

The  
Evangel  
of the  
Risen  
Christ:



His Resurrection Triumphs.

By Henry Varley,

*Author of "Christ's Coming Kingdom," Etc., Etc.*



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# CONTENTS.

	PAGE
INTRODUCTION, - - - - -	5
CHAPTER I.—“ Behold, Jesus met them, saying, All Hail,” -	9
“ II.—The Sunrise of Christ's Eternal Day, - - -	19
“ III.—The Power of Christ's Resurrection, - - -	29
“ IV.—Resurrection Proofs Examined and Tested, - -	36
“ V.—Christ's Resurrection Invaluable and Fundamental,	48
“ VI.—The Testimony of the Synoptics Specially, - -	55
“ VII.—Christ's Cross the Way to Resurrection, - - -	65
“ VIII.—Three Enemies of Christ's Cross, - - - -	74
“ IX.—Beware of the Leaven of the Pharisees, - - -	83
“ X.—The Pharisee a Religious Hypocrite, - - - -	93
“ XI.—The Sadducee and the Cross of Christ, - - -	105
“ XII.—Access into the Holiest of All, - - - - -	119
“ XIII.—Upbraided for their Unbelief, - - - - -	132
“ XIV.—Resurrection and Baptism, - - - - -	141
“ XV.—Resurrection and the Lord's Supper, - - - -	154
“ XVI.—Resurrection and the Aaronic Priesthood, - -	168
“ XVII.—Resurrection and Priestly Assumption, - - -	182
“ XVIII.—The Believer Free from Sin, - - - - -	194
“ XIX.—Married to the Risen Christ, - - - - -	206
“ XX.—Christ's Resurrection and His Deity, - - - -	216
“ XXI.—Resurrection and the Godhead, - - - - -	230
“ XXII.—Resurrection and Divine Equality, - - - -	244
“ XXIII.—Christ the Creator seen in Action, - - - -	256
“ XXIV.—Deity and Mistaken Apprehensions, - - -	265
“ XXV.—The Great Foundation Truths, - - - - -	276
“ XXVI.—Remarkable Proofs of Inspiration, - - - -	292
“ XXVII.—A Stronghold of Conclusive Testimony, - -	308
“ XXVIII. { Concerning Forbearance and Criticism, - - -	318
“ { 'The Critic's Perversion of Facts, - - - - -	330
“ XXIX.—Elisha and the “ Little Children,” - - - -	340
“ XXX.—Resurrection and a Sound Judgment, - - -	357
“ XXXI.—The World's Caricature of Progress, - - -	367
“ XXXII.—The Conclusion of the Matter to Date, - -	377
“ XXXIII.—The Outlook from Revelation,- - - - -	392

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## INTRODUCTION.

THE Evangel of Christ Risen is intended to suggest and stimulate enquiry. Resurrection evidently had a chief place in God's eternal counsel. His fore-knowledge must have foreseen the entrance of sin with its terrible and consequent penalty. It is written, "By man came death, by man came also the resurrection of the dead." Revelation makes known Eternal Life to be in Christ, who is "the resurrection and the Life." Eternal Life cannot be thought of as a prospective possession only. The long past had partnership therein, as really as "the ages to come shall certainly have." This is the logic of necessity, as well as divine revelation.

We also ask with the apostle, "why should it be thought a thing incredible that God should raise the dead?" That would be to reverse the glad tidings, "that where sin aboundeth grace did much more abound," and make sin to be still reigning, instead of righteousness and Eternal Life through Jesus Christ our Lord. There need be no question that the same care and love, which prepared in the long past vast beds of coal and stores of diverse metals with reference to man's need when he should people the earth, prepared and stored up the Eternal Life which has always centred in the Blessed Son of God. The entail of sin and death has been terrible. The entail of righteousness and Eternal Life has been and is glorious. Well might the Lord silence the Sadducees when He affirmed the Eternal Life of Abraham, Isaac, and Jacob, on the abiding foundation that "God is not a God of the dead but of the living, for all live unto Him" (Luke xx. 37-38).

To prevent, hinder, and hide the evangel of Christ Risen, has ever been the settled interest and purpose of "the god of this world." Nothing could state more

clearly the policy of the enemy than the following. It is the truth given in the parable of the wheat and the tares illustrated right on to the harvest, "the end of the age." "If our gospel (the evangel of Christ Risen) be hid, it is hid to them that are lost. In whom the god of this world (age) hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4-6).

Here is portrayed the activity of "the prince of this world." He is the great mind blinder. Unbelief, human religions, rationalism, civilisation and priestism, represent the staple of his working forces. Anything to prevent the inshining of the Lord Jesus, the excellency of the knowledge of Christ. To this end "the prince of the power of the air" has used, and is using the "higher criticism" Nothing could be more effective to the blinding of the mind than this practical subverting of the authority of the word of God. To this end these writers have proved themselves educated adepts.

The "god of this world" has shown his Satanic subtilty in the use of the very elements which pander to man's intellectual pride, and the effect has been to popularise scepticism which boasts of its intelligence, and to ignore the dread realities of the nature of man as a corrupt sinner needing Christ's redemptive work, His regeneration, His divine nature, and His resurrection life. To counteract the Satanic destroyer the Apostle writes, "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 5-6). Here the opposing spiritual personalities, God as Saviour and the Destroyer, are seen working in all the intensity everywhere evidenced in human experience.

The Eternal God and the god of this age in the same world, dealing with the same peoples. The one

enlightening ; the other blinding. The one revealing Christ to the mind ; the other, by unbelief, prejudice, and sin, darkening the mind. The one manifesting the gospel of the glory of the blessed God ; the other hindering the inshining of the evangel of Christ risen. The one giving the light of the knowledge of glory of God in the face of Jesus Christ ; the other, by rationalism, and worldly wisdom, preventing Christ risen shining unto them.

Nothing more exact and graphic could have been written as shewing the activity and energy of the higher critics and rationalists in the later years of the past century. The conflict continues, the culmination approaches. The wisdom of this world has become confederate with the god of this world, and rationalistic unbelief is busy hindering the knowledge of Christ. Rationalism, the formation of opinions solely by reason, specially in regard to what is called religion, cannot recognise revelation. The conflict between revelation and rationalism is bound to increase. The rationalist cannot go beyond his reason. Revelation he knows not. The gravitation of man in his natural condition is toward himself. God is not in all his thoughts.

The rationalist "denotes in principle a quantity which can be exactly expressed by numbers." He is a complete multiplication table, and small centre of infallibility. Everything must bow to the human reason. Revelation is an offence to the rationalist ; he ignores spiritual verities. The Holy Spirit's person and ministry he knows not. How then can he know God ? The Scripture saith, "The fool hath said in his heart there is no God." The rationalist reaches the same goal through his reason. Whether he is superior to the fool remains to be seen.

The rationalist is related to the antichrist. Of him it is written, "He sitteth in the temple of God, shewing himself that he is God." Even thus the rationalist deifies himself and becomes the high court of appeal. To enter the lists in defence of the evangel of Christ risen against the

sufficiency of the human reason is a chief cause for the pages that follow.

We emphasize rationalism because of its partnership with the higher critics and for the obvious reason that all human religions are the product of man's reason. They have nothing in common with the evangel of Christ risen, which is divine revelation. They cannot have place in His resurrection triumphs. The spheres are essentially different. A great gulf exists between them. The doctrine of Christ, "the resurrection and the life" belongs to revelation, and is marked off from all the human religions which crowd the world as really as man is marked off from all the lower creatures.

The test between the true and the false is the gospel of Christ's resurrection. There is not a single fundamental verity of the Christian faith, but must be interpreted in the light of the evangel of Christ risen. He is "the light of the world." His risen life is everywhere. Every ray of light, every particle of truth in the world, every sound moral precept in the teachings of Buddhism and Brahminism, in the writings of Confucius, the Zendavesta of the Persians, the Koran of the Mohammedans, all are emanations from the Lord of Glory. Before all time, behind all knowledge, Christ's glory as "the wisdom of God and the power of God" stands for ever. "This is the true God, and Eternal Life" (1 John v. 20).

What then is the purport of our writing? To teach "the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ" (Eph. iii. 8,9).



# CHRIST'S RESURRECTION TRIUMPHS.

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## CHAPTER I.

“BEHOLD, JESUS MET THEM, SAYING, ALL HAIL.”

ALL hail! These triumphant words give the magnificent greeting of the Prince of Life. They yield the clarion note of conquest and victory from the heart and lips of Him “who was dead and is alive again, and behold He is alive for evermore,” Amen. All hail! His own inspiring word to the stricken and sorrowing band who had trusted that it was He that should redeem Israel; His glad acclaim on the morning of His resurrection, whose divine life and risen glory should henceforth fill His believing people with unspeakable joy. All hail! His brief full note of complete

conquest and consequent triumph over sin, death, and "him that hath the power of death, that is the devil." Proof beyond dispute, or question now, that once in the end of the world He appeared to put away sin by the sacrifice of Himself (Matthew xxviii. 9; Heb. ix. 26).

Had the Lord of Glory failed adequately to represent the grace and love of God, or meet the claims of eternal justice and righteousness, death and the grave had continued to hold Him captive. By His life poured out unto death, according to the Divine Will, the guilt of human sins was expiated, atonement made, and sin as distinguished from sins, put away for ever. The judgment due to all believers, by reason of their sins, and personal evil condition, centred in Christ's voluntary and vicarious sacrifice, was borne by Him, and has passed away. "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21).

His Resurrection and Life brings the peerless morning without clouds, whose brilliant shining reveals Sinai hidden behind the dazzling heights of the heavenly Zion. The dirge and requiem of sin are passed away. The anthem and song of our

Lord's triumphant salvation are here, and established for ever. "He was delivered for our offences and raised again for our justification." Here is our glad and joyful response to the risen Conqueror's note of triumph (Romans iv. 25).

With liberated intellect, renewed will, and partnership in His resurrection life, it is ours now to reply, All hail! "Thou firstborn from the dead." It was not possible that sin's citadel (death) should retain Thee, great Captain of our salvation. There were no bands in Thy death. Thy strength was firm and adequate to the destruction of death and the grave. All hail! We welcome Thee, we see Thee, "the RESURRECTION AND THE LIFE." Again, All hail!! The magnificent prophecy, "He that liveth and believeth in Me shall never die," must know its first fulfilment in Thyself. "Firstborn of many brethren," Thou hast not failed to exhibit the conclusive proof of Thy completed victory, by taking again for us THE LIFE Thou hadst laid down."

#### THE OPPOSING FORCES VANQUISHED.

The forces which would have prevented the Lord's resurrection and life as the representative of "the Church of the firstborn," were sin, guilt, death,

the grave, and hell. All these, "the Lord mighty in battle," overthrew! Had He failed to overcome these, and every other force and foe found amongst our spiritual adversaries, His resurrection had not been, and could not have taken place. Auspicious and glorious morning! "The Lord hath risen indeed!" His life from the dead has yielded the conclusive proof that sin and death have been destroyed, and that all the questions which belong to redemption, forgiveness, acceptance, and eternal life have been righteously settled by the Great Prince of Life. O death, where is thy sting, now that sin and death, as destroyed forces, lie in the dark valley beneath His triumphant Cross? His sepulchre for ever holds these broken and exhausted forces once potent in the kingdom of darkness. Let the whole Church of God respond in her turn, "All hail," victorious Lord!! The risen Christ fills the whole scene and sphere on the glad morning of His resurrection.

As on Tabor's height, His dazzling brightness told of His Eternal Life, Godhead and Glory; so also on this wonderful morning, this new day, whose light and life shall never know decline. On this golden daybreak, wherein the eternal counsel



and purpose of God is made known, no single trace of the past darkness can be found. Neither sin, death, the world, the flesh, nor the devil has, or could have, place in His resurrection. The destroyer of souls, for example, has never died unto sin with Christ! How, then, could he have part, or place, in His resurrection? Into that new and exalted condition he cannot come, neither any who, through unbelief, love of sin, and the lusts of the flesh, refuse the Gospel and decline to yield obedience unto death, even the death of His Cross.

There is no access into partnership in Christ's resurrection-life save through partnership by faith in His vicarious death. Death with Him unto sin must precede "fellowship with the Father and with His Son Jesus Christ." How the great fact of Christ's resurrection-life, subsequent to His sacrificial death, maintains, and holds fast, the solemn truth of man's fall and sinfulness; that as "by man came death, by man came also the resurrection of the dead;" that as by one man's disobedience sin entered the world, and death by sin, even so through one righteousness (the righteousness of Christ) the free gift came of many trespasses unto

justification. For if by the trespass of the one (Adam) the many died, much more did the grace of God and the gift by grace, of the one man, Jesus Christ, abound unto the many (Romans v. 12-15; R.V.)

CHRIST, THE ETERNAL LIFE, IS RISEN.

Evidently the resurrection life of Christ is here referred to, "He that hath the Son hath the life, and he that hath not the Son hath not life." Christ Himself is the "eternal life." "This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent." Christ in His resurrection has become the new and living way into the holiest of all. It was Christ the Lord, "the firstborn from the dead," who in resurrection became "the forerunner," "who has entered into heaven itself, now to appear in the presence of God for us." Verily, in the fact and faith of His glorious resurrection and ascension, He has opened the Kingdom of heaven to all believers.

How blessed is the testimony grounded upon the two great facts of our Lord's experience :—First, His death for our sins according to the Scriptures ; and second, His resurrection from the dead accord-

ing to the Scriptures, the proof of God's salvation having been accomplished. These are the words of God, to all who hear, believe, and receive the Gospel. "That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (1 Cor. xv. 3, 4; Rom. x. 8, 10).

