

# OUR BANNER.

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No. 1

## THE RESURRECTION OF CHRIST.

BY THE REV. J. M. FOSTER, CINCINNATI, OHIO.

“The Lord is risen indeed.” Luke 24: 34.

The Saviour was crucified on Friday, April 7th. He arose early Sabbath morning, April 9th. The Lord's Day was by divine appointment set apart as a commemoration of His resurrection. The anniversary of this event soon came to be observed as Easter. Dr. Schaff says: “It is most probable that it began to be observed in the apostolic age.” The Church of Rome exalted it into a holy day, and the Established Church of England has done likewise. Our forefathers in both the First and Second Reformation lifted up their protest against this and all other human inventions in the Church of Christ, as “teaching for doctrine the commandments of men.” The Puritans of Old and New England scorned the idea of tolerating in the church any ordinance that was not divinely appointed. The Churches to-day are manifesting a disposition to give up the ground occupied by the Reformers. The observance of Easter is getting to be common in the Presbyterian, Methodist, and Congregationalist bodies. There is no divine warrant for observing Easter day. Every Sabbath day is an Easter day. That is the day God has made. On that day the believer rejoices because “the Lord is risen indeed.” Matthew treats of the majesty and glory of the resurrection; Mark dwells upon the fact or reality of it; Luke deals with its spiritual significance, and John presents it as a test of character. Let us meditate upon Luke's thought.

I. *The Resurrection of Christ is the climax of His miraculous life.* There are about forty miracles recorded as performed by our Lord, while we are assured that these are only a small part of those actually wrought. There were three raised from the dead—the daughter of Jairus, shortly after death, “the only son of a widow,” whose

bier was met at the city gate, and Lazarus, who had been dead four days and had seen corruption. There were six cases of demoniacal possession, the man in the synagogue of Capernaum, who bore witness to His divinity; the wild man among the tombs in the country of the Gadarenes, who acknowledged Him as the Son of the Most High God; a "dumb spirit" in a man, a dumb spirit in a youth who met Him at the foot of the mount of transfiguration, and whom the disciples tried in vain to cast out; another dumb spirit which the Jews charged Him with casting out through "Beelzebub, the prince of devils," and the Syrophenician girl, whose mother's faith was so tenacious. There were seventeen cases of bodily diseases cured, including paralysis, palsy, issue of blood of twelve years standing, raging fever, dropsy, lameness, extreme weakness, dumbness, deafness, blindness. All these three classes may be denominated miracles of *love*. Another general division may be designated miracles of *power*. There was the creative power exercised in changing the water into wine, in feeding the five thousand with the five loaves and two small fishes, and again, the four thousand with food miraculously provided. The destructive power appeared in the withered fig tree. The power to counteract or interrupt the laws of nature was manifested in passing through the midst of the crowd of Jews that wished to take him and so escaping, in treading upon the billows of the sea and commanding the winds and waves "peace, be still, and there was a great calm," and in directing Peter to find the piece of money in the fish's mouth. And the power to over-awe the minds of men was seen in His twice clearing the temple of merchants, and causing those who came to take Him to stagger and fall backward. These miracles of love and power indicate that the life of the Lord Jesus Christ was the Creator moving in the midst of His works, and all obeyed His behest. His life was a miraculous one. We expect that life to be closed by a crowning miracle. That crowning miracle is furnished. It is His resurrection. You drop a seed in the ground and a tender shoot springs up. It grows into a stalk, it puts forth branches and leaves. All this you pronounce beautiful. But something is still wanting. It is not until you see the flower on the top that you say: "This is most beautiful. This is the crown of the plant. For this flower the roots shot downward and the stalk, and branches, and leaves grew upward." So in the Incarnation of the Lord Jesus Christ we have a miracle, "The mystery of godliness." In His life we have a continuous miracle of holiness, and love, and power. But all this is incomplete. His life is not crowned until the resurrection. Then He verified His greatest claim: "I have power to lay down my life and I have power to take it again." Moses, Elijah, and Elisha established their claims to be the messengers of God by the miracles which they wrought. The divine commission of the Redeemer was authenticated by the voice out of the excellent glory, by His immaculate life, by the superhuman works which he performed. But the

great proof of His divine authority was the resurrection. "He was declared to be the Son of God with power," emphatically, with emphasis "by His resurrection from the dead."

