



THE DEATH  
OF  
THE LORD JESUS.

By C. E. S.

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# THE RESURRECTION.

(Reprinted from "Truth for the Last Days"),

C. E. S.

**ONE PENNY.**

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## THE DEATH OF THE LORD JESUS.



THERE is an event in this world's history which will never be forgotten. Centuries have rolled by since it took place. Centuries will yet come and go, but remembrance of it will not be effaced. Much that now occupies the thoughts of men will have been forgotten, in common with those new things which the Athenians in the first century of our era delighted daily to hear. Who would now care for them? Contests too that have taken place in the arena, or on the battle-field, which may have stirred men's interest almost to fever heat, have sunk, as time went on, into utter insignificance. Victories gained, and battles lost, or laurel crowns bestowed, what will be the thought of them in the future? The victories of Sargon in Palestine, the campaigns of Esarhaddon in Egypt, the marches of Alexander, the reports of which doubtless blanched many a cheek, and the terror caused by which banished sleep from many eyes, who cares for them now? The historian may recount the achievements, but who is moved at their report? The one event, however, to which we refer, will never sink into oblivion. Time does not lessen its importance, eternity will not outlast the recollection of it.

That one event is the death of the Lord Jesus Christ on the cross, upwards of eighteen centuries ago. How the face of the earth has been changed since then! The temple, in the courts of which the Lord taught, has for ages been laid low; and Jerusalem, in the streets of which He walked, has been, and still is, trodden down of the Gentiles. The Prætorium where Pilate sat to judge Him, the Gabbatha where He was finally condemned (John xviii. 28; xix. 13),

with Golgotha, where He was crucified, are places which await complete recognition. But the fact of the crucifixion is unquestionable, and throughout eternity will never be forgotten by intelligent creatures, however little some may think of that now. For though it took place on earth, and in the circumscribed province of Judæa, such a small province of the Roman empire, heaven, and not earth only, has a deep interest in the death at Calvary of the Lord Jesus Christ.

In the following pages we desire to remind the readers of the light in which it is, and ever will be, viewed by angels, by God, by the Lord Himself, and by saints redeemed by Christ's precious blood.

Angels surely witnessed it. No angel will ever forget it; and by and by, but who can say how soon, will be heard on high the full choir of the angelic host breaking forth in praises to the Lamb! What they will say was revealed upwards of eighteen centuries back. Ten thousand times ten thousand and thousands of thousands will be heard as with one voice praising the Lamb. Never on earth has such a numerous company of voices united in the act of praise as will then reverberate through the vault of heaven, they saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12). No half-heartedness will there be, no reluctance to give Him honour, no uncertainty as to His worthiness in the mind of any one of the angelic throng. All will unite in the homage, and that with a loud voice. What the angels think of Him who died, and in what light they view His death is no matter of conjecture. The united praise rendered by all of them round about the throne, and the living creatures, and the elders, speaks for itself. The death of the Lamb is no matter of indifference to them, though they share not in grace resulting from it.

The angelic choir is of one mind, and they express it in the presence of Him who sits on the throne.

Are they checked, are they rebuked, are they silenced? 'Tis true that He who sits there says nothing, but is that homage distasteful to Him? No. Elsewhere in the Word we learn what He thinks of the Lord's humiliation to death, the death of the cross. "Wherefore," so runs the inspired record, "God also hath highly exalted Him, and given Him the name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11). So far the testimony of the Holy Ghost by the pen of the Apostle Paul. Exaltation was His due, exaltation has been effected. He who hung upon the cross, exposed to the scorn of the beholders, now sits on the right hand of the Majesty on high (Heb. i. 3). And at the mention of His name every intelligent creature willingly or unwillingly must bow.

Further, from another Scripture we are taught, how the world in millennial days will be called on to remember that death. Exalted now on high, His name to be honoured in all parts of the universe, there will be on earth a special testimony from God to His appreciation of that death. For this Isaiah liii. 12 we quote, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sins of many, and made intercession for the transgressors." Men crucified Him between two thieves, and clamoured for His death as a blasphemer against God, and a traitor to Cæsar, little thinking that His death on the cross would furnish a reason with God, why He should have a *special place*

of power and authority over earth as the Prince of the kings of the earth. Phil. ii. 9-11 tells us then of the present recognition of that which was proper to be bestowed on Him in heaven, as well as of the universal homage that He will receive in the future. Isaiah speaks of the position He must occupy in the future in relation to earth, but both portions plainly declare what God thinks is His due who has died. Angels proclaim that nothing is too great or too precious for Him to receive. God declares that pre-eminence and dominion are but suited rewards for Him. And shall not every true heart say that He is worthy of it all?