How completely men are saved through Our Lord's death and resurrection is here made known. Salvation received on the human side is made identical with believing two great facts, both of which belong to the work of Christ. To believe and confess to God, and before our fellowmen, that He gave His beloved Son to die for our sins, and that He rose from the dead in proof of the reality and completeness of His salvation is to be saved. This is not being saved by works, ethics, or merit. It is being now and for ever saved by reason of the death and resurrection-life of Jesus Christ, and the exercise on our part of faith in God concerning these great facts.

#### THE BELIEVER AND FOUNDATION TRUTHS.

By every instructed believer the following foundation truth should be understood and held

fast :—" That in that Christ died, He died unto sin once. In that he liveth, He liveth unto God. Likewise (that is in the same way) reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ Our Lord " (Rom. vi. 10, 11). This, let it be distinctly understood, is the doctrine that is the mind and will of God to all believers, and is not to be confounded with morals, human experience, religious ceremony or service. This is God's own testimony as to the actual condition which belongs to every believer by virtue of His union with Christ in His resurrection life and sphere.

This condition and position must be carefully distinguished from any possible human experience or attainment. Here is made known participation in the divine nature of Christ risen from the dead. Our fellowship is with our Beloved Lord in His resurrection. Our union with Him is not in His incarnation, but in His resurrection, where sin and death have no part or place. Therefore, it is written, " There is therefore now no judgment to them that are in Christ Jesus, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death " (Rom. viii. 1, 2).

How little is the supreme importance of this grand truth of the Lord's resurrection and life understood. With many it has no deeper significance than as establishing the certainty of the resurrection of the body. The far-reaching character and meaning of our Lord's words were splendidly emphasized when, at the grave of Lazarus, He said, "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. Believest thou this?" was the searching word and inquiry of the Prince of Life, and to the heart and mind of every reader we would press the same inquiry, Believest thou this? (John xi. 25, 26.)

In this, the greatest fact of history, the central truth of Christianity, the positive realities of the Gospel of Christ are for ever established to all believers. Identified with Christ's resurrection as "the first-fruits," the whole Church of the First-born is redeemed, accepted, and made partakers of His eternal life and glory. Identified with His resurrection, the inherent life of every member of His body is seen, possessed, and secured. Of every believer in Him it is written, "Ye have

died and your life is hid with Christ in God. When Christ our life shall appear then shall ye also appear with Him in glory" (Col. iii. 3, 4). Again, therefore, we re-echo this magnificent acclaim, this response from "the Church of the Firstborn whose names are written in heaven." All hail !!





## CHAPTER II.

### THE SUNRISE OF CHRIST'S ETERNAL DAY.

“AND they came and held Him by the feet and worshipped Him” (Math. xxviii. 9). Thus is recorded the answer of the disciples to their Lord’s “All hail!” No wonder that they desired to retain the Prince of Life in their midst. The mists were rolling away as the Sun of Righteousness beamed upon them, His glory still tempered by the recent humiliation of His passion and death. The auspicious morning, however, is yielding clearest light. They and we now understand His former words, His majestic testimony, “Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself: I have power to lay it down, and I have power to take it again. This commandment have I received of My Father” (John x. 17, 18). “The

Good Shepherd has indeed given His life for the sheep," and has taken again that life He laid down.

More than conquerors through Him who loved us, justified, and glorified together with Him, we also return the salute of the risen Lord, crying, All hail! Victorious Chieftain! Captain of Salvation! King of Glory! Deity and humanity combined are Thine, "Thou art declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead" (Rom. i. 4). We recall how God hath spoken to us by His Son, "by whom also He made the worlds, Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right of the Majesty on high." All hail! All hail! (Heb. chap. i., 2, 3.)

All hail! Thou Lord and Christ. Thou art the subject of our clarion note of triumph. God hath indeed "begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." From deliverance unto judgment with Him by means of His substitutionary death we have been brought unto quickening, acceptance, and exaltation with Him, even unto His glory in the heavens!



His resurrection and ascension yield the abundant pledge and proof of this. His Lordship also is here proclaimed, "God hath raised Him from the dead and given Him glory, that our faith and hope should be in God." All judgment is committed to the Son. Here we know beyond all question that Jesus Christ is "the Lamb of God that taketh away the sin of the world."

Here also in the fact of His resurrection and life is found the justification of all believers "from all things from which they could not be justified by the law of Moses." On this ground, having been justified by His blood, "God is just and the justifier of him which believeth in Jesus" (Rom. iii. 26). That by reason of Christ's death and resurrection the righteousness of God in the fact of the remission of sins that are passed is here made known and declared. Let us mark with great care and joyful confidence how the Eternal God has emphasized the supreme fact of the resurrection as having direct relation to His judgment upon all men for all time. Thus the Holy Spirit makes known this wonderful truth, "The times of this ignorance God overlooked; but now commandeth all men everywhere to repent: because

He hath appointed a day, in the which He will judge the world in righteousness by that man (Christ) whom He hath ordained ; whereof He hath given assurance (offered faith) unto all men, in that He hath raised Him from the dead" (Acts xvii. 30).

#### HUMAN DEPRAVITY AND GOD'S NEW PURE LIFE.

No man can truthfully deny the fact that both in his nature and experience he proves himself to be a sinner. This corrupt personal condition no man can change. "Being evil" is our Lord's verdict in regard to all men everywhere. "There is none righteous, no not one." "All have sinned" (Luke xi. 13; Psalm xiv. 3; Romans iii. 23). Man can, however, receive the testimony of God's grace and love given in direct connection with the life, death, and resurrection of His beloved Son. This is now the supreme responsibility of all men everywhere. Not in vain is it written, "He that believeth on the Son of God is not judged : he that believeth not the Son is judged already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18).

The strong and wide-spread tendency to-day is

to leave out practically this supreme and central doctrine of the Word of God. Ethical religion, morality, ritual, the priest, and sacraments are all being emphasized and made to teach and represent the doctrine of Christ! As well might the world affect to represent heaven, or an earthly landscape be mistaken for the life and glory of the incorruptible sphere. For example, what possible connection is there, or could there be, between human culture or morality and partnership in the divine life of Christ, which has its source in the resurrection and the life which followed His sacrifice and death for human sins? Resurrection implies and involves a former life laid down and parted from. Death is and must be antecedent to resurrection.

The corrupt human life and character common to all men must not be confounded with our Lord's incorruptible life taken when He rose from the dead. The Lord's resurrection and eternal life not only rule all human religiousness out of court, but yield true and exact thought as to what Christian life and character is. It is the possession of our Lord's life taken for us and consequent upon His resurrection. In like manner the modern

hypothesis of the evolution of man has no place, and could have none, in the light of Christ's death for sins and His subsequent resurrection. Evolution teaches a process, an unfolding to higher and improving conditions. Well might Professor Virchow, the most eminent living biologist, say of the Darwinian theory in all its hypotheses, "That it is fundamentally erroneous, unscientific, and impossible." Death, which must precede resurrection, gives the judgment upon and forfeiture of a corrupt life. In like manner human religiousness, ritualism, and ceremonies have nothing in common with partnership in Christ and the power of His resurrection. It is one thing to be humanly religious. It is quite another to be "alive unto God in Jesus Christ our Lord." Resurrection excludes evolution and, so far as man is concerned, declares the theory to be false.

#### THE NATURAL MAN RISES TO CULTURE AND MORALS.

Morals and culture may indeed show the advance of civilisation, and the improvement of the creature from the standpoint of the world's thought and judgment, but these evolutionary improvements

must not be confounded with being "born from above" and made a partaker of the Divine nature on the platform of Christ's resurrection and life. It is impossible to make an improved or cultured sinner into a new creation in Christ. Of all who are regenerated it is written, "They are God's workmanship CREATED in Christ Jesus unto good works" (Ephes. ii. 10). Reformation must not be mistaken for regeneration.

This is where ecclesiasticism and all human religions are fundamentally false. They give the form, but deny both the power and reality of godliness. The Holy Spirit has laid the axe to the root of all fleshly confidences of a religious sort. These are His drastic and searching words, "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a NEW creature (creation)! And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God" (Gal. vi. 15, 16). It is important to remember that the word translated *rule* in this passage is literally the carpenter's rule or straight line. From this test and standard there can be no departure. A new creation in Christ. Nothing else, and nothing less!!

Partnership in the Christ of resurrection is God's

inviolable rule in relation to all the sons of God. To walk in fellowship with God save on the ground of partnership with our Lord in His RESURRECTION and LIFE is impossible. How significant in the light of this fact are the words, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1). Mark it well! Why are they called "holy brethren! partakers of the heavenly calling?" Because all have partnership in His resurrection life. All have been born from above.

#### THE DEATH MARCH IN THE CHURCHES.

The melancholy fact is that nearly all the ritual, teaching and religious service going on in the Churches to-day are taken up with reference to, and presentation of, those phases of our Lord's ministry which preceded His resurrection. God forbid that we should minimise His unique humanity, sympathy, or compassion, or fail to present to our hearers His example, morals, or infinite sacrifice for sins; but with intelligent reverence, be it said, these are subordinate truths now that we know the great fact of "His glorious resurrection and ascension."

The holy child Jesus, His ministry, miracles, and

sufferings, His agony and sweat of blood, His death upon the Cross, these are usually regarded as the principal truths of the Gospel. The resurrection of Christ, and the wonderful facts which result from and belong to His risen life and position in glory are scarcely studied, much less well understood. By many preachers they are not presented to their hearers. We do not think it is beyond the truth to affirm, that for every carefully-prepared address, which has dealt with the resurrection of Christ, at least fifty have been prepared which have referred to the character, teaching, life, and work of the Lord Jesus, prior and up to the time of His betrayal, death and burial.

Should this be the case in the light of the fact that the preaching of Christ and the resurrection was so prominent and mighty a theme in the Apostolic ministry? Let our readers search the Acts of the Apostles! The burden of the preaching was "Christ is risen." They stood in the temple and preached all the words of this life. Mark the strength and potency of the inspired words, "And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts iv. 33). Here, in our

judgment, is one principal cause of the comparative failure of the public ministry at this time. The testimony lacks the power, the argument, the executive force, in reference to sin, judgment, and justification which belong to and are inherent in the greatest fact of divine revelation, viz., "Christ the resurrection and the life" (John xi. 25).

In the main, the preacher's round of thought in these times is found in our Lord's personality and humanity ; in His sympathy, compassion, and love ; in His ministry, teaching, example, and spotless morality. This sphere, be it said, is in the light of His resurrection far too contracted. Christ risen and ascended to the right hand of the Majesty in the heavens is without question the chief factor in the "glorious gospel of the blessed God." The practical withholding of this fundamental doctrine in the preaching of to-day has resulted in a painfully imperfect presentation of the fulness of Christ. Precious to us as the great truths of His sacrifice, redemption, atonement, and death are, they do not represent, though they have prepared the way, for the positive, glorious, and eternal realities which belong to being "alive unto God in Jesus Christ our Lord" (Rom. vi. 11).





## CHAPTER III.

### THE POWER OF CHRIST'S RESURRECTION.

OH! the depth of meaning in Paul's words, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings being made conformable to His death. If by any means I might attain unto the resurrection (out of, or from among) the dead" (Phil. iii. 10, 14). Oh! for the Holy Spirit's strengthening might and wisdom to understand and know "the power of Christ's resurrection." Beloved reader, where are you as we meet in the pages of this modest, but profoundly interesting volume? Have you, through the abundant mercy of our God, known "repentance unto His resurrection life"? (Acts xi. 18.) This is the question of questions. No change of conduct on your part, no sorrow for sin, no weeping over the humiliating fact that you are a sinner, can alter your condition or character. Born of the flesh and naturally

destitute of the Spirit of God, were it not for the grace of God that bringeth salvation, your hopeless state might cause you to despair. Remember, however, with exultant hope, that the resurrection of Jesus Christ from the dead opens wide to you the door of intelligent hope and confidence.

What does our Lord's resurrection imply and prove? That for some cause He died. Why did, or rather why could He die seeing that personally He was absolutely holy? Surely death has no lien in and is not an attachment to holiness? Your thinking is sound, your thought clear. The reason that our Lord could die is found in the fact that He became of His own voluntary will, the infinite sacrifice for man's guilt and sin. As the Lord Himself expressed the fact, "I lay down My life of Myself; no man taketh it from Me." When Christ Jesus was made sin for us, then as guilty He could die. "When He bare our sins in His own body on the tree," then He "poured out His soul (life) unto death." The judgment of man's sin, death, was borne by Christ Jesus at the Cross. Man's guilt, involving death, was then expiated, atonement

made, sin put away, and death destroyed by the infinite sacrifice and power of the Saviour. This we know, because of Christ's resurrection.

If the angels of God at the birth of our Lord rang out with intense joy their refrain, "Behold, we bring you glad tidings of great joy, for unto you is born in the City of David a Saviour which is Christ the Lord;" what should be the triumphant character of the anthem, now that Christ has died and sin has been put away by the sacrifice of Himself? The body of the sins of the flesh in man, He by His divine power has cut off and destroyed. Judgment upon the corrupt flesh in man was borne by the Holy One of God and belongs to His Cross. Oh the magnificent and far-reaching anthem of His resurrection, translating and illuminating afresh the words, "Glory to God in the highest, on earth peace, goodwill toward men."

#### SIN'S HERITAGE AND CHRIST'S ENTAIL.

Have you, my reader, been stumbled by reason of the solemn fact of the entail of Adam's sin? Let the glorious resurrection of the greater than Adam, "the second man, the Lord from heaven,"

reassure you. Hearken to God's splendid reasoning and arguments, which are founded upon the resurrection of Christ. "And not as it was by one that sinned is the gift, for the judgment was by one to condemnation ; but the free gift is of many offences unto justification." And yet again, "For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. For as by one man's disobedience (Adam) many were made sinners ; so by the obedience of one (Christ) shall many be made righteous." By so much as "the only begotten of the Father" is infinitely superior to Adam, so surely must be the majestic character and quality of His entail, unto all believers. Listen to the translated counsel and purpose of the Blessed God phrased as human language could best express it. "But where sin abounded grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 16, 17, 21).