II. *The Resurrection of Christ is the seal of the Father's acceptance of His vicarious death.* The death of Christ is the centre of His redemptive work. Upon it everything depends. He became incarnate that He might die. "Lo I come, a body hast thou prepared me." His whole life was a preparation for death. The pascal lamb was to be "kept up" for fourteen days before the feast, prepared for slaughter. Christ, the Lamb of God, was "kept up," held for sacrifice during His earthly life. The "death watch" is set over a criminal for days before his execution, and the eyes of his guard are never taken off him from that time till death. The "death watch" was set upon the Lord Jesus Christ by the omniscient eyes of Jehovah the moment he was born, and it ceased not until He cried upon the cross, "It is finished." The shadow of the cross fell upon His cradle. He spake of it at His first of miracles, "Mine hour is not yet come." The theme which the heavenly visitants on the mount chose was "the decease which He was to accomplish at Jerusalem." When starting on his final journey to Jerusalem, He said to His disciples: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify." When He sat down to His last supper, He did not commemorate His life nor His "wonderful works," but His death. "This is my body broken for you." "This is my blood." "As often as ye eat this bread and drink this cup, ye do show the Lord's death until he come." Having engaged to suffer and die for His people, He now offers himself. The Father laid on Him the iniquity of us all. Exaction was made. He submitted himself. The penalty of our sins was executed upon Him in all its stupendous severity, and full satisfaction was made to justice in her highest and most inexorable claims. The Messiah was "cut off, but not for himself." "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed." "He bear our sins in His own body on the tree" But some one says this substitution of the innocent for the guilty is unjust. Had Christ been compelled to act as our surety it would have been unjust. But He voluntarily submitted himself, "To do thy will I delight. Thy law I have written in my heart." "My meat is to do the will of Him that sent me and to finish His work." Even in the Garden His language was, "Not my will, but thine be done." "The cup which my Father hath given me, shall I not drink it?" A man lies in the hospital with a contagious disease. He needs careful nursing. A strong and hearty man offers his services. The patient recovers, but the nurse contracts the disease and dies. There is no injustice there. Men applaud his disinterested

self sacrifice. The Lord Jesus Christ exposed himself on our behalf. He became the victim of our sin. "He bear our sicknesses." "The Lord hath caused to fall on him the iniquity of us all." During the late war, when one man was drafted, another would come forward and offer himself as a substitute. No one ever thought of complaining. Christ gave himself as our substitute. "He died, the just for the unjust, that he might bring us to God." A young soldier was taken prisoner and thrust into Libby prison, where they submitted to a living death. Three months after, he was exchanged. He turned to his companion and said: "You can go home in my place. You have a wife and children; I have none. I will stay." Christ entered our prison-house and said: "I will redeem you from the power of death, and will ransom you from the grave." "The prey shall be taken from the mighty, and the captive of the terrible one shall be delivered." One man contracts a debt and another becomes his security. At the time appointed the debtor is not able to meet his obligations with his creditor, and the security is held responsible and must pay the debt. Christ became our surety and paid the debts of sin which we had contracted with God. I can become surety for my brother in financial matters and put my money in pawn, because it is my own. But I cannot put my life in pawn for a murderer, because it is not mine; it belongs to God. He gave it, and He alone has the right to take it. But Christ had the same control over his life that I have over my property, and he could offer it as security. "I lay down my life; I have power to lay it down."

There are cases where human suffering served to vindicate the law and established the government. The sufferings of the Son of God magnified the law and made it honorable, vindicated the justice of God and established the moral government of the Most High. Sin is expiated. The divine wrath is appeased. God is well pleased for his righteousness sake. But the death of Christ is of no value without His Resurrection. Had He not conquered death, and him that had the power of it, there would be no salvation. "Inasmuch as the children are made partakers of flesh and blood, He likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death are all their lifetime subject to bondage." God raised Him from the dead and thereby publicly accepted of His vicarious death. The expression "whom God hath raised up" occurs a number of times in the New Testament, and is set forth as a proof that God has acknowledged His work. "Whereof he hath given assurance unto all men, in that he hath raised him from the dead." The death and resurrection of Christ stand together. They were the sum and substance of the apostolic preaching. "I delivered to you that which I also received," says Paul to the Corinthians, "that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third

day, according to the Scriptures." "It is Christ that died," he says to the Romans; "yea rather that is risen again." The death of Christ atones for sin, the resurrection seals, attests, and authenticates its acceptance by the Father. "He was delivered for our offences and raised again for our justification." He died to purchase the forgiveness of sins. He was raised up that he might bestow it. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Upon the cross the Saviour cried, "It is finished." In raising Him up the Father declared, "It is done." "If Christ be not risen your faith is vain, ye are yet in your sins." But Christ is risen. Our faith is not vain. We are no longer in our sins.

