable (and especially was it so in Paul's day. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." *II Cor.* xi. 24-27); and sigh for relief from misery. Therefore,

"Earnestly desiring to be clothed upon, with our house which is from heaven; *ex ouranou*:" our house then will come from heaven; something distinct from heaven; not heaven, but our dwelling place, residence, to be dwelt in by us in the heavenly state. Dr. Parkhurst thought *ex*, as used here, equivalent to *en* in *ver.* 1. But that was occasioned by his not seeing the parallel between the body for earth; and the unmade-withhands house for heaven.

"If so be (*ei ge*, since indeed) that being clothed, we shall not be found naked, *gumnoi*." The existence of the Christian as a spirit, unclothed, naked; the present body dissolved, *katalutheei*, demolished, and no substitute, or equivalent for it; is not the doctrine of the text. We are not to be found out of the body, mere spirit; but in this unmadewithhands tent, house.

“ For we that are in this tabernacle do groan, being burdened : on which account (*eph' hooi*) we would not be unclothed (merely rid of the body, and the surrounding misery) but clothed upon (within our house from God, and in the bliss of heaven) that mortality (*to thneeton*, the mortal tent, the corruptible body, with its lashings, beatings, and innumerable pangs and griefs) might be swallowed up (*katapotheei*; i. e. as when anything is swallowed, it disappears; so, the body might disappear, with all its connected evils; and nothing appear as the clothing, the residence of the soul, the Christian, but the incorruptible body, given directly from God) of life.” That we might exchange the earthly body and its beatings, for the heavenly body and its bliss : this rickety habitation that shakes, creaks, and groans in the blast of the storm ; for that divine structure upon which no storm shall ever beat, but within which we shall find perpetual composure.

“ Now he that hath wrought us for this self-same thing (*katergasomenos heemas*, hath taken all this pains to prepare us for, and to provide us with, this wonderful exchange) is God :” and therefore it is ascribed to an amply adequate source ; he being able to accomplish all that his loving wisdom and care for us may devise.

The work is, indeed, a matter of faith ; but our faith rests upon the sure word of God, who hath confirmed his promise by an oath. And lest in our frailty and worthlessness we should yet hesitate at his promise, “ he hath given unto us the earnest of the Spirit.” The melting, vitalizing, subduing influence, through which our stupid minds and hard hearts yielded to the persuasions of the gospel ; sustaining us in our struggle to understand its gentle and saving instructions ; and in all our application of them to practical life ; our very spiritual breath sustaining our Christian life ; is the Spirit, the blessed, helping Holy Ghost : and this is the

earnest of the covenant God has made with us; that covenant being, that if we will believe the gospel, and be guided by its pure, loving teaching, God will take care, at the dissolution of this body, to supply us with one suitable to the bliss of heaven.

The earnest, *arraboon*, stands for part of the price, and is paid beforehand to confirm the bargain, or covenant: the party receiving it, being considered the more solemnly and strongly bound, to perform his part of the covenant. But, in this great transaction, we being the vastly more interested party, it would be the reasonable thing, for us, who have so much at stake, to offer the earnest, *ho arraboon*, to Him, upon whose fidelity to the covenant, our everlasting salvation is suspended. But, wonder of wonders, we are the careless party; and he, who will gain the least, binds us to the performance of our part, by this divine earnest; lest we fly the bargain, and reap ruin where he would have us reap life eternal. This figure of the earnest-money teaches us that God is much more anxious to save us, than are we to be saved.

“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight: we are confident and consider it better (*eudokoumen mallon*) to be absent from the body, and to be present with the Lord.” So, there is no intermediate state, between being absent from the Lord by being present in the body; and being present with the Lord by being absent from the body. We are here; or we are there. Nothing between. Two states; earth and heaven: and when not in one, in the other. Is the Christian not in heaven? Do those who preceded him, look in vain for him, among the shining host? Then he is on earth; yet pelted by its tempests; still urging his weary way toward the REST. Do those with whom he went to the

house of God, and took sweet counsel in plans for honoring the Lord and benefiting the needy, miss him from the holy path and the benevolent council? He is there where Jesus is, at the fountain of living waters, with a bright and tearless eye.