Here is the strong tendency and the extreme danger to which we are exposed at the com-

mencement of the Twentieth Century. Men on all hands are disposed to receive the Lord Jesus simply as an example and teacher. They admit that His moral laws are admirable, and seldom hesitate to pass condemnatory judgment upon those who violate His will in these respects. In doing this, their profound ignorance and defective judgment are clearly seen. They are so blinded by the God of this world that they do not see that wherein they are prepared to judge others they condemn themselves. They do not perceive that the moral law was given by God by reason of man's lawlessness and sin, given in order to discover and make more clearly known man's natural corruption, his innate and incurable sinfulness.

The design and intent of the moral law, or—as it is now phrased, “The Ethical Teaching of Jesus”—were to produce in man the sense of sin and guilt; the pleading guilty before God, in order to salvation and justification through the sacrificial death and glorious resurrection of Christ Jesus, in whom alone character is found. It is imperative to bear in mind that the word “character,” or its equivalent term, is never found

except in Hebrews i. 3, where we read of our glorious and risen Lord, "Who, being the brightness (lit. the effulgence) of God's glory." Here, and here only, in "the only begotten of the Father," is found the positive and complete possession of righteousness, goodness, and truth. The moral perfection of Christ cannot be separated from Himself; all who have received Christ necessarily therefore possess His perfection of character. Well is it written of all believers that we should be holy and without blame before Him in love.

THE OLD MAN, THE NEW MAN—A CONTRAST.

Well indeed may we guilty and sinful men be instructed, through faith in Christ, to "put off THE OLD MAN, which is corrupt, according to the deceitful lusts," and be renewed (not reformed) in the spirit of our mind; and that we put on THE NEW MAN, which, after God, is created in righteousness, and the holiness of truth" (Ephes. iv. 22-24). Three magnificent positive qualities belong to and constitute the new divine man. He is RIGHT, WHOLE, and TRUE. Well is it written, in the light of our absolute destitution of these positive qualities concerning "the first-

born of many brethren," "Who of God is made unto us, wisdom and righteousness, sanctification and redemption," "That He that glorieth, let him glory IN the Lord" (1 Cor. i. 30, 31). Well is it written, "the Lord our righteousness."

The strength and stability of our theme merge into the highest range of importance when we carefully consider the relation of the fact of the resurrection to the whole Gospel. If there has been no resurrection of Christ, the Gospel of Christ does not exist. The risen Christ is the keystone to the triumphal arch of the revelation of God in Christ. Oh, the massive character of the words of the Holy Ghost concerning the death and resurrection of the Lord Jesus Christ: "Who was delivered for our offences, and raised again for our justification." And again: "It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. iv. 25; viii. 33, 34).



## CHAPTER IV.

### RESURRECTION PROOFS EXAMINED AND TESTED.

WE proceed to examine and shew how striking the prominence given in the Scriptures is to the great truth of the resurrection of our Lord. It will be well to consider some of these proofs. Turning to the testimony of the Lord Jesus, we find these words: And Jesus said unto them, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead on the third day, and that repentance and remission of sins should be preached in His name, beginning at Jerusalem" (Luke xxiv. 46, 47). These words, let it be noted, designedly emphasize the supreme fact of His resurrection.

We purposely give the following passages for examination:—Math. xvi. 21 and xvii. 9, Mark viii. 31 and xiv. 28, Luke ix. 22 and xviii. 33. The Gospel of the beloved John is full of testimony bearing upon and setting forth the same great



truth with direct reference to the Lord, who said, "I am the RESURRECTION and the LIFE." We take but two illustrations, "Destroy this temple and in three days I will raise it up. He spake of the temple of His body." Again, His striking figure, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit" (John xii. 24).

How blessed and suggestive is this allusion to the absolute necessity for Christ's death and resurrection. The fact is that the entire harvest of the Church of God does but reveal the eternal life of the well-beloved Son, imparted at His will and by His power to every member of the Church which is His body. From Christ the heavenly corn of wheat the germination, growth, and fruition of God's harvest from Abel onwards have come. For this resurrection harvest the suggestive word of James well says, "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it" (James v. 7).

#### THE EYES OF THE ENLIGHTENED MIND.

Who of sanctified intellect and heart has not been stirred by the wonderful words of the risen

Lord spoken to Mary on the morning of His resurrection, "Touch Me not, for I am not yet ascended to My Father, but go to My brethren and say unto them, I ascend unto My Father and your Father, to My God and your God" (John xx. 17)? Redeemed and sharing in each case the life of their risen Lord, observe! it is now "My brethren," "holy brethren, partakers of the heavenly calling" (Heb. iii. 1).

Transcendent fact, the direct outcome of His resurrection, "I ascend to My Father and your Father." Be sure to note, beloved, this hallowed association of persons, "My Father and your Father, My God and your God." Well is it written of Christ and His people, "For both He that sanctifieth and they who are sanctified are ALL OF ONE, for which cause He is not ashamed to call them brethren, saying I will declare Thy name unto My brethren; in the midst of the Church I will sing praise unto Thee" (Heb. ii. 11, 12). How blessedly these words were fulfilled in the interview with Mary and His brethren on that resurrection morning, and in the joy that closed that memorable day.

Yes, beloved reader, you must have your

thoughts in reference to true Christian doctrine guided and governed by the fact of Christ's resurrection. This side of that stupendous truth you as a believer have no resting place or standing ground. Wouldst thou see the visions of God, and know the unveiling of the Lord? Then heed the invitation given thee as freely as it was given to the beloved John, "Come up hither and I will show thee things that must be hereafter." The resurrection of your Royal Lord has cut the strong cable that held thee down to the earth. "Loose the bands from thy neck, captive daughter of Zion. Shake thyself from the dust. Put on thy beautiful (resurrection) garments, whiter than any fuller on earth could white them" (Isa. lxi. 1-3).

Be strong, mount upward, not as on eagle's wings now, but as a son or daughter of the resurrection company, led in the triumphant strength of thy Lord, to be presented holy, unblameable, and unreprouable "in the presence of His glory with exceeding joy!" Have you never read of your Royal Lord's welcome, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall

come in. Who is this King of Glory? The Lord, strong and mighty. The Lord, mighty in battle?" On that bright and auspicious morning the risen Christ ascended up on high, and "presented Himself, through the Eternal Spirit, without spot to God." It is of the peerless Victor over sin and death that it is written, "Who shall ascend into the hill of God, or who shall stand in His holy place? He that hath clean hands and a pure heart." Who is this? Christ the Lord. Hear Him yet again, "I ascend unto My Father and your Father, to My God and your God" (Psalm xxiv. 3, 7-8; John xx. 17).

Varying the character of the testimony as to Christ's resurrection from the dead, we affirm that, so long as true verdicts are arrived at by conclusive evidence received from faithful witnesses, this supreme fact is proved. By the testimony of Mary, of Simon Peter and John, then of the two going to Emmaus, then of the eleven disciples, then of James, afterwards of *500 brethren at once*, and last, not least, of Stephen, and of Paul himself, the truth of the death, resurrection, and ascension of Christ the Lord is proved beyond all question.

## OPPOSITIONS RULED OUT OF COURT.

Scientific objections, the fact that resurrection from the dead is out of line with human experience for the past thousand years, these and all other oppositions are ruled out of court in this case. We are not dealing with the evolutionary notion of "the flower of humanity," or Jesus, "the highest type of the evolved man," or God's illustration of "the survival of the fittest," but we are dealing with the Word of God concerning Him who is the resurrection and the eternal life, the Lord of glory. Harken to His wondrous prayer, "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with the glory that I had with Thee BEFORE THE WORLD WAS" (John xvii. 4, 5).

Our Lord an evolution! Humanity's fairest Flower!! Alas! that men will not receive the teaching of the inspired Word of God. Thus does a bold and irreverent rationalism, whose residence by reason of sin lies within an intellectual ruin, the radius of whose vision appears to be bounded by the five senses, tear the crown of proper Deity from the brow of Him, who is "the Resurrection and the Life."

## THE HOLY SPIRIT'S GRAND TESTIMONY.

Gladly do we turn away from the philosophy and vain deceit of the human mind, and hearken to the vigorous testimony given by the Apostle Paul speaking as moved (impelled) by the Holy Ghost. The declaration and definition of the Gospel, by believing which men are saved, is here:—(1) “that Christ died for our sins, according to the Scriptures;” (2) “that He was buried;” (3) “that He arose again the third day, according to the Scriptures” (1 Cor. xv. 1-3). These three great facts constitute the Gospel of Christ. If either of these truths is withheld or denied, it is another Gospel that is being presented. It is not the Gospel of Christ. How timely are the Apostle’s words: “I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man neither was I taught it but by the revelation of Jesus Christ” (Gal. i. 11, 12).

This test should be constantly applied in relation to the public ministry. If Christ’s death and resurrection have not consistent, clear, and repeated presentation, with all the truths related to these supreme verities of the Christian faith,

the Gospel of Christ is not being preached. "Poetic language," "man's wisdom," "intellectual treats," "florid ritual," masses, stately ceremonies, vestments, altars, pretended sacrifices, and moral essays may represent man's attempts at human religiousness, but they do not teach, and cannot mean, "The Gospel of the Glory of the Blessed God."

This volume has been written in order to the strengthening of spiritual manhood. It aims to give the deep things of God, revealed in the transparent waters of His Holy Word. It is not written for babes, though the meat of the enduring Gospel can do no less than establish these, but it is for those whose understandings are enlightened, and whose judgments are submitted to the supreme authority of God's infallible volume.

#### CHRIST'S RESURRECTION LIFE IN PAUL.

We remember being asked by an eminent and devoted Christian what in our judgment was the motive power which constantly energised the great Apostle of the Gentiles. We quoted the suggestive words, "the love of Christ constraineth

us"—that love a mighty current, into whose deep waters we cast ourselves and are then borne along despite the inertia and coldness which pervade and paralyse the natural man. "Well answered," was the reply; "but did this ever occur to you: At the time of his arrest and regeneration he saw the Lord in His resurrection power and glory?"

In his address before Agrippa, Paul said, "At midday, O king, I saw a light above the brightness of the sun." This was the supreme occasion of which he wrote, "When it pleased God to reveal His Son in me" (Gal. i. 15); and again, "He was seen of me also." The resurrection glory of Christ revealed in Paul rendered him henceforth blind and dead to all earthly show and seeming life. In the power of Christ's RESURRECTION LIFE Paul henceforth lived and laboured. "Not I, but Christ liveth in me," yielded the power house for his abounding labours. Concerning this he writes, "Striving according to His working, which worketh in me mightily." Luther writing on Gal. ii. 20 says:—"I live indeed in the flesh, but I do not count this insignificant particle of life which is going on in



me, to be really life. For it is not, but only the mask of life under which another lives—viz, Christ, who is really my life.”

Nor was this manifested resurrection glory peculiar to Paul. Isaiah the prophet saw His glory, Daniel, Moses, and Elijah, as also Peter, James, and John for a brief season at the transfiguration! The last named still more gloriously when in Patmos; see Rev., chap. i. So also Stephen, the mighty man of God, of whom it is written that he was full of faith and power, of wisdom also, and the Holy Ghost. No wonder that as the persecuting crowd stoned Stephen, and the shattered temple of his body could no longer hold his redeemed and freed spirit, he cried out, “Behold I see the heavens opened, and the Son of Man standing on the right hand of God” (Acts vii. 56).

#### THE RISEN CHRIST. THE MARTYRED STEPHEN.

Thus the early martyr spake, being full of the Holy Ghost, and looking steadfastly into heaven. What a true picture we have here of the majesty and glory of the risen and ascended Lord. This blessed man of God, risen with Christ whose

sphere is in the glory with His Lord, stands four square to the life divine. Mark! The inspired word describes Stephen as being full of faith, power, wisdom, and the Holy Ghost. The very same power that God wrought in Christ, when He raised him from the dead and gave Him glory, was working in Stephen • and giving him glory. He was about to hear in his turn, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors,” and this son of glory shall come in. Not more welcome was the King of Glory Himself than this heir of God, this joint heir with Christ. One divine, holy, and incorruptible life pervaded the risen Christ and the martyred Stephen.

Partnership with Christ holds the charter of right and freedom to the throne of God—Abel, Enoch, Elijah, Paul, John, and Stephen all being witnesses. Any attempt to describe or pourtray Christian character or life with other personality in view than Christ in resurrection life and glory can but yield a counterfeit of the true. It is not likeness to Christ attained by imitation, morality, baptism, sacraments, works, human merit, or assumed priestly power. It is the result of God's

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workmanship creating in Christ Jesus, unto good works, the many sons brought unto glory. The doctrine of Christ is brought into degradation when it is represented as a mere ethical and earthly system which leaves out and dares to ignore the "being born again, not of corruptible seed but of incorruptible by the word of God, which liveth and abideth for ever" (I Pet. i. 22).





## CHAPTER V.

### CHRIST'S RESURRECTION INVALUABLE AND FUNDAMENTAL.

HOW invaluable is the fundamental doctrine of the resurrection of Christ from the dead. Maintaining the proper Deity of the Lord Jesus Christ, and guarding the supernatural from all the attacks of rationalism, this great truth of revelation and historic fact, as with the flaming sword in the garden, still protects the way to the tree of life. Eternal life (as distinguished from continuity of being) is through Christ's death and partnership in His resurrection life. Christ risen is the eternal life of all believers. Their life is hid with Christ in God. Christ risen is the impregnable citadel against which all the enemies of the Cross of Christ storm in vain. His resurrection is the top stone of the triumphant arch of the revelation of God in Christ. It is "the Gospel of the glory of the Blessed God."