III. *The Resurrection of Christ reveals to us the reality of the future life.* The belief in an immortal life arises spontaneously in the human soul. The Egyptians embalmed their dead, believing that the departed would again occupy the clay tenement. The Romans kept candles burning at the head and foot of the grave, and wrote on the tomb, "*Requiescat in pace.*" The Indians bury the tomahawk, bow and arrow with the dead, believing them to be useful in the hunting grounds beyond. Addison's Cato speaks the natural sentiment of the human heart:

"It must be so. Plato, thou reasonest well—  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the Divinity that stirs within us:  
'Tis Heaven itself that points out a hereafter,  
And intimates eternity to man."

But the heathen outlook was dark. Homer represents Achilles and Ulysses as ghosts wandering disconsolate upon the Elysian fields and longing to return. The Old Testament saints lived in the moonlight. But they had hope in death. The author of Hebrews, after giving a long list of the patriarchs, says, "These all died in faith." The expression "he was gathered unto his fathers" signifies an intelligent fellowship with those gone before. Job said: "Oh that my words were now written. Oh that they were printed in a book, that they were graven with an iron pen, and with lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter 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, though my reins be consumed within me." David could look down into the grave and say: "My flesh also shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Isaiah triumphantly exclaimed; "Thy dead men shall live; together with my

dead body shall they arise; awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead." Daniel says: "And many of them who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Hosea said: "I will ransom them from the power of the grave; I will redeem them from death; O death! I will be thy plague; O grave! I will be thy destruction; repentance shall be hid from mine eyes." Malachi said: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

But the Resurrection of Christ brings the future life near to us. The disciples saw Him in His resurrection body. They heard Him speak, they handled Him, and then exclaimed, "Christ hath brought life and immortality to light." "Now is Christ risen and become the first fruits of them that slept." Christ's tomb is empty, ours will be vacated by and by. Christ lived again, to die no more. We will live again, to die no more. Christ ascended up. We will ascend at the last day. Christ was glorified. We will also be glorified together. Two of our number have been called away during the past year—one, a man in his prime, strong physically and mentally, and whose piety and loyalty to the truth no one could question; the other, a young maiden, just blooming into womanhood, whose life, like a fragrant flower, censured the love and sincerity and kindness of the meek and lowly Jesus all abroad. As we stood by their open graves, and saw all that was mortal laid in the narrow hoase, where it shall sleep until the last trumpet shall sound, it was comforting to reflect that Jesus had robbed death of its sting and the grave of its victory. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." "I will raise him up at the last day." "It is sown in weakness, it will be raised in power. It is sown in corruption, it will be raised in incorruption. It is sown in dishonor, it will be raised in glory. This corruptible must put on incorruption. This mortal must put on immortality. Death is swallowed up in victory. Wherefore comfort one another with these words"

IV. *The Resurrection of Christ is the pledge of the triumph of His kingdom upon the earth.* The malice of the Jews secured the arrest and Roman justice the execution of the Saviour. They rolled a great stone to the door of His sepulchre; they made it as sure as they could, "sealing the stone and setting a watch." But when the angel descended on the morning of the third day, "the keepers became as dead men." Neither Roman soldiers, nor Roman justice, nor Jewish malignity could keep that stone from rolling back and the living Redeemer from coming forth and declaring "I am He which liveth and was dead, and behold I am alive forever more, and have the keys of death and of hell." All this is a promise of the ultimate triumph of