Yes, they are present with the Lord. But where is the Lord? "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." *Acts* i. 11. In the outset of our exposition, we had, with reference to the Christian, the two residences, the present body, and the one to be given direct from God; with the two states, earth and heaven: then, something about the exchange of the former for the latter; with the statement, that "we should not be found naked," inasmuch as when we should be unclothed, by the dissolution of the body, we should "be clothed upon with our house which is from heaven." But, while we saw an earthly house for the earthly state, to be immediately succeeded by a heavenly house for a heavenly state; we saw nothing whatever about an intermediate house for an intermediate state. Because there is no intermediate state for the Christian. Only earth with its burden and groans; and heaven with its bliss in the smile of the Lord.

"Wherefore we labor (*philotimoumetha*, we are extremely desirous, ambitious) that, whether present (in the body) or absent (from the body) we may be accepted of him." His pleasure is our one aim. To live is Christ, to die gain. His smile breaking through the rifts of the clouds that hang over us, while here in the body, is the brightest joy we have on earth; and his smile that brightens the cloudless, eternal day, will be our unvarying joy in heaven.

One doctrine of the passage is, that after death breaks down the body, the Christian shall be supplied with a

body, direct from God, to prevent his being a naked, bodiless spirit, until the grand resurrection shall restore to him his body redeemed from the power of the grave; whence it shall be "raised a spiritual body," suited to be occupied by him in heaven. Not one of the sacred writers has written more distinctly and fully of the resurrection, than the author of this epistle: and, of course, there is nothing in this section of it, inconsistent with that grand doctrine, which he had already taught these Corinthians to regard as fundamental in the Christian system: "— 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 faith is also vain." *I Cor.* xv. 13, 14.

It may seem to embarrass this view, that the "house not made with hands," *oikian acheiropoieton*, is said to be "eternal," *aioonion*. The sense of this word can be determined only from its context. In its general meaning it signifies the entire duration of any period of time, to which it refers. Its corresponding Hebrew term *gnolem* expresses the finite, and the infinite; and so *aioonios*. "That the people may hear when I speak with thee, and believe thee forever." *Exod.* xix. 9. "And his master shall bore his ear through with an awl; and he shall serve him forever." *Ib.* xxi. 6. In both cases "forever" means the time of a man's life on earth. "But Jehovah shall endure forever." *Psalms* ix. 7; this relates to eternity. So with *aioonios*, "— everlasting consolation," *II Thess.* ii. 16, stops short at the grave; for beyond that, the days of our mourning will be ended, and no consolation will be needed. "For perhaps he therefore departed for a season, that thou shouldst receive him forever." *Philem.* 15; where Paul is referring to earthly relations. Then, the infinite, which is by far more frequent in the N. T., than the finite, "— in the world to come, eternal life." *Mark* x. 30. So

that, the apostle referring here, to the entire period from the death of the body to its resurrection, aptly uses *aioonion*, eternal, as expressive of the fact, that the Christian, who is not to be found during that period, naked, disembodied, shall use the substitutory "not made with hands" body, without any further change, until the sound of the last trump shall open the grave, and arouse his body from its long slumber, which the philosopher had declared to be forever.

The body is the tenement of the human being, the Christian as well as the unbeliever. Such is the order of our existence. As the death of the body must occur; we might expect to sleep with it until the resurrection, or drift through the vasts of space a disembodied spirit without eyes to see, ears to hear, hands to do, etc. But neither is to be our lot. When this body tumbles down into its grave, our body from heaven will be given to us, and we shall use it until the one in the grave "shall be raised a spiritual body," and be restored to us. So, when Moses and Elijah were on the mount with the Lord and the favored disciples, they appeared, they had their form, they conversed with the Lord; the apostles saw them, heard them, recognized them. Elijah who went off visibly to heaven, had his body changed; but Moses died in the mount and left his earthly house, for the heavenly. Neither was naked: both were clothed upon.