Resurrection equally with atonement evidently had place in God's eternal counsels. When by man sin entered the world, and death by sin, then the woman's seed (Christ) was revealed, the Divine provision for redemption, resurrection, and eternal life. The Apostle did but unveil the truth when he wrote, "Where sin abounded, grace did much more abound ; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. v. 20, 21). This is the revelation of the Divine mind which existed before human history began : condemnation and death by reason of the choice and service of sin : eternal life and glory to all who receive and are alive unto God in Christ. God's dividing line from the beginning of man's history as a sinner is here, viz., those who, born from above are alive unto God in Christ Jesus the Lord ; and those who, dead in trespasses and sins, remain in unbelief and the love and service of sin. This is the testimony, "He that believeth on Him (Christ) is not condemned, but he that believeth not is condemned already because he has not believed in the name of the only begotten Son of God" (John iii. 18).

It will be interesting to establish this position. It has been said that the resurrection is a New Testament doctrine and a fresh revelation. We shall see that this is not so, though we frankly admit that this great truth had been hidden, and even now is most imperfectly understood. In proof of the position, we recall our Lord's argument with the Sadducees.

THEY DENIED THE RESURRECTION,

and came to Him with their curious question of the woman who had had seven husbands. Their question was, "Whose wife of the seven would she be?" Jesus, answering, said, "The children of this world marry, and are given in marriage. But they which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Our Lord said, "Now that the dead are raised, even Moses showed, at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him" (Luke xx. 27-38). The Lord shows that

Abraham, Isaac, and Jacob were then alive unto God. He was not referring to their bodies, which had long since mouldered into dust. Our Lord's reference to the burning bush is conclusive as to the fact that Moses recognized the Eternal Son of God therein. The word in Deut. xxxiii. 16, "And the good will of Him that dwelt in the bush," settles that. Moses beheld a type of the consuming and yet enduring "Plant of renown." A fire-proof life that was not and could not be destroyed. Life is ours in and through the death of Christ, who in resurrection showed that He is "made after the power of an endless life" without beginning of days or end of life, and higher than the heavens (Heb. vii. 16, 17, 26).

Abel also, who paid the price of his loyalty to faith in Christ, was an early witness to Christ's resurrection. His brother, Cain, who was a rationalist, slew him. Declining submission to Cain, Abel was the first of the noble list of faith's worthies, who refused to accept deliverance, and at once obtained the "better resurrection." "Jesus Christ, who is the same yesterday and to-day and for ever," heard the voice of Abel's poured-out life that cried unto Him from the ground. Then and

there the Lord of glory, the Resurrection and the Life, showed Himself to be the life of the dying martyr. How could it be otherwise? Did not the Prince of eternal life and glory say, "He that liveth and believeth in Me shall never die?" How could Abel's faith fail of partnership in the eternal life thus secured from the beginning to all believers (John xi. 26)? Is Christ the "Eternal Life" to be understood as a prospective possession only? How can eternal life be thus bounded?

Job also says, "I know that my Redeemer liveth, 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 a stranger" (Job xix. 25-27). Let Isaiah record the Holy Spirit's testimony: "Thy dead 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 forth her dead" (Isa. xxvi. 19).

#### HOW CONCLUSIVE THIS TESTIMONY

of one who, as Luke says, saw in the temple Christ's resurrection glory, and spake of Him (Isa. vi. 1-3; Luke x. 30-32; John xii. 41).



Hear David's words : " I shall be satisfied when I awake with Thy likeness." And again : " He hath ascended up on high, He hath led a multitude of captives " (Psa. xvii. 15 ; lxviii. 18). Let Hosea be heard : " I will ransom them from the power of the grave ; I will redeem them from death. O death, I will be thy plagues ; O grave, I will be thy destruction " (Hosea xiii. 14). Let Daniel add his testimony : " Many that sleep in the dust of the earth shall awake, some to righteousness and life, some to shame and everlasting contempt " (Dan. xii. 2). So also Ezekiel, Moses, and Jonah in his typical death and resurrection experiences. What are all these but witnesses and types of the great truth of Christ's resurrection and eternal life ?

Circumcision, also, representing God's judgment upon the flesh, was the significant type of our Lord's death and the judgment He bore when made sin for us upon the Cross. Therefore it is written, " In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ." The flesh in man inherits sin and death. How, then, can those who are in the flesh please God ? The " cutting off of Christ " at the

Cross preceded His resurrection in actual fact. We also must know what it is to affirm with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20). There is no other way into the resurrection life of Christ Jesus the Lord. Hence the importance of the following words: "Buried with Him in baptism, wherein also ye are RISEN again through faith in the operation of God, who hath raised Him from the dead" (Col. ii. 12).

With what conclusive point and meaning did our Lord emphasize the fact that He Himself was referred to, when He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, CONCERNING ME. Then opened He their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xxiv. 44-46).



## CHAPTER VI.

### THE TESTIMONY OF THE SYNOPTICS SPECIALLY.

MANY other striking proofs exist in the first part of the Word of God, but enough has been said to establish the fact, that as by one man at the commencement of human history sin entered the world and death by sin, so also at that time the second man, the Lord from Heaven, brought in redemption, everlasting righteousness, and eternal life. We further establish the position by appeal to the second part of the Word of God, the New Testament. We notice our Lord's own words in proof of the absolute certainty of His death and resurrection. This is His prophetic testimony given in the Synoptics: "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Mat. xvi. 21).

Six times do these words, or their equivalent,

have place in the early part of the ministry of the Lord Jesus. They strongly rebuke rationalism and

DESIGNEDLY EMPHASIZE THE FACT

of His death and resurrection. They are found alike in the Gospels of Matthew, Mark, and Luke. The burden of the last chapters also of the three evangelists, is the fact of the death and resurrection of the Lord. In other places, such as Luke xx. 27 to the end, the subject is "resurrection." The Gospel of John is full of statements, metaphors, and illustrations setting forth the same great truth, with direct reference to the Lord, who so emphatically said, "I am the Resurrection and the Life" (John xi. 25).

In reading this volume, we would suggest the constant use of the Word of God for purposes of special reference. 1 Cor. xv. contains a mine of resurrection truth and glories. Let us note the momentous character of the Holy Spirit's testimony. Nothing is more important than its bearing upon this cardinal doctrine. From the twelfth verse to the twenty-third, the constant recurrence of the name Christ is profoundly interesting. Not once does the sacrificial name, "Jesus," occur,

nor "Lord," but always "Christ," the Anointed One; thus emphasizing the great truth of His resurrection, "Now is Christ risen from the dead." The burden and strength of the testimony gathers about this victorious name. Twelve times in twelve succeeding verses is this blessed prominence given. It is the Holy Spirit calling special attention to the greatest fact in the history of the world. Here again, "We see no man, save Christ only." Well did our Lord say, concerning the coming and ministry of the Holy Ghost, "He shall take of Mine, and shew unto you" (John xvi. 7-15; 1 Cor. xv. 12-23).

Here then, in definite splendour, the Holy Ghost is placing before the Church of God the great facts which concentrate in "Christ, the wisdom of God and the power of God." Mark the stupendous and awful undoing to the Church and the world if Christ be not risen. I simply tabulate the main issues which the Apostle writes are at stake:—(1) Christ Himself is not risen; (2) our preaching is vain; (3) we have no Gospel, our faith is vain; (4) we are found false witnesses for God; (5) we endorse a lie which involves the veracity of God; (6) the resurrection

of the dead is not ; (7) they that have fallen asleep have perished ; (8) our faith concerning them is a delusion ; (9) we are yet in our sins ; (10) we are unredeemed and in bondage ; (11) condemned therefore already ; (12) without God, without hope in the world, and awaiting the judgment and perdition which the guilt and penalty of sin and sins entail and involve. Terrible picture! Darkness and desolation that may be felt! Nothing more awful could be thought of than the Church and the world destitute of Christ's resurrection and eternal life.

#### THE ANTHEM OF CHRIST'S RESURRECTION.

But we turn away from this scene of suggested desolation to listen to the inspiring words : "But now IS Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits; afterwards they that are Christ's at His coming" (verses 20 to 23). This volume is written mainly for suggestion and to stimulate

thought. Without undue enlargement as to the magnificent fruits resulting from "the resurrection and the life" of Christ, we tabulate some of the great resurrection blessings. They yield an extraordinary contrast to that suggested by the Apostle's words if Christ had not risen. They have their rise and spring from the supreme fact of His resurrection, "Who liveth and became dead, and behold He is alive for evermore." The contrast yields all the splendid realities which pertain to eternal life. They centre in Him who is the resurrection and the life:—

1. Christ Himself is risen from the dead. He is the eternal life of every believer. All these are alive unto God in Him for ever.

2. Our preaching is simply glorious. We preach the unsearchable riches of Christ—whom we preach—that we may present every man perfect in Christ Jesus.

3. We have the only Gospel. The glorious Gospel of the Blessed God. Christ died for our sins. He was raised again for our justification. We have died in His death. Our life is now hid with Christ in God.

4. We are true witnesses for God. We possess

Christ in His eternal life and glory. His resurrection is the great gulf which for ever has separated all believers from judgment, sin, and death.

5. We endorse the Truth, for we possess Him who is the Truth, being begotten with the Word of Truth. We are for ever in Him that is true, having been made partakers of His Divine nature.

6. The resurrection of the dead is held fast for the conclusive reason that we have been crucified together with Him, and are now alive unto God, being risen with Christ, and share His resurrection life.

7. They that have fallen asleep in Christ are with Him. Absent from the body, they are present with the Lord. They are alive in Him, and cannot die any more. They share His incorruptible life. Death has neither lien, part, nor place in incorruption.

8. Our confidence concerning all that have ever died in the faith of Christ is that they are with Him. He is their life and portion for ever. We shall see them again and our hearts shall rejoice.

9. We are separated from our sins. They



have been blotted out and put away, Christ's resurrection being the conclusive proof. We have been made the righteousness of God in Him.

10. We have been redeemed by Jesus Christ. We are His purchased possession—spirit, soul, and body. Joined unto Him we are sons of God, heirs of God, and co-heirs with Christ.

11. Therefore we are justified already and share Christ's glory. Being called and glorified together with Him, "we are made free from sin, and become servants of God, having our fruit unto holiness and the end everlasting life."

12. We are one with God and Christ eternally. His prayer for us is, "That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us." That prayer is being fulfilled. Well may it be written of the after results of His Cross, to all believers, "In the body of His flesh through death to present you holy, unblameable, and unreprouvable in his sight" (Col. 1. 20-22).

How completely the testimony of the Holy Spirit in this chapter, 1 Cor. xv., goes beyond and transcends the fact of the resurrection of the body.

This, of course, is largely and clearly referred to, but we are here taken into the fastnesses of spiritual death, and brought face to face with the Lord's triumph over sin, death, and hell, proclaimed in the fact that Christ, the Eternal Life, has risen from the dead. "He died unto sin once." He lives unto God for ever.

Here the great Representative of all believers is seen in His obedience unto death, breaking in pieces the powers of the kingdom of darkness. To use the graphic and telling language in Colossians ii. 15—"And having spoiled principalities and powers, Christ made a shew of them openly, triumphing over them in Himself." Well may the magnificent climax be reached in the outburst of sarcastic enquiry, followed by strains of exultant gratitude and praise—"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God which giveth us the victory through our Lord Jesus Christ." Here is the true Hallelujah Chorus, the triumphant burst of praise which should for ever fill the whole Church of God (1 Cor. xv. 57).

## THE RESURRECTION. GOD'S LOVE PERFECTED.

What a glorious consummation ! Well may the Gospel of Christ be called " the gospel of the glory of the Blessed God." The beloved Paul might well discount the confidence of the Jews in relation to their choice in descent as from Abraham. These are his words, written to the Gentile Church at Ephesus : " According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 4). How magnificent these words of the Living God. What internal and conclusive proof they carry with them of inspiration. In the light of them let every believer trace his genealogy to the Christ of God. Our line of life is not backward to Adam, but upward to Christ. " Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

Here is the true " ascent of man." This is neither evolution, human religiousness, nor morality, but the reality and power of Christ's resurrection, and our partnership in the glory of that resurrection and

life, as Paul expressed it. All the great spiritual blessings here portrayed are the outcome and fruit of God's wonderful love in Christ, consummated and declared when "the God of peace brought again from the dead that great Shepherd of the sheep through the blood of the everlasting covenant" (Heb. xiii. 20). Glorious memories of Calvary! With great joy, beloved fellow-believers, we remind you of the triumphant words, "The Lord has risen." To you, therefore, who have taken up His Cross and have followed Him through His death into these resurrection glories, the words come with deepest meaning, "If ye then be risen with Christ, seek those things that are above where Christ sitteth on the right hand of God" For "ye have died and your life is hid with Christ in God; when Christ our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 1, 2).





## CHAPTER VII.

### CHRIST'S CROSS THE WAY TO RESURRECTION.

TO those who have not taken up the cross of Christ, that is, their deliverance unto the judgment of sin and death in and with the Lord Jesus, the sublime theme of His resurrection life can have but little charm. Their spiritual perception needs to be awakened and exercised. When our Beloved Lord, speaking of the necessity for His sacrificial death, said to the disciples that He 'must go to Jerusalem and be delivered unto death,' Simon Peter actually rebuked Him, saying, "Be it far from Thee, Lord! this shall not be unto Thee." This intensely human, but utterly ungodly condition of mind in one of the chief Apostles, called from the Lord Jesus the strongest words of reproof probably that He ever uttered, "Get thee behind me, Satan (adversary), thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men."