Next we may inquire in what light He views His own death. To die is not the proper desire of a man as Psa. cii. 24 teaches, which we learn from Heb. ii., is language prophetically describing the feelings of the Lord as a man. To fulfill, however, God's will, He was willing to die, and, as the perfectly obedient One, He came to do that will (Psa. xl. 7-8; Heb. x. 7). Then surveying results of His death as in prospect, He spoke with assurance of His Father's love, valuing the thought of it in consequence of His death (John x. 17), and told out His desire for blessing to others as He said, "I have a baptism to be baptised with, and how am I straitened till it be accomplished" (Luke xii. 50). The tide of Divine grace could not righteously flow out to embrace sinners except on the ground of His death. And do we not discern in His words to Mary Magdalene, entrusting her with the message to His disciples, something of His joy, as He spoke of His Father and their Father, of His God and their God? (John xx. 17). The Spirit of God by the pen of David had foretold that, when risen, He would declare God's name to His brethren (Psa. xxii. 22). Surely He began that in the garden when standing beside the emptied sepulchre.

Angels think of what He deserves who died, God also declares what He shall have as having died; but the Lord Himself is occupied with the rich results of His death as it concerns others, even His Father, and His brethren, and we may add, this creation. So centuries before His incarnation Isaiah, taught of the Spirit (liii. 11), penned those remarkable words, "He shall see of the travail of His soul, and shall be satisfied." Honours, greatness, dignities—these do not satisfy Him; but to see the fruit of His death resulting in blessing to saints, and to creation—this will satisfy Him. Of what love, true love, does this speak! His sufferings, now all past, none can know but Himself. His satisfaction has yet to be completed. When all the redeemed have been called out, His heavenly saints for ever with Him on high, His earthly saints in everlasting blessedness, and this weary, groaning creation delivered for ever from the heavy burden of sin that presses on it—the consequences of the fall—then, and not till then, will He be perfectly satisfied.

And now what can we say as to His death for ourselves? How should we express it? Has not John under the guidance of the Spirit voiced the suited language for each saint even now, "Unto Him that loveth us, and loosed us from our sins by His own blood, and hath made us to be a kingdom and priests to His God and Father, to Him be glory and dominion for ever and ever" (Rev. i. 5-6). But let us observe the order here. The root of it all in Him was His love, a love unchanging, a love still flowing out. Then what has been done is stated—loosed us from our sins by His own blood. Third, what will be known for ever as the portion and service of heavenly saints is declared, made a kingdom, and to be priests to His God and Father.

But many a difficulty may Christians have to encounter,

and trials of no ordinary kind have some been called upon to endure. Yet will be, or has been, the estimate of Christ lowered in the heart from that which it was at the outset of their Christian career? It certainly was not lowered in the thoughts of the Apostle of the Gentiles (Phil. iii. 8-11). It was not so with John when banished to the lonely and rugged island of Patmos. It will not be so with any true Christian saint. Whatever may have been the pathway by which each one has reached the heavenly shore, whatever may have been the experiences on the road, all will join without reserve, and without one discordant note being heard in praising the Lamb, when He takes the book to open the seals thereof, "Thou art worthy to take the book and to open the seals thereof; for Thou wast slain, and hast purchased to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made them unto our God a kingdom, and priests, and they shall reign upon (or, over) the earth" (Rev. v. 9). Angels speak of the Lamb that was slain. Elders add to that the mention of the value of His *blood*, privileged to speak of it as none save the redeemed ever can.

What is the right expression for Christians *now*, as they think of the Lord's death, Rev. i. 5, 6 shows. What they will think of that death, when for ever on high, Rev. v. 9, 10 teaches. What is the expression of the heart of each reader of this little paper now?