His kingdom. We hear a great deal in these days about natural development. But depraved human nature develops only in sin. "Wicked men and seducers wax worse and worse." Chaldea, Egypt, Greece, and Rome became more corrupt the older they grew. Turkey, China, Hindoostan, and the modern nations of the East are effete. They hardly deserve the name of nations. They are masses of iniquity. We are told that truth is mighty and will prevail. Only the truth as it is in Jesus. In the Resurrection of Christ truth and righteousness have arisen. In the enthronement of Christ, truth and righteousness have been enthroned. In the reign of Christ, truth and righteousness will prevail. The Roman Pagan Empire turned the power of her legions to destroy the kingdom of truth and righteousness, but the result was, Paganism went down and Christianity ascended the throne of the Cæsars. This victory was symbolized in Constantine's dream of a sword suspended beneath the sun, and on it inscribed the motto: "In hoc signo vinces." By this sign thou shalt conquer. The Emperor Julian attempted to destroy Christianity and replace Paganism. But soon we see him expiring in a foreign land, casting dust in the air and exclaiming: "Thou hast conquered, O Galilean!" Rome Papal turned her ingenious malice more furiously against this kingdom, chasing the saints like hunted deer among the Alps and through the low countries until, as the historian says, "Every mountain became a monument, every valley saw executions, and every village had its roll of martyrs." Rome Papal, by her devastating armies, by the horrible inquisition, by massacres, the stake, the scaffold, the dungeon, has created a roll of 68,000,000 martyrs. But in the First Reformation, in the sixteenth century, the Church arose in her might and gave the beast with seven heads and ten horns a wound unto death. The armies of England and Scotland were arrayed against the Church for twenty-eight years by Charles II and James II, whose impious designs were carried out by such men as Lauderdale and Claverhouse, men whose names of infamy will never be lost sight of until the mountains and moors, which witnessed their bloody deeds, shall have perished amid the ruins of dissolving nature. But in the Revolution of 1688 the church arose in the majesty of truth and righteousness, not weakened, but strengthened by the sacrifice of 1800 Covenanters, and declared to all the world that there is in the Church an imperishable life, against which the malice and hatred of men and devils may rage and dash themselves as vainly as do the wind swept waves when they lash their foam against the unyielding rock.

Infidelity, whose name is legion because its forms are many, is storming the citadel of truth to-day, and many are falling down slain within her walls. The faith of many is shipwrecked. The love of many is waxing cold. But the issue is not uncertain. The highest possible point to which this ever rising tide of error can reach is even unto the neck. This flood of error and unbelief can never reach the

Church's Head, and while the Head is above water the body is safe. "Let the children of Zion be joyful in their king and triumphantly exclaim, The Lord is our Lawgiver, the Lord is our Judge, the Lord is our King; He will save us." Soon the angel will fly in the midst of the heavens, proclaiming, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

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### THE DEACONS' OFFICE\*.

BY THE REV. J. C. K. MILLIGAN, NEW YORK.

The question is asked: What is the nature of the deacon's office? What are the functions which Scripture assigns to the deacon? Three general views are advocated: That the office is wholly spiritual, a subordinate gospel ministry; that it is limited to the care of the poor; and that the management of all the financial interests of the congregation, by which they are chosen, belongs to them.

*The first view*, that the deacon's office is a spiritual ministry, involves the unreasonable supposition that her Divine Head established the Church in the world without a complete organization, and left her destitute of any provision for her temporal support, unless in union with and dependent upon the state. Thus the New Testament Church would be less fitted to maintain herself among the Pagan governments which were hostile, than the Old Testament Church was in the midst of the Jewish nation, whose citizens and rulers were identified with and friendly to her. Dr. Schaff says of Acts vi, "That this refers to deacons, we know from the terms, *Diakonia*, *Diakonein*, *Trapezais*, used to describe their office, and from almost universal exegetical tradition." But the occasion of the election of those mentioned there, was complaints of the Grecians that their poor widows were neglected in the pecuniary distributions; and the Apostles assigned for the institution this reason, Acts vi. 2-4: "It is not reason that we should leave the Word of God and serve tables; wherefore look ye out among you seven men whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the word." Here the express antithesis separates the business of the tables over which the first deacons were appointed from the spiritual ministry of the Word of God. The fact that two of these deacons, Stephen and Philip, afterwards performed spiritual functions is less strange than that Peter and John, humble fishermen, became Apostolic fishers of men; the promised reward of fidelity is just this promotion, 1 Tim. iii. 13. And the high spiritual character of those who fill the office; is only in keeping with the fruits of the Spirit promised to all private Christians, and with the diligent adding to faith of

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## DIVINE LAW IN WORSHIP.

BY REV. J. C. K. MILLIGAN, NEW YORK.

Dr. Leonard Woolsey Bacon, of Philadelphia, writing in the *Presbyterian Review* for January, 1885, admits that until the close of the last century the Presbyterian ritual "was founded *jure divino* on a theological principle which was thus enunciated: 'Nothing may be added to the worship of God, as parts of worship, but what is prescribed or appointed by the word of God.' Any departure from this principle was held to be constructive idolatry, forbidden by implication in the second commandment." This principle, he says, "came to a violent death in the struggle that ended in the introduction into public worship of Dr. Watts' 'Imitation of the Psalms of David in the language of the New Testament.'" The question as to hymn singing in the worship of God turns upon the authority of this principle, and there is need to determine whether the Fathers of the Reformation rightly adopted it, or the modern Presbyterian Church justly put it to a violent death.