How solemnly true this is! Man's thoughts are not God's thoughts, nor God's ways, man's ways. In this very connection occurs one of the most wonderful pieces of instruction that ever fell from our Lord's gracious lips. With the eye of His divine mind upon "the sufferings of Christ, and the glory that should follow," He answered, "If any man will come after Me, let him deny himself and take up his cross, and follow Me."

"Whither was He going?" The answer is—unto death, unto resurrection, and unto the glory that should follow. "His entrance was into heaven itself, there to appear in the presence of God for us." Simon Peter's mind at that time was as dense in regard to the real meaning of our Lord's words as the great majority of Christians appear to be in every age. The Lord had been speaking of the Father in heaven, the imperishable character of His Church, against which the gates of hell should not prevail; as also of His coming again from heaven, in the glory of His Father, with His angels, and the august scenes connected with His judgment at that great crisis. We venture, nevertheless, to affirm that the thoughts of Simon Peter were moving

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in the direction of a following discipleship within the limits of Palestine. He saw but little beyond the narrow bounds of this present earthly life. (Study Matt. xvi. 21-28 with care.)

THE CROSS OF CHRIST, WHAT IS MEANT.

To "come after Me" should have meant to Simon Peter to pass with his Lord into death, resurrection, and "life hidden with Christ in God." To these ends His cross must be taken up. What does the word "cross," in relation to our Lord, mean? Without question, His infinite sacrifice for our sins, and it should never be made to represent anything else. The cross of Christ is not to be confounded with a transverse piece of wood or gilded adornment on church steeple, door, or altar. It does not mean a crucifix with a bodily form attached thereto. It is not an ornament worn on woman's breast, or beads, such as the mark of the Sister of Mercy or of high church calling. The cross does not mean what may be seen hanging on ribbon or watch chain as shewing the priest or clergyman's profession.

The term "cross" does not mean and was

never intended to represent trials, human afflictions, sorrows or losses. Oh, the sadness of it! that the Scriptural word "cross" should ever have been turned away from its sacrificial import and unique reality, viz., Christ and Him crucified, the proof that the Holy One of God has suffered for sinful men, that they by His precious blood might be made nigh to God. Mark the grateful and solemn words, "Making peace by the blood of His cross, by Him to reconcile all things unto Himself" (Colossians i. 20).

How intelligently did the Apostle Paul respond to the real meaning of these words of Christ! How well he understood the import of "taking up THE cross!" Harken to His words, indited by the Holy Spirit, "I was crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me"—the intelligent testimony of the Apostle, that by faith he saw that he had known partnership with the Lord Jesus in His substitutionary death. Here is death with Christ. Here is the judgment of God upon the sinful and guilty Saul of Tarsus, who, before he was redeemed and knew the Lord, was "a blasphemer, a persecutor, and injurious." Here the corrupt human



life is forfeited. Judgment unto death has come. The parting at the cross for ever from "the old man," the religious Jew, who persecuted the saints of God unto strange cities, has taken place. Here, also, the cross of Christ has become the *via media*, the way unto and into the Apostle's partnership with Christ in resurrection. Mark with what joyful confidence he adds, "Nevertheless I live, yet not I, but Christ liveth in me" (Galatians ii. 20).

We are not in any doubt as to Christ having been revealed in the Apostle. So little does he take account of the old, personal, sinful ego, the natural man, that he adds, "Yet not I, but Christ liveth in me." Observe, it is not the denial of his personality that is here affirmed, but his voluntary and complete subordination to his risen, living Lord, whose varied and blessed energies henceforth permeated and possessed every faculty that Paul possessed. This is "taking up the cross," and this is God's way into the life and liberty wherewith the risen Christ makes free. Oh, the depth of meaning that is now to be seen in the Apostle's triumphant outburst, "God forbid that I should glory

save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." Here is separation, complete, final, and eternal. Paul henceforth was a son and heir of God, a joint heir with Christ; "old things had passed away."

WHAT DOES "LET HIM DENY HIMSELF" MEAN?

We return to examine the meaning of the phrase, "let him DENY HIMSELF." With what care we need not only to hear, but also to understand the Lord's words. Taken from the context, we might have supposed that these strong words had reference to the practice, or habit, of the grace of self-denial. Such, except in a very subordinate sense, cannot be the case. Self-denial here means exactly what our Lord's argument imports; He has been dealing with man's corrupt and sinful nature in the preceding chapter (xv. 19), and He is opening to the minds of His disciples that His death unto sin, at the cross, would enable every believer in His vicarious sacrifice to deny HIMSELF, that is his natural unregenerate and sinful personality.

If the emphasis is placed on the word *deny*,

in the ordinary sense of our modern use of the phrase, "self-denial," Christ's meaning is not perceived. Place the emphasis upon the personal word, "HIMSELF," and all is clear. It is competent to every believing sinner to say, "I know not the 'HIMSELF' of my natural and sinful nature." It is remarkable that when Peter, in his cowardice, said of our Lord, "I do not know the Man" (Matthew xxvi. 72), he gave expression to the very words used in the original of Matthew xvi., "Let him deny himself." Lest some of my readers should regard this exposition as at all fanciful, let me strengthen the position by quoting the following words which relate to our Lord's judgment at the Cross, dealing with and taking away our evil and sinful personality: "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans vi. 6).

It should be the personal habit of all those who are risen with Christ to refuse to know the himself of his natural and unregenerate days. This is a most precious habit to form and strengthen. In obedience to Christ, let every

believer DENY HIMSELF. It is a melancholy thing to exhume the condemned and evil personality when the believer has become a new creature in Christ. To place upon the retina of the eye of the mind the old man that has been by Christ destroyed, and fail to put on daily the new man created in "righteousness and true holiness" is unworthy the intelligence of the instructed believer.

It will be seen how completely the truth of Christ's resurrection fulfils the mind and will of the living God ; sin and death are alike hated by Him. Speaking of the sin of idolatry, *e.g.*, He says, "Oh, do not this abominable thing that I hate." Observe abominable, that is God's estimate of the quality of sin ; I hate it, that is God's attitude in relation to sin, and His Divine nature should as soon change as His attitude be changed. How grand the testimony concerning all believers, that if any man be in Christ he is a new creature ; old things have passed away and, behold, all things have become new, AND ALL THINGS ARE OF GOD (2 Cor. v. 17-18). Therefore it follows that being in partnership with Christ in His resurrection life, every believer possesses the DIVINE

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NATURE, and is as acceptable to God and as much loved by God as is His well-beloved Son. Hearken to Christ's own words, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me" (John xvii. 23).





## CHAPTER VIII.

### THREE ENEMIES OF CHRIST'S CROSS.

**B**UT we pursue our enquiry. This chapter (the sixteenth of Matthew) is full of the truth of the necessity for Christ's resurrection. In its early verses the Lord is carefully guarding His disciples against three forms of religious error that were then—and, indeed, are always common, popular, and, as we shall see, directly opposed to the great truth we are illustrating and enforcing. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." There is also reference in the contemporary testimony in Mark viii. 15 to the leaven of Herod.

So little did the disciples discern the Lord's meaning that they said among themselves, "It is because we have taken no bread." Alas for the density of the natural mind in relation to spiritual truth! The Great Teacher was pained,

and in an undertone of sorrow said, "How is it that ye do not understand, that I spake it not to you concerning bread, but that ye should beware of the leaven of the Pharisees and of the Sadducees. Then they understood how He bade them beware of the doctrine of the Pharisees and of the Sadducees."

It is only necessary to say of the leaven of the Herodians that the character of the two Herods determines their scandalous relation to religion and also to Christian doctrine. Kings, as a rule, have taken marked interest in what is well called religion. Religion, it need hardly be said, we carefully distinguish from the truth of partnership in the divine nature of Christ in His resurrection. Herod the Great, though eminently ungodly, was desirous of being regarded as a religious man, with a distinct leaning towards Judaism, by reason of its strength in the sphere where he reigned.

For a brief and comprehensive portrait of this extraordinary man, commend us to Cassells' Biographical Dictionary. Herod the Great (*b.* 73 B.C., *d.* 3 B.C.) King of Judea, put to death his wife, Marianne and two sons, and rebuilt the

Temple. His son, Herod Antipas, massacred the children in Bethlehem, in order to compass the death of the Holy Child, Jesus. He beheaded John the Baptist at the bidding of Herodias, his adulterous consort, who was the wife of his brother Philip, for John, true to his Lord, had said to Herod, "It is not lawful for thee to have her!" He afterwards slew James, the brother of John, with the sword, and imprisoned Peter. Then he made an oration which so affected his audience that they exclaimed, "It is the voice of a God and not of a man;" and then the worms had their banquet off his kingly carcase.

#### BEWARE OF THE LEAVEN OF HEROD.

Such were the leaders of the sect known as the Herodians. "The leaven of Herod," as our Lord expressed it, was found in the corrupt principles and doctrines which these ungodly Kings taught, fostered, and encouraged. That the later Herod consented to receive worship, as though he were God, is conclusively shewn by his sudden and awful death. We read, "And immediately the angel of the Lord smote him



because he gave not God the glory, and he was eaten of worms, and gave up the ghost." Religiousness, that served political purposes and safeguarded the throne, nestled in Herodianism. Herod the Great could build at enormous cost a Temple for Jewish worship, and yet murder his wife and sons. Surely nothing could tell more completely the frightful condition of the heart of the man, who by reason of his sovereign prowess was called "great." A royal adulterer, a gourmand, a slave to his passions, and a murderer, was the Great Herod's son, Herod Antipas.

Well might our Lord, full of grace and truth, say to His disciples, "Beware of the leaven of Herod." Though the Herodians, so far as we know, no longer exist as a sect, under royal prestige and patronage, the corrupt doctrines and deformed lives which were common amongst them are terribly familiar in our day. Religious names and professions that are as far as the poles asunder from spiritual life in Christ risen from the dead, are popular everywhere. The professed church and the world, in the moral sense of that word, are, to a large extent, practically one. There is harmony and sympathy allowed

between the table of the Lord and the table of demons.

The aesthetic and sensuous service, where refined musical tastes are catered to and charmed; gorgeous ceremonies, where mere ritual and religious forms abound, but where sin is never exposed or condemned, and where consciences are drugged into insensibility, shew that Christ's solemn words, "Beware of the leaven of Herod," are as much needed at the commencement of the twentieth century as in the early part of the first. Church and theatre, early communion and late dancing, Sunday morning's religiousness and Sunday evening banquetings, the world's festivities, such as cards, balls, racing, with wine and smoking revelries, all mixed up in the same life, shew that the doctrine of Herod still survives despite the banquet the worms made of his royal body.

A free life in the modern sense of "go as you please" is rampant everywhere, and any restraint upon the "old man, which is corrupt according to the deceitful lusts," is regarded as narrow and unworthy the intelligence, culture, and high-class liberty of the men and women of these remarkable

times. Life, in the sense in which He who is the truth used it, when He said, "I am come that ye might have life, and that ye might have it more abundantly" is not even recognised. Nay, more, it is ridiculed, and by many utterly ignored. Life is regarded as an uncertain space in which you are "to have a good time." Self-pleasing, enjoyment, and the unchecked gratification of the lusts of the flesh, and of the mind, these items represent the ordinary experience of millions, who believe that they live. In fact they do not know that like the "woman of pleasure" of whom Paul writes, they are dead while they live. Many of these stand and sing to Church music: "Swift to its close ebbs out life's little day," and yet live in absolute neglect of faith in Christ, and make no preparation for "the life to come."

What a picture of Herodianism is that drawn by the Apostle Paul in his letter to the Church at Ephesus, written to those who were partakers of Christ in resurrection, and blessed with all spiritual blessing in the heavenlies in Christ. Many of those to whom he wrote must have been startled beyond measure when he described their past experience in the following words, "You hath God quickened

who were dead in trespasses and sin ; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ; among whom also we all had our life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." Here is a vigorous portrayal of unadulterated Herodianism (Eph. ii. 1-3).

But the Lord's "Beware" included the doctrine of the Pharisees and of the Sadducees. It becomes necessary, therefore, to enquire into the character of the teachings and doctrines of these two great sects. It is the more so because both were eminently religious sects. Religious, observe! as distinguished from being Christian. The world is full of human religions. To the extent that they are human, they must be false. This is at once seen when contrasted with Christ, His resurrection life and divine glory. To deny the absolute pre-eminence of Christianity in the sense of the exclusion of all human religions throughout the whole world is to deny the magnificent and unique fact that Christ is "the Light of the

world : " that " neither is there salvation in any other ! for there is none other name under heaven given among men whereby we must be saved."

Here is portrayed the Holy One of God, Jehovah's fellow, the Great Saviour, the "only true God, the Eternal Life." Hearken to His majestic words, "I am the way, the truth, and the life, no man cometh unto the Father, but by Me" (John xiv. 6). The very idea of comparing Buddha, Confucius, Zoroaster, or Mohammed with Him who said in regard to His Almighty power, "All that are in their graves shall hear My voice, and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation" (John v. 28, 29). It is not contended that Buddha or Confucius lived earlier than the sixth century B.C., nor Mohammed before the 6th century of the Christian era.

The Lord Jesus Christ ever was, as He expressed it, "Before Abraham was I am." He is the "Father of Eternity," "Christ the wisdom of God and the power of God," by "whom also He made the worlds," the "Creator of all things," before all time and behind all power,

into whose hands "all power is committed in heaven and on earth." Impossibility of comparison in such a case either is or should be obvious. These men the equals and peers of the Lord of glory! Verily we have not so learned Christ! Rationalism has nothing in common with revelation.





## CHAPTER IX.

### BEWARE OF THE LEAVEN OF THE PHARISEES.

OUR readers will pardon this brief digression. We return to the consideration of the religion of the Pharisees. Human in its origin, gathering popularity and strength in Judaism, its chief characteristics were self-righteousness, formalism, externalism, and hypocrisy. It is of the nature of self-righteousness to refuse to acknowledge sin, much less confess its sinfulness. The necessary correlative of this condition of mind is pride of heart, an affected and expressed superiority over others, with great readiness to condemn them. Our matchless Lord in His wonderful ability of description uses these words concerning the Pharisees, "Certain that trusted in themselves that they were righteous, and despised others." This sentence, which exactly describes the Pharisee, is followed by the parable giving the temple scene in which the Pharisee, the

Publican and our Lord Himself were the chief actors. It yields a striking picture (Luke xviii. 9-14).

It is remarkable to contrast this scene with the touching and beautiful spirit of the Lord Jesus, the great and competent Saviour of sinners, His love, mercy, and readiness to forgive, to save, and welcome to His Father's heart, all who came to Him. Oh, the tender and pathetic cadences of that lovely voice, "I am come to seek and to save that which was lost." "They that be whole need not a physician, but they that are sick." How at one with His holy Father was the condition of His beautiful mind the following words shew: "All that the Father giveth Me shall come unto Me, and him that cometh unto Me I will in no wise cast out;" or again, "I give unto them eternal life; they shall never perish, neither shall any man pluck them out of My hand." Phariseeism has no such words or spirit in her cold and heartless creed. Probably no greater contrast to the doctrine of Christ could be found than in what He calls the leaven or doctrine of the Pharisees.

#### THE BIGOTRY AND ENMITY OF THE PHARISEES.

From beginning to the end of our Lord's



ministry the Chief Priests, the Elders, the Scribes, and the Pharisees pursued, opposed, misrepresented, and persecuted Him. They never rested until by their combined hatred and malignity they had unjustly delivered Him into the hands of the Roman Governor in order that He should be condemned and killed. They, to compass His death, bore false witness against Him, covenanted with Judas Iscariot to sell Him for 30 pieces of silver, and cried out in their causeless hatred, "Away with Him, crucify Him! Crucify Him!" Such was Phariseism when brought in contact with Jesus the Saviour, the glorious Being who "brought life and incorruptibility to light by the Gospel." "This man receiveth sinners and eateth with them," was the comment of the contemptuous Pharisees. What an illustration of the ignorance and perversity which may possess the minds of professed religious teachers, for Phariseism, be it remembered, was then and is now intensely religious!

In his valuable "Life of St. Paul," Canon Farrar shows that in "the straitest sect of that religion," as Paul calls it, there were nearly five hundred services, ceremonies, washings, also vest-

ments, prayers, and formal details to be observed. Miserable Pharisee, with blinded mind and hardened heart! Take an illustration. It is a bright Sabbath morning. Our beloved Lord, as was His wont, entered one of the Jewish synagogues. It was crowded. The Pharisees were present in force. There was a man there, an object of deep interest to the Lord Jesus. He had a withered limb—a hand nerveless, bloodless, and useless. “And the Pharisees watched Jesus, whether He would heal him on the Sabbath Day.” To praise and applaud the competent and beloved Healer you think! Alas! it was not so. Their intention was “that they might accuse Him.” Oh, it is pitiful! But Phariseeism is cold and heartless as a block of Aberdeen granite.

What will the Lord do? Will He stay His beneficent working at the price of the fear of this company of robed and phylacteried hypocrites! “I thought you said they were Pharisees. Why use the offensive name hypocrite?” Truth compels it. Note the issue in this memorable scene. And our Royal Lord said, “Stand forth, stretch forth thine hand. And he stretched it forth, and his hand was restored whole as the other.” And

did not their prejudiced bigotry give way? Did they not, to use a modern phrase, "cheer Him to the echo?" Alas! not so. Hear it, ponder it, and resolve in the power of thy Lord's resurrection life to detest Phariseeism with all the strength of thy renewed being. "And the Pharisees went forth and straightway took counsel with the Herodians against Jesus how they might destroy Him" (Mark iii. 1, 6).

The madness of bigotry, especially when cased in the trappings of religious officialism! Here was a company of Pharisees, religious men, mark you, who could "stand at the corners of the streets and for pretence make long prayers," who, when the service in that synagogue was finished, held a special council with the Herodians (for whom they professed the utmost contempt), the object of which was to destroy the Lord of Glory. Because it was the Sabbath day forsooth it was not lawful to heal the man, but the Sabbath day did not hinder them plotting together and taking counsel how to destroy the well-beloved Son of God. Is it cause for surprise that righteous indignation possessed the Lord, or that He said "Beware of the leaven of the Pharisees, which is hypocrisy?"

## THE RATIONALISTIC CRITIC AND PHARISEEISM.

We remember hearing a rationalistic critic affirm that the Lord Jesus when condemning the Pharisees was out of temper, and inflamed to expressions of unjustifiable strength and violence. Is that so? We challenge the statement and defy the production of proof. No doubt we shall be referred to the Gospel of Matthew ch. xxiii. 13 to 33. We accept the situation and take up the gauntlet that has been thrown down. Not in any spirit of egotism do we say that forty years' careful study of the Bible as a whole has not produced the novice, neither a child, but the man in spiritual understanding. Never did we hold with such intelligent tenacity as to-day the full inspiration of the whole Bible. Transcend the bounds of holy indignation in dealing with the Pharisees! Is that so?

These men, be it remembered, affected to occupy the position of highest authority. They sat in Moses' seat. They professed to minister the law and give the knowledge and sense of the Hebrew Scriptures. They had the books of Moses and the prophetic writings in their possession for research and study. From Genesis to Malachi was their splendid store of

Divine truth. They practically possessed the temple at Jerusalem, and administered government there. They were responsible for service and ceremony. They affected to be spiritual leaders, and in their life, conduct, and example maintained that they were representing and serving the Holy One of Israel.

How utterly they had prostituted their functions. They had dishonoured their calling, degraded themselves, and brought great dishonour upon the name of the God of Israel ! All this stands out in awful prominence. How completely divorced their sayings were from their doings was notorious. Thus they fashioned and earned for themselves the appropriate name "hypocrite," a term which in those days was affixed to the play actors on the boards of the Grecian and Roman theatres. Its genesis is here, the actor on the stage affected to personate another. He was a sham, a "hypocrite." The Pharisees were hypocrites of the worst possible type. They actually personated the servants and service of the Holy One of Israel. They were masked religious liars, who with blasphemous hardihood affected to represent and serve the God of sincerity and truth.

It belongs to truth to shatter and break in pieces the mailed armour of deceit and falsehood. The twenty-third chapter of Matthew, verses 13 onwards, might be called "the high court and scene where the indictment of the Pharisees took place." The Lord Jesus, the divine prosecutor, begins to sheet home His charges against this great company of ecclesiastical hypocrites. At the risk of wearying my readers, I must accentuate the details of the most awful impeachment that was ever made. When the Judge of all the earth with His full and accurate knowledge speaks, it is well to hear. He never exaggerates. Truth holds every motion of His mind.

Thus He charges "the Scribes and the Pharisees." They sit in Moses' seat. "All, therefore, whatsoever they bid you, observe and do, but DO NOT YE after their works, for they SAY and DO NOT. For they bind heavy burdens, grievous to be borne on men's shoulders, but they will not move them with one of their fingers." All their works they do to be seen of men. They "make broad their phylacteries" and "enlarge the borders of their garments." They "love the uppermost rooms in feasts, the

chief seats in the synagogue," and "love to be called master." "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men ; ye neither go in yourselves nor suffer others to enter. Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers ! Therefore, ye shall receive greater damnation. Woe unto you hypocrites, for ye pay tithe of mint, and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." "Ye blind guides, which strain at a gnat and swallow a camel." "Woe unto you, Scribes and Pharisees, for ye make clean the outside of the cup and platter, but within they are full of extortion and excess." "Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of iniquity. Ye serpents, ye generation of vipers ! how can ye escape the damnation of hell ?" (Matthew xxiii. 1-35.)

Such had been their covetousness, their mer-

chandise of souls and substance at the temple, that our Lord was compelled to say, "My Father's house was to be called a house of prayer; ye have made it a den of thieves." "Behold," He added, "your house is left unto you desolate." I have but given selections from our Lord's living words, and in the light of the tremendous facts and consequences to themselves, and millions of others, indicated in these charges, who shall dare to say that so much as a hairsbreadth of departure from fitting language, feeling and conviction can be found? I challenge the response of a sound judgment!







## CHAPTER X.

### THE PHARISEE A RELIGIOUS HYPOCRITE.

REMEMBER that all this hideous distortion of goodness and truth by the Pharisees was wrought under the cloak of human religiousness. So far as any single presentation of spiritual truth was concerned Pharisaism, even when it approached in form the doctrine of the God of Israel, made it into travesty and caricature. Pharisaism is as far removed from Christian life and doctrine as a decorated wax Madonna in a Roman Catholic church is removed from the living gracefulness of human life. The form of godliness with destitution of the power is the very essence of Pharisaism. Need we affect then surprise at our Lord's warning word, "Beware of the leaven (doctrine) of the Pharisees, which is hypocrisy." And yet the awful fact remains that Pharisaism is in principle as common as ever. It is the most popular of the human religions which dares to come and affects

to represent the truth of Christianity, but it is a hollow sham! We have here seen what an offence Pharisaism was and is to the Lord of Life and Glory.

The reason for the popularity of Pharisaism is not far to seek. It is pleasant to the refined and cultured human being to be regarded as "religious," to stand in the temple at the commencement of the twentieth century and say approvingly, "God, I thank Thee that I am not as other men." Superiority over my fellows is the engraving on my crest, and the feeling inside my chest also. We understand the leaven of Pharisaism! Self-righteousness is humanity's idolatry. It affects personal meetness for the judicial seat and scatters its anathemas upon the guilty sinners who are recognised in the body of the Court. Our Lord's description of the Pharisee's prayer is inimitable. Prayer is it? We thought prayer meant human sinfulness and guilt coming in confession to the throne of grace, and finding mercy. "God, be merciful to me, a sinner!" Ah! that we understand; but the Pharisee's prayer, why, from Genesis to Revelation surely there is no record of a Pharisee's prayer. Has a mistake then been made by our Lord? Oh, no! We have no room in our

creed for what modern criticism calls the "Kenosis" when we are dealing with the Lord of Glory.

But what did the Lord say about the Pharisee? He surely said something about his prayer? Well, now, just pause, and let us hear His word. This is what Christ says, "The Pharisee stood and prayed with himself." Oh, we see it is clear now. The Pharisee's prayer. Why, of course, it was with himself, of himself, to himself, and against the publican. How he does patronise God, to be sure! God, I thank thee that I am NOT as other men. I fast twice in one week. I give tithes of all that I possess. I am not an extortioner, unjust, or an adulterer, nor even as this publican; and yet withal, this miserable self-righteous Pharisee was deceiving and cheating himself by making his estimate and congratulation of himself to stand for prayer. Of all the self-deceived hypocrites on the face of the earth, the sinner who believes himself righteous and superior to his fellow-sinners is amongst the worst.

#### THE PHARISEE IN THE TWENTIETH CENTURY.

But what is modern Pharisaism? Every form and phase of human religiousness that

comes short of partnership in Christ's resurrection life. Take the case of the great Apostle, Paul. When he ceased to be a Pharisee *he began to pray*. When Christ was revealed in him by the Blessed God, he counted all his Pharisaic possessions,—his past life in the Jews' religion, his human birthrights, his blameless life as an observer of the law, his own righteousness,—all these and more he parted with and counted "all but loss for the excellency of the knowledge of Christ Jesus the Lord." No human religiousness could hold either his intellect or heart after "it pleased God to reveal His Son in me." Morals, ethics, culture, Gamaliel, Cesarea, Pharisaism, all went by the board when Paul received Christ the Lord.

Never, in our judgment, were we so cursed as we are to-day with a mere mundane caricature of Christianity, a "be good and do good system," in which priestcraft, formality, morals, ceremonies, sacraments, and "works! works! works! for the Master" have place. This human moralism has done its level best to eat the intellect and heart out of the doctrine of Christ and His resurrection life. That doctrine, which means the

reality, power, honour and glory of partnership in and with the risen Christ, is the resolute antagonist of human religiousness, the most popular and common of which, in the light of Christ's infinite sacrifice for sins, is Pharisaism. Whether it take the form of the denial of man's innate sinfulness, the denial of the supernatural in the doctrine of Christ, or the exaltation of man by reason of his intelligence, culture, or civilization,—it is Pharisaism. Whether called humanitarianism, unitarianism, positivism, or natural theology, forward movement, or the moral terminus supposed to be found in the Sermon on the Mount,—this also in principle is Pharisaism. Anything bearing the name of Christ which stops short at the resurrection and the life, which comes through partnership in Christ risen from the dead, is Pharisaism, either simple or complex. Pharisaism is the human counterfeit of the doctrine of Christ. Our Lord might well say of these ecclesiastical hypocrites, "Woe unto you! How shall ye escape the damnation of hell?" The church Pharisees are legion at this very time, and they continue to garnish the sepulchre of God's

greatest Prophet and keep on trafficking in His death, in order to the maintenance and profit of their profession as priests. They ought to know that in the great fact of His resurrection the sepulchre is empty, and their function as sacerdotal and sacrificing priests is at an end for ever.

BEWARE OF THE LEAVEN OF THE SADDUCEE.