The principle that every part of worship must be appointed by the word of God was strongly enunciated by all the early Reformation Churches, and was retained and more clearly expressed by the Westminster assembly of divines. The Westminster standards, unchanged as to this principle, are still the authorized declaration of the faith maintained by all the Presbyterians of Britain, Ireland and America; and thus it appears that what they hold to be an essential doctrine of the Protestant Reformation is in practice put to a violent death. Their principle, as stated in the Confession of Faith, is: "The acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not pre-

the indignant challenge of Jehovah : " To what purpose is the multitude of your sacrifices unto me, saith the Lord ; I am full of burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who *hath required this* at your hand, to tread my courts? Bring no more vain oblations ; incense is an abomination unto me ; the new moons and Sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. . . If ye be willing *and obedient*, ye shall eat the good of the land." And Malachi, the Old Testament prophet, rebukes the corrupt worship of Israel : " For the priest's lips should keep knowledge, and they should *seek the law at his mouth* ;" and he utters the Lord's lament : " Even from the days of your fathers ye have gone away from mine ordinances and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts."

The Lord who was so jealous of his in-tituted worship in man's state of innocence, under the patriarchal dispensation, and through the entire Mosaic economy, cannot be indifferent to it now, " for he is of one mind, and who can change him." The immutability of God forbids the thought that divine law is abrogated, and that man may worship as he chooses. But New Testament doctrine demands a separate article.

Psalm Singer.

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### THE RESURRECTION OF CHRIST.

BY THE REV. J. M. FOSTER, CINCINNATI, OHIO.

" The Lord is risen indeed."—LUKE XXIV. 34.

The body of Jesus was taken down from the cross, wrapped in fine linen, and laid in the new tomb of Joseph before sunset Friday evening. It lay in the grave for about thirty-six or forty hours, the part of three days, which, according to Jewish reckoning, was the time spoken of as three days during which death should have dominion over him. It was raised on the morning of the first day of the week, very early ; not long before the coming of the women with spices, who entered the garden just as the guards fled into the city to give the alarm. The great mystery of the assumption of life by him who was truly dead occurred amid the most awful convulsions of nature. " There was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled away the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow ; and for fear of him the keepers did shake, and became as dead men." Thus God signified the transcendent importance of this event. Thus the Son of God exercised his power in taking again the life which no man could take from him, but which he laid down of himself. And thus the Father, " according to the working of his

mighty power," fulfilled that Messianic prophecy, "that the soul of his Holy One should not be left in the separate state, and that his body should not see corruption." The resurrection of Christ is regarded by his enemies as the very citadel of Christianity. The fierce assaults made by the Sadducees upon it, then by Celsus, Porphyry and Julian, and later by Spinoza, the English Deists and German naturalists, indicate that they all entertained the conviction of Strauss: "That Christianity, in the form in which Paul, in which all the apostles understood it, as it is presupposed in the confessions of all Christian churches, falls with the resurrection of Jesus." But the resurrection of Christ does not fall. It stands upon the most abundant evidence. It is established by the most infallible proofs. And with it Christianity stands.

I. As an historic fact, the resurrection of Christ is the testimony of God to his Messiahship.

"With what good reason the language of exultation, 'The Lord is risen indeed,' is yet ever repeated, is apparent from a glance at a series of witnesses who cannot be refuted, and of facts which cannot be explained on the supposition that the Lord remained in the grave." (Prof. Van Oosterzee.) Let us examine the evidence 1. The empty tomb. That the sepulchre was found empty on the morning of the third day is an indubitable fact. The only satisfactory or plausible explanation of it is the resurrection. Only one other has been offered, and it is self-condemning. The Roman soldiers were bidden to say, "the disciples came by night and stole him away while we slept." The story bears evidence of collusion on the face of it. The Jews guarded against such an occurrence by "sealing the stone and setting a watch." And then they bribed their own guards to testify falsely. 2. The appearances of Christ to his friends. There were ten separate manifestations. (a.) He appeared to the women who visited the sepulchre early in the morning. These visitors were the two Marys, Salome and Joanna. They find the stone rolled away and Jesus no longer in the sepulchre. Mary Magdalene, believing that the body had been removed by men, goes back in haste to inform Peter and John. The other women go into the sepulchre. Two angels in bright apparel declare to them that the Lord is risen and will go before the disciples into Galilee. They now hasten away to make known the news to the disciples. As they go "Jesus met them, saying, all hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." (b.) To Mary Magdalene. The eleven disciples did not believe the report of the women. Peter and John ran to the sepulchre and returned wondering. Mary Magdalene remained weeping at the tomb. As she turns away Jesus met her. When he calls her by name she recognizes him, and he says: "Touch me not, for I am not yet ascended to my Father; but go to my brethren."

ren and say unto them, I ascend to my Father and your Father, and to my God and your God." Our Lord's prohibition seems to mean, "Death has now set a gulf between us. Touch not, as you once might have done, this body, which is now glorified by its conquest over death, for with this body I ascend to the Father." (c.) To Peter. "He was seen of Cephas." (d.) To the two disciples on their way to Emmaus, whose hearts burned within them as he opened to them the Scriptures, and to whom he was made known in the breaking of bread. (e.) To the eleven as they sat at meat. "Jesus himself stood in the midst of them and saith unto them, Peace be unto you." They were afraid and thought they saw a spirit. He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He showed them his hands and feet, he ate a piece of broiled fish and a honeycomb. And he reminded them "that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms," concerning him. "And thus it behooved Christ to suffer and to rise from the dead the third day." "Then opened he their understanding, that they might understand the Scriptures." (f.) To all the apostles seven days later. Doubting Thomas was among them. How did our Lord deal with his skepticism? By a direct appeal to the overwhelming evidence presented to the senses. "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Thomas answered, "My Lord and my God." And yet there is higher evidence, inward recognition by the Spirit. "Blessed are they that have not seen, and yet have believed." (g.) To seven of the apostles in Galilee. Jesus stood on the shores of the sea of Tiberias. The miraculous draught of fishes revealed him. "It is the Lord." After they had dined, he tested Peter's humility and loyalty. Jesus said, "Simon lovest thou me? (agapas.)" Peter answered, "Thou knowest that I love thee, (phileo.)" Jesus said a second time, "Do you love me with all your heart, (agapas?)" Peter answered, "Thou knowest that I esteem thee, (phileo.)" Jesus said the third time, "Peter, do you esteem me, (phileo?)" Peter was grieved because he said the third time, "Do you esteem me, (phileo?)" So he was humbled and won. (h.) To the eleven and probably to five hundred brethren assembled with them on a mountain in Galilee. (i.) To James. 1. Cor. xv. 7. (j.) To the apostles at Jerusalem just before the ascension. To these we should add his appearance to Saul before Damascus, "Why persecutest thou me?" and to John on Patmos, "I am he that liveth and was dead, and behold I am alive again forevermore." Here we have a great cloud of witnesses. There are only three ways of disposing of them. (a.) That they were deceivers. But this cannot be. "If fraud had existed, it must have been detected. There was no want of power, or disposition, or opportunity, to detect it. Besides, the character of the apostles, their previous views and conduct, their

personal toils, hazards and sufferings, in a cause which, if not the cause of truth, could do nothing for them; but, on the contrary, entail ruin on them in both worlds; their making the propagation of this fact, and of others connected with it, their great business through life, and then cheerfully sealing their testimony by their blood, all these make it as certain as anything of the kind can be, that there was no imposture in the case." (Dr. Brown, on 1 Peter.) (b.) That they were deceived. There is no ground for this. They were too intimately acquainted with him before his passion, and saw him too frequently after his resurrection to be under the influence of blind enthusiasm. "It was not one person, but many that saw him; they saw him not only separately, but together; not only at night, but by day; not at a distance, but near; not once, but several times. They not only saw him, but touched him, conversed with him, ate with him and examined his person to satisfy their doubts." (Paley.) (c.) That they are creditable witnesses. This is the only feasible disposition that can be made of these witnesses. Their testimony is unimpeachable. How true are the words of Luke, that "to the apostles he had chosen, he showed himself alive after his passion, by many infallible proofs." 3. It is the key to the history of redemption. It explains all that preceded and all that followed. It crowned the life and death of Christ, and it furnished a foundation for his kingdom. It is the connecting link between the old and the new eras. It is the key-stone in the arch of Christian evidence. "On the supposition that it did not take place, the history of the life and death of Jesus, and the history of his religion, are alike riddles and mysteries, involved in inextricable difficulties. No human ingenuity can in this case reconcile the authenticated facts with the ordinary principles of human nature, and the established laws of the moral world." (Dr. Brown's Dis.) Now this well authenticated historic fact of the resurrection of Christ is the testimony of God to his Messiahship. "If thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." His resurrection was predicted in the sixteenth Psalm, and in the sign of Jonah the prophet, and he was "raised the third day, according to the Scriptures." He declared that he would rise again the third day, and in raising him up God vindicated his claim. He declared himself to be the Son of God. The Jews charged him with blasphemy and put him to death. But God judged between him and them. In raising him from the dead he declared that Christ was the Son of God and the Jews were murderers. "He is declared with emphasis to be the Son of God by the resurrection from the dead." The fact that God had preserved Jonah in the fish's belly for three days was the convincing proof to the Ninevites that God had sent him to them. And so God "hath given assurance unto all men" of the Messiahship of Christ, "in that he hath raised Him from the dead."