Yet again hear the great Teacher! Take heed and beware of the leaven of the Sadducees. What was their principal doctrine as a religious sect? The denial of the resurrection from the dead, with its necessary corollary that men perish, that is, they cease to be at the time of death and after the cessation of the animal functions. How intensely human this is, and what a denial is here of the high dignity of man. The Sadducees, ancient or modern, have never answered the question which arises from the words and fact given in connection with man's creation. Here it is, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii. 7).

Now we, who deny that man perishes as the lower and irresponsible creatures do, ask this question, Was the inbreathing by God which constituted man a living soul either liable to or capable of death, in the sense of extinction of being, or annihilation? Did man's disobedience change this breath of God? Here is the crux of the position, and we have never seen or read anything that supplies an answer which touches, much less proves, the extinction of that being which came from God, and for continuity must therefore have been of the nature of God.

It is no answer to the position to quote the words, "the soul that sinneth it shall die." Adam by his disobedience became a sinner, and knew as an immediate consequence of his sin, spiritual death; but he lived centuries afterwards, so far as his natural life and body were concerned. I cannot understand that the inbreathing by God spoken of could possess capability for extinction either at death, as we call it, or in the world or life to come. We shall know some time. Meanwhile we are not Sadducees, neither do we believe that any man, since the inbreathing by God, has less or other than an undying personality, which

God Himself imparted and is the source and Author of. Moreover, if death could end all, then there is no judgment to come and certainly it would appear that death becomes a far greater Saviour than Jesus Christ. Death in such case saves completely from the wrath to come by plunging men at once into extinction of being. No; we cannot become Sadducees, nor other than distinctly opposed to the views held by those who teach what is commonly called "Conditional Immortality," or that known as "Final Restitution."

#### SADDUCEEISM A MODERN RELIGIOUS PROFESSION.

Sadduceeism had then and to-day possesses a large following. It has been and still is found in outspoken antagonism to the profession of the Pharisees, who as a question of revelation from their scriptures, as also from tradition, and their reverence for the Talmud, held the truth of "the resurrection of the dead." That they understood or believed the resurrection and the life in the sense of being the supreme and central truth of Christianity is quite another question. The fact is that their bitter prejudices against the Lord actually made them partners for the



time being with the Sadducees. They bribed the soldiers with large money, and taught them to say that, far from our Lord's resurrection having taken place, "His disciples had come and stolen His dead body while they slept" (Matt. xxviii. 11-15). To such lengths did they go in their opposition that they said to the Roman soldiers, "And if this come to the governor's ears we will persuade him and secure you. So they took the money and did as they were taught." Without question the Pharisees knew nothing intelligently of the great central fact of the Christian faith with which we are dealing.

But we return to deal with the leaven (the doctrine) of the Sadducees. Probably no human religion was ever more fitted to pander to the lusts of the flesh, to degrade men, deny the real nature of sin, and foster ungodly and licentious personal experiences. Sadduceeism meant in those days "banquetings, revellings, and such like" with "abominable idolatries, and the licentious worship of the creature." Sadduceeism always kept on hand a stock of opiates for the conscience, and made capital for itself out of the

moral wreckage and early deaths this hateful system was responsible for. "Let us eat and drink, for to-morrow we die" was its popular after-dinner song, its ribald and profane jest. Sadduceism numbers in its ranks hundreds of thousands. When Paul, at Athens, preached the glorious doctrine of the resurrection of Christ, the Sadducees "mocked" him. Others said "what will this babblers say," and yet again, "He seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Others said, "May we know what this new doctrine, whereof thou speakest is? For thou bringest certain strange things to our ears! We would know, therefore, what these things mean" (Acts xvii. 18-20).

Of the Sadducean sects and other doctrines Paul writes, "Whose God is their belly, who glory in their shame, who mind earthly things." Peter also writes, "These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were

for a little while escaped from those who live in error." And again, "They think it strange that ye will not run with them to the same excess of riot, speaking evil of you." That the reference is to the Sadducees is clear from the warning and reproving words that follow. "Who shall give account to Him that is ready to judge the living and the dead" (1 Peter iv. 4-5).

How strikingly the beloved physician, Luke, sums up in few words the question at issue between the Pharisees and the Sadducees in relation to the resurrection of the dead. "The Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both" (Acts xxiii. 8). The Apostle Peter in his second letter deals with the Sadducees of the last days. Referring evidently to the end of this wicked and sinful age, he writes:—"There shall come in the last days scoffers walking after their own lusts, and saying, 'where is the promise of His coming, for since the fathers fell asleep all things continue as from the beginning of the creation'" (2nd Peter iii. 3, 4). Here any supernatural or divine intervention is practically denied, miracle and life in resurrection being

discredited. It is very noticeable how these intellectual scoffers discredit the fathers who had fallen asleep and could not therefore answer them. The impudence of the men who indulge the lusts of the mind in denying revelation is here very clearly portrayed. This is Sadduceism. Again, we add our Lord's weighty word, Beware of the leaven (the doctrine) of the Sadducees.





## CHAPTER XI.

### THE SADDUCEE AND THE CROSS OF CHRIST.

AT this point we reach the very heart of our Lord's teaching in Matthew, chap. xvi., where Herodianism, Phariseeism, and Sadduceeism, the three religious antagonists of Christian doctrine, are each in turn challenged and exposed by the Lord Jesus. Not one of these human and corrupt religions came near to or touched the teaching of the cross of Christ. The preaching of the cross was, indeed, foolishness to these earth-born systems. They give painful illustrations of their utter antagonism to Christ and Him crucified. Christ raised from the dead by the glory of the Father, ascended and glorified, they know not. They have nothing in common with the doctrine of Christ. Hear this glorious and inspiring testimony of the Spirit of God, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy,

hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Peter i. 3-5).

Oh, the grandeur, the glory, the certainty and the prospect enshrined in these precious words. The Herodians, the Pharisees, or the Sadducees could never have taught or given birth to such a magnificent statement of resurrection truth. The difference is as between the corrupt human and the incorruptible divine, between earth-born systems of religion and the peerless glory of the risen Christ. Would to God that His people would resolutely take, keep and maintain their position as partners in His life after resurrection, their anthem always, "We have died; our life is hid with Christ in God; when Christ our life shall appear then shall we also appear with Him in glory" (Colossians iii. 2, 3).

#### CHRIST, THE BELIEVER'S LIFE.

But we come now to the application of these

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remarkable words of warning. They bear directly upon the true meaning of the greatest fact of Christian doctrine, the resurrection of Christ the Lord. He is the life of every believer. That life is divine, incorruptible, eternal. Notice how the Lord deals with Simon Peter in regard to his possession of Himself. Asking the question, "Whom do men say that I am?" Peter replied, "Thou art the Christ, the Son of the Living God." How remarkable and suggestive was our Lord's answer, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Here is the revelation of Christ by the Father to Simon Peter. This constitutes blessedness. It pleased the Father to reveal Christ in him, as in later years He revealed Christ in the great Apostle of the Gentiles. Compare Matthew xvi. 15-17, and Galatians i. 15, 16, and notice how the revealing was in both cases the Father's work. They became Christ's, or Christians, having received Christ. There is no other way. It is written, "But as many as received Him (Christ) to them gave He the right to become the sons of God ; even to them that believe on His

name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 11, 12).

Both Peter and Paul knew that right, by virtue of their regeneration. "Of His own will begat He us with the Word of Truth." It is delightful to see the use of Christ's name by Peter. Why did he not say, "Thou art Jesus, or the Lord"? Let partnership in Christ, the risen life, be seen as the intent of God, in relation to every one of the many sons brought to glory, and Peter's reply will be understood. The beloved John also enforces the same blessed truth,—“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” Again, “We shall be like Him, for we shall see Him as He is.” No wonder that the beloved Paul writes, “But I certify you, brethren, that the Gospel which was preached of me, was not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal. i. 11, 12). Christianity is Christ received in His resurrection life and glory by those in whom He has been revealed by the Father. As Paul



puts it, "Christ in you the hope (the certainty) of glory" (Col. i. 27). All who know partnership with Him in His resurrection are Christians, and these only. Christian doctrine—a system of ethics, an earth-born religiousness—how the absurdity of such thoughts and ideas appears when looked at in the light of our Lord's doctrinal teaching given in the four Gospels.

#### HOW TO STUDY THE SCRIPTURES.

It has often been asked, "How do you study the Scriptures, and what suggestions to this end can you offer?" It is not an easy question to answer. We have an illustration to suggest. The whole Bible should be as a dearly-loved and familiar friend, well known and constantly studied. To have known the Scriptures from childhood, even in the letter, is a great gain and advantage. Nothing can possibly make up for the wide reading and careful study of the Word of God as a whole. This is absolutely essential, as also to depend upon and possess the wisdom that centres in the Holy Ghost, who dwells in and abides with every man, woman and child who has been regenerated. Then let a well-

executed map of the world suggest that in like manner we should fashion in the mind the Bible as a whole. Its diverse parts, places, and connections will then become familiarized.

For many years we have noticed that ignorance of the Scriptures, their unity, principles, teaching, and marvellous connection is painfully common. Their relation to God and man, the past, present, and future history of the world therein contained, the great majority of Christians know very little of. It should be our delight to look upon and aim at the construction of this Bible map. Drawn not on paper, but having well-defined position in the renewed mind, the harmonious completeness of the Word of God will gradually but surely appear. Then it will be known where the great continents, oceans, seas, and islands are, and the student will with comparative ease distinguish the diverse parts of the magnificent whole. The Word of God will richly reward for spiritual and sanctified intellectual construction of its contents. This must be done to a large extent every man for himself. It is a noble work to furnish the renewed mind of the sons of God that they may rightly divide the Word of Truth and

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deservedly attain the position and name of "a wise master builder."

THE SCRIPTURE MAP EXAMINED.

As an example we desire at this point to strengthen into absolute conviction the minds of our readers who have become partakers of Christ in the eternal reality and power of His resurrection life, so that in time to come they may live above, in the heights and uplands of the mountain of Zion beautiful for situation. To this end we notice carefully our map and ask, seeing that both Peter and Paul had, by the grace and power of God, become partners in Christ's resurrection life, their preaching and writings should give abundant evidence that this condition in their experience and testimony would be strongly marked.

Looking through that land famous in spiritual battle—the "Acts of the Apostles"—where Peter and Paul are prominent among the soldiers and heralds of the Gospel, there are at least forty allusions to Christ in His resurrection life and glory. These men spake in great power and boldness. Evidently they were filled with

the deepest conviction that they could not and dare not "henceforth know any man after the flesh." Whether to Cornelius, Lydia, the Philipian gaoler, Felix, Festus, King Agrippa, or Bernice—it was Christ, the resurrection and the life, whom they preached. Paul's answer to Agrippa was magnificent,—“I would that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am, except these bonds” (Acts xxvi. 29).

So the beloved Peter, at Pentecost, “seeing that He (Christ) has been by the right hand of God exalted, and having received from the Father the promise of the Holy Ghost, He hath shed forth this that ye now see and hear” (Acts ii. 33). May we not ask wherein consisted the power and glory of Pentecost? And is not this the answer,—the diffusion of the blessed life of our risen Lord in all the energy, variety, and grace that centred in Him, and thus in each believer at the hands of the strengthening might of the Holy Ghost.

#### PETER'S WONDERFUL EPISTLES.

Then carefully examine Peter's letters. Why

the burden of their testimony is Christ in His resurrection glory. After our Lord's solemn reproof, given in Matthew xvi. 23, Peter was taken with James and John to become an eye-witness of Christ's resurrection glory that is to be revealed at the appointed time. To strengthen and encourage their hearts, the Lord Jesus, addressing His disciples, said, "There be some standing here that shall not taste of death till they have seen the Son of Man coming in His Kingdom. And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elijah, talking with Him."

Now, what was this scene of transfiguration upon the high mount but the fulfilment of the words spoken a few days before? Christ Himself calls it a *vision* of the Kingdom, and distinctly forbade the disciples to speak about it until He was risen from the dead. There can be no doubt that this wonderful vision was an initial picture in miniature of His resurrection

glory, which will be revealed when the Lord returns to the earth, and the manifestation of the sons of God takes place (Rom. viii. 19). Well does Peter write, "We have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory, This is My beloved Son. And this voice we heard when we were with Him in the Holy Mount" (2 Peter i. 15-18).

These Epistles might have been written in the secret place of the Most High, where Peter's life was hidden with Christ in God. Unsullied glory streams from his inspired pen. "Joy unspeakable and full of glory" holds the strong, delicate and sensitive thoughts to which such remarkable expression is given. The stamp of inspiration is not only upon Peter's epistles, but the internal evidence that he spake as impelled by the Holy Ghost, is to the spiritual mind, absolutely conclusive.

#### PAUL'S WITNESS TO MATT. XVI.

But we desire, ere this chapter closes, to call the

beloved Paul as a witness to the truths which our study of Matt. xvi. has discovered and produced. It was some years after the events recorded in that chapter that Christ was revealed in Paul. We hold that his letter to the Church of Christ in Corinth contains the very testimony which absolutely confirms the truths of our interpretation.

Turn with us to that part of our map of the Bible. Note the location, 1 Cor. v. Now let us, with intelligent care, survey the land. The inspired writer of this chapter might have been present at the very time our Lord was warning His disciples against the leaven (the doctrine) of the Pharisees and the Sadducees. We know that he was not, but he might have been, so directly do his writings enter into, meet, and confirm the testimony given there. In the first verse is found the licentious Herodian, who has taken his father's wife. Then the low estimate of the church concerning this sin, sternly rebuked with words of threatening judgment as touching the deliverance unto Satan for the destruction of the flesh in this disobedient member.

Then follows, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" Here again is "beware of evil

doctrine," with the strong appeal to purge out the old leaven that ye may be a NEW LUMP, as ye are unleavened. The divine reason for this is then given, "Christ our Passover is sacrificed (slain) for us." Here the doctrine of the cross of Christ is distinctly stated "Therefore let us keep the feast." Redemption's banquet, the feast of Divine reason, the flow of soul, to know and understand that judgment for sin is overpassed, and the feeding upon Christ established to every soul who knows and is keeping holy day in the glorious heights of His resurrection life. The glorying now is good.

THE FEAST, WITH "SINCERITY AND TRUTH."

And how is this feast, which was instituted on the night of Israel's redemption, to be kept by the believers in Christ? Observe! "Not with old leaven," that is, not with Jewish doctrine, which had become old, was corrupted, and had passed away, seeing that Christ has come, has been slain, and is risen again. God's new resurrection life in each believer yields a new lump, UNLEAVENED, "the new creation in Christ." Purge out, therefore, the old leaven! Beware of all



doctrine called Christian that comes short of vital union with "the Firstborn from the dead," our risen, living, glorious Lord. And yet once more it is added, "Keep the feast, not with old leaven. Neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8). Believer, keep God's unleavened bread for thy feasting! the true bread that has come from heaven, of the which if a man eat he lives for ever.

Nor let us fail to notice the verse quoted, and see its direct connection with the words of our Lord in Matt. xvi. The leaven of wickedness, Herodianism, is here, as also the malice of Phariseeism. Then the unleavened bread of sincerity is to be eaten in the place of the hypocrisy and lying shams of the Pharisee. Finally, the unleavened bread of truth, viz., Christ's resurrection life in striking opposition to the lie of the Sadducee, who denied the resurrection. Who need fail to see that SINCERITY as here used attaches to Christian doctrine, and stands in stalwart contrast to Phariseeism. TRUTH also is here seen in magnificent contradiction of the lie of Sadduceeism, and boldly affirms the nature and meaning of the gospel of the glory of the Blessed God.

And I heard a voice saying, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection upon things above, not on things on the earth. For ye have died, and your life is hid with Christ in God. When Christ our life shall appear, then shall ye also appear with Him in glory." The word translated affection here does not mean our modern and restricted sense of the word. The thought is, set your mind, your intelligence, upon your life which is above.





## CHAPTER XII.

### ACCESS INTO THE HOLIEST OF ALL.

THIS volume was partly written during a voyage from Australia to England. It was the last day and night of the passing year, and the closing century. By a singular coincidence we were close to the Equator. The dawn of the coming day (Jan. 1st) would see us across the dividing line, and certainly entered upon the northern hemisphere. We were in prayer that the New Year might bring to many of our readers such exercise of intelligent and sanctified thought concerning their position, character, and portion, that far away at the right hand of the Majesty in the Heavens they might henceforth rest in heart and mind. What unspeakable joy His assuring word gives amid the dazzling glories of that peerless scene, "Friend, come up higher." Fellow believers, should we not heed it well? We have had liberty and access into His blessed presence. There is no liberty to go down or out again for ever.

It is well written that "life and incorruptibility have been brought to light by the gospel" (2 Tim. i. 10). That this condition belongs alone to Christ in resurrection is certain. That which is incorruptible cannot be corrupted. It is therefore absolutely necessary to partake of the Divine nature of Christ or such a condition could never be known. Immunity from sin and death does not belong to human nature. It does belong to union with Christ, and will be the condition of each believer when Christ our life shall appear. Absolute integrity of character comes of participation in the divine nature of our Lord. When Christ our life shall appear then shall ye also appear with Him in glory. Then, *i.e.*, at that time thenceforward for ever every volition, motive, desire, thought, and action will sweep on the lines of perfect conformity to the will of the Father of our spirits.

#### THE OUTLOOK UPON INCORRUPTION.

Here we come in full view of the absolute need that exists for becoming "God's workmanship created in Christ Jesus unto good works." How few believers thoughtfully recognise this. They

have never seriously looked at this tremendous fact, viz., that should the sinful nature which they have inherited by reason of human birth, and endorsed in their experience, be taken into heaven, they would as certainly commit sin there as they do here, and assuredly know a defiled and condemning conscience, with recurring liability to sin and death. Such a condition could never be described as incorruptible. Beside this, the life we receive is incorruptible, therefore necessarily sinless. The inheritance also suitable for that condition is "incorruptible, undefiled, and fadeth not away, reserved in heaven." Now by faith we possess the incorruptible life (Christ). The inheritance, therefore, for that life must be incorruptible. The human temple, the earthly body, is also to give place to the incorruptible house not made with hands when our Lord appears in His glory. Here is the magnificent testimony, "In a moment, in the twinkling of an eye, and this corruptible must put on incorruption, and this mortal put on immortality." We shall then be like our Lord, sharing His glory (1 Cor. xv. 53).

It is written, "By man came death," the direct consequence of guilt and sin. Here we are face to

face with Adam, his terrible disobedience, sin, and entail. But again, "By man came also the resurrection of the dead." Here we are looking upon the Lord Jesus and the majestic consequences which have come to us by His death and resurrection. "The first man Adam was made a living soul, the last Adam a quickening spirit." "The first man (Adam) is of the earth, earthy; the second man is the Lord from heaven" (1 Cor. xv. 45-47). I have quoted these apposite words to show that in God's eternal counsels the resurrection life of Christ was not an afterthought of the Lord of Glory, a result caused by man's sin, but His purpose and intention in regard to "the general assembly and Church of the Firstborn."

#### A PRECIOUS TRUTH WELL EXPRESSED.

It has been well and reverently said, "In the beginning God had but one Son, the only begotten of the Father, full of grace and truth. He determined to have many, and they were all to be of the pattern of the first, made partakers of the divine nature and life of Christ." Hence He is called the quickening Spirit, having life in Himself, that He may give eternal life to as many as God hath given

Him. In relation to the infinitely blessed God, Christ Jesus is "the only begotten of the Father." In relation to the General Assembly and Church of the Firstborn Christ is declared to be the "First-born of many brethren." This relationship of the risen Christ as the Eternal Life to all believers is not bounded by the date of our Lord's incarnation or fact of His actual resurrection, but just as He was foreordained from times eternal to be the Lamb of God that taketh away the sin of the world, so His resurrection triumphs pertain to and date from the commencement of human history.

#### THE PATRIARCHS ALIVE UNTO GOD.

The Lord Jesus, as we have seen, distinctly teaches that Abraham, Isaac, and Jacob are alive unto God. They were, and are now, alive unto God in Jesus Christ our Lord. No wonder that Christ said of Abraham, "He rejoiced to see My day, and saw it and was glad." The truth is that from Adam and Abel down to the last member of the great company of the redeemed in glory, each one knew salvation from the guilt, penalty, and presence of sin by the vicarious death of the Lord Jesus, and each one of this august company has also shared the

reality and fruit of Christ's resurrection, yielding them eternal life. No man from the beginning of human history has ever been personally accepted by God, for the conclusive reason that every man naturally is a sinner. Our redemption is by the death of Jesus the Lord. Our acceptance is in "the Beloved." We share His resurrection life and become thereby meet for the inheritance of the saints in light."

Resurrection has so little in common either with ritual or morals that we are not surprised that Judaism still clings to the observance of the moral law in order to justification before God, and the Romanist and Ritualist to their forms, ceremonies, and sacraments in order to a fair show in the flesh. Ceremonial religiousness and a multitude of sacrifices have always suited the desires of the spiritually dead. The voice of the triumphs of His resurrection and life cannot be heard by those who trust in the moral and ceremonial law for righteousness and life.

Christ's death and resurrection in order to the possession of spiritual life is a doctrine offensive both to Pharisee and Sadducee. We maintain that in this vital question Christ is, as He expresses it,



"the way, the truth, and the life; that no man cometh unto the Father but by Him" (John xiv. 6). Our Lord had been speaking of the Father's house, the many mansions, and His own going away in order to their preparation. That scene of glory is the "inheritance of the saints in light." Inheritance is necessarily of birth. A man might have a fortune left him by the will of another, but he does not and cannot inherit it.

#### WHAT DOES INHERITANCE IMPLY?

Inheritance imperatively infers and implies relationship. Hence it is written of all the partakers of His resurrection life "that they are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein we greatly rejoice" (1 Pet. i. 3-6).

In our judgment, as we have already briefly indicated, one of the strongest proofs that resurrection and eternal life have ever been in immediate connection with Christ the Risen One is found in

the testimony given by the Blessed God in answer to the lie of Cain concerning his murdered brother. Cain said in answer to the inquiry "Where is Abel thy brother?" "I know not. Am I my brother's keeper?" The Lord, who is the keeper of His saints, and whose death is precious in His sight, answered, "What hast thou done? The voice of thy brother's blood crieth unto Me from the ground." Cain had destroyed the temple in which the redeemed personality Abel resided, but he could not impair or touch the eternal life. That life, incapable of death, and cruelly ejected from the human temple, cried unto the Lord from the ground. Abel was the first redeemed human being of whom we have knowledge who had received Christ. By faith in God's revelation to him he brought the slain lamb, the type of the Lamb of God, and was accepted in Him. He dare not have brought death into the divine presence unless he had received direct testimony that such a sacrifice and offering would be well pleasing to God. The fact is, that by faith he embraced the Lamb of God, by whom he was redeemed, and in whom he was accepted and possessed eternal life.

## ABEL AND THE "BETTER RESURRECTION."

Though Cain slew Abel he could not prevent him from obtaining the "better resurrection." He also knew what Abraham believed and maintained concerning Isaac, "accounting that God was able to raise him up, even from the dead." Then we have solemn but delightful proof that Christ delivered for our offences and raised again for our justification has been the way of life to all believers from the commencement of human history. Well may it be written "the Lamb slain from the foundation of the world." Though the actual death and resurrection life of Christ belongs as an historic fact to the early part of the first century of the Christian era, the retrospective virtue and reality of the eternal life can be traced backward to Abel. He was the first who knew redemption and possessed eternal life, even as we also, who stand in life's history at the commencement of the twentieth century. The prospective and retrospective life must always have attached to Jesus Christ. How otherwise could that life be the Eternal Life. If this were not so how could it be written of Him, "the same yesterday, and to-day, and for ever?" (Hebrews xiii. 8.)

What then is the difference between the great company of the redeemed and saved before Christ's infinite sacrifice for sins was offered, and the still greater company of the redeemed and saved since Christ died and rose again? So far as salvation and eternal life are concerned, the difference is one of POSITION ONLY, with diverse measure of human knowledge. The Cross of Christ, involving His death and resurrection, stands out as the greatest fact in the world's history. Before His incarnation the faith of all who had been given to Him by the Father, together with all who believed in Him and called upon His name, looked forward to the Saviour's coming. His eternal life in resurrection was to be manifested at the fulness of the time (God's fixed date). They anticipated the Saviour who was to come. Their salvation was of fact, based upon the sure promise of God. In like manner our faith also looks to the Saviour and to the eternal life who has come. Their outlook was prospective, ours goes backward, and we behold the salvation of God.

\*  
SIMEON'S DESIRE TO DEPART IN PEACE.

Like dear and aged Simeon, to whom it had

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been revealed that he should not taste of death before he had seen the Lord's Christ, when he had seen the Father's Holy Child, he sang the hallowed and peaceful refrain, "Lord, lettest now Thy servant depart in peace, for mine eyes have seen Thy salvation." May we not, beloved reader, in joyful confidence that you also have held the Christ of God in the arms of your faith, suggest that if Simeon could thus discount death and depart in peace, because he had seen and believed the Father's Holy Child, or, as he expresses it, "Thy salvation," what should be our joyful and strong confidence, seeing that we know the Man, Christ Jesus, His wondrous teachings, His regenerating power, His death and burial, His glorious resurrection, and His coming again?

How the great truth of Christ's resurrection from the dead, telling His triumph over sin and death, shews out the homogeneity of the sacred Scriptures from beginning to end! No wonder that on that marvellous resurrection morning when the risen Christ met His disciples and instructed them, saying, "Ought not Christ to have suffered and to have entered into His

glory (resurrection) ?” Let us again hear our risen Lord: “These are the words which I spake unto you, while I was yet with you, which were written in the law of Moses, and the prophets, and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures” (Luke xxiv. 44, 45). Beloved reader, pause with us, and let our prayer ascend to our risen Lord to this end, for surely the Scriptures are not understood, neither is the key to their meaning found, until we know the power of His resurrection, and read the Word of God in the light of this truth, which is the glory and crown of the revelation of Christ.

How touching and suggestive are the words of the Apostle Paul, “For this cause I bow my knee unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man (Christ in you); that Christ may dwell in your hearts by His faithfulness; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length,

and depth, and height ; and to know the love of Christ which passeth knowledge, that ye might be filled into all the fulness of God." Wonderful, wonderful, words ! Thoughts poorly expressed, perhaps, after all ; for who can phrase in human language that which fills the within of the lengths and breadths, the depths and heights of God's love ? (Ephes. iii. 14-19.)





## CHAPTER XIII.

### UPBRAIDED FOR THEIR UNBELIEF.

**W**E have already referred to the sad fact that the great majority of real Christians know so little of Christ in resurrection intelligence. This is not peculiar to this or any other age. The disciples of our Lord actually regarded the testimony of the resurrection, when brought to them at the first as "idle tales." They did not believe the fact at the time. So persistent was their unbelief that Mark records the following strong and rebuking words: "Afterwards He (Christ) appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen" (Mark xvi. 14).

That graphic scene in connection with the unbelief of Thomas, who declared that "Except I shall see in His hands the print of the nails and put my finger into the print of the nails,



and thrust my hand into His side, I will not believe," was not peculiar