II. As a doctrine, it is the pledge and assurance to us that God has accepted of His penal, vicarious and expiatory suffering.

The sufferings of Christ in their nature, variety and continuance were most extraordinary. We see them in the weeping infant, the pensive youth, the man of sorrows, and the bleeding victim of Calvary. He suffered from hunger and thirst, reproach and disappointment, persecution, scourging and crucifixion: He suffered from friend and foe, countrymen and foreigners, rulers and people, men and devils, the creature and the creator. His sufferings began in the manger at Bethlehem, and ended at Golgotha. The shadow of the cross fell on His cradle, and it grew darker and heavier until in the garden His sweat was as it were great drops of blood falling down to the ground, and on the cross He cried, "My God! My God! Why hast thou forsaken me!" He dipped his foot in the stream of sorrow as soon as He was born, and the waves rolled up until the waters came into His soul, and all God's billows passed over him. The victim was laid upon the altar at his birth, and the flames of justice continued to burn until His heart was melted like wax in the midst of his bowels. His tongue cleaved to His jaws, His soul had been made an offering for sin, and He was brought to the dust of death. (See Symington on Atonement, Sec 7.)

These sufferings have a distinct and clearly defined character. They are, I, *Penal*. He was condemned for blasphemy. That was a capital offense. He was executed as a criminal. The Mosaic law required the bodies of criminals who had been executed to be publicly exposed on the gibbet. "Cursed is every one that hangeth on a tree." That was a public declaration that their life had been paid as a forfeit to justice. The discerning eye sees another inscription besides Pilate's on the cross, and it reads: "The victim of guilt. The wages of sin." 2. *Vicariou*. Christ is the vicar or substitute of His people. His sufferings were a substitutionary satisfaction to the law and justice of God. When it is said that "Christ our passover has been sacrificed for us," that "He made His soul a sacrifice for sin," that "He is a propitiation"—a propitiatory sacrifice—"in his blood," that "He put away sin by the sacrifice of himself," and that He has "been offered to bear the sins of many," we cannot help concluding that He stood in our place and bore the penal consequences of our sins. The Jews esteemed Christ "stricken, smitten of God, and afflicted"—they reckoned him a person punished signally for his own enormous, though unknown, crimes. But they were egregiously mistaken. The fact is, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was on him. The Lord made to fall on him the iniquity of us all. Exaction was made, and he became answerable. My righteous servant, by his knowledge, shall justify many, for he shall bear their iniquities. Numbered with the transgressors, he bore the sins of many." (See Dr. Brown's lecture on Isa.

53, "The Sufferings and Glories of the Messiah.") "Christ died for the ungodly." "Christ bore our sins in his own body on the tree." Language could not more plainly assert the doctrine of substitution.

3. *Expiatory.* His sufferings made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of "the perfections of the divine character, the honor of the divine law, and the stability of the divine government." This was their design. Daniel says, "The Messiah was cut off, but not for himself." But "to finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness." John the Baptist said, "Behold the Lamb of God which taketh away the sins of the world." Christ said that He came "to give himself a ransom for many." The apostle tells us that "he came to put away sin by the sacrifice of himself," that "God made him to be sin for us, that we might be made the righteousness of God in him." This they have effected. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." "In him we have redemption through his blood, the forgiveness of sins." "He is set forth as a propitiation for our sins, through faith in his blood."

But how do we know that the penal, vicarious, and expiatory sufferings of Christ have been accepted of God for us? I answer, *By the resurrection.* "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised your faith is vain; ye are yet in your sins." But He "who was given for our offences has been raised again for our justification." The Saviour cried upon the cross, "It is finished," and from the empty tomb the ear of faith hears the echo, "It is finished." "The God of peace," who was angry at sin, but whose anger has been turned away, "has brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Because the blood of Christ has been shed and the everlasting covenant ratified by it, "God hath raised him up from the dead, and given him glory, that our faith and hope might be in God." Because Christ has been raised we know that God is well pleased *with* Him for his righteousness sake, and well pleased with us in him "It is Christ that died; yea rather, that is risen again." "Who shall lay any thing to the charge of God's elect?" "There is therefore now no condemnation to them that are in Christ Jesus." Just as David knew that his sacrifice on Mt. Moriah, and Elijah that his sacrifice on Mt. Carmel, were accepted because the fire from heaven came down and consumed them, so the believer knows that God has accepted of the sacrifice of Christ because He raised Him from the dead and exalted Him to His own right hand.

III. As a life it secures for us, 1. That spiritual renewal of which it is the image and ground. "Put to death in the flesh, but quickened by the Spirit." This may be rendered, "He became dead bodily, but was quickened spiritually." As a consequence of His death He be-

came spiritually alive and powerful—full of life to be communicated to dead souls, mighty to save. By this power He lives and gives life. He became “a quickening spirit,” the receptacle of life and spiritual influence, ‘and of his fullness have all we received and grace for grace.’ He has received power to give life to as many as the Father hath given Him. By this power He arose from the dead. His resurrection body was spiritual. It was now upon earth and now in heaven, a moment visible and then vanishing out of sight. Christ’s resurrection was passing through the tomb from His former natural life into a new, higher, spiritual life. And thus it is the image of our spiritual renovation. It is also the power producing our newness of life. By this power we are raised from spiritual death, “Awake thou that sleepest and arise from the dead, and Christ shall give thee life.” “And you hath he quickened who were dead in trespasses and sins.” “Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” “Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more.” 2. *Resurrection glory.* Does death end all? When a man dieth shall he live again? These have been the questions of the ages. The wisdom of the world has been unable to give any satisfactory answer to them. It is comforting as we stand at the newly made grave of a departed companion in Christ to read, “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you.” Because He lives, we shall live also.” “He shall change our vile bodies and fashion them like unto his own glorious body.” “When Christ who is our life shall appear, we shall appear with him in glory.” “Now is Christ risen and become the first fruits of them that slept.” “Christ the first-fruits, and afterward they that are Christ’s at his coming.” “And the dead in Christ shall rise first, unto the resurrection of life.” 3. *The triumph of His mediatorial kingdom.* In the eighteenth Psalm Christ is represented as being overwhelmed with the floods of Belial, bound with the cords of the separate state, and entangled in the snares of death. Then the Father looks down from the excellent glory upon Him with pity and upon His enemies with derision. He enters His chariot and comes down. The earth quakes from centre to circumference at His touch. The thunders are His voice, the lightning the smoke of His nostrils. He shoots out His arrows and discomfits His foes. He drew the Messiah out of many waters and set Him at liberty, because he delighted in Him. He makes the sea dry land, and the dry land sea. There is a great revolution. Now all this



was partially fulfilled in the rending of the rocks, the preternatural darkness and the earthquake that attended the death and resurrection of our Lord. But its ultimate fulfilment is in the triumph of the Redeemer's cause. (See Dr. Brown's 4th lecture on 18th Psalm, "The Sufferings and Glories of the Messiah.") It was fulfilled in the destruction of His Jewish enemies and the deliverance of His people from their persecutions. In the siege of Jerusalem Josephus speaks of "a prodigious tempest and fierce winds, with most vehement rains, frequent lightnings, and terrible thunderings, and great roarings of the shaken earth." "Before the sun set were seen on high, in the air, all over the country, chariots and armed regiments moving swiftly in the clouds, and encompassing the city." These were the arrows, the fire, the smoke with which Jehovah scattered his enemies and delivered His people. It was fulfilled in the fall of the Pagan Roman empire. The Goth, the Vandal and the Hun, the "barbarian hordes" from the north swept down upon her, "And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" It will soon be fulfilled in the destruction of Anti-Christ and the establishment of the millennial reign. The pouring out of the seventh vial brings an unprecedented hail-storm from above and a terrible earthquake from beneath, swallowing up the allied forces of the beast, the false prophet, and the dragon on the field of Armageddon, and preparing the world for the announcement, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." It will be ultimately fulfilled in the consummation of all things, when death and hell shall be cast into the lake of fire which burneth with brimstone forever and ever, and the whole company of the redeemed shall enter into the kingdom prepared for them from the foundation of the world. This is the fruition of the resurrection life.

Last November we laid to rest the perishable tabernacle of one whose young life was a fragrant flower which the Master plucked for His own bosom, whose soul was a well watered garden from which the spices of grace ever flowed out. In January an aged widow who had been leaning upon the arm of her Beloved for ninety seven years "was gathered to her fathers in peace." As we stood by these open graves a voice seemed to say: "Fear not. I am He that liveth and was dead, and behold I am alive again forever more. And have the keys of hell and of death. Because I live, ye shall live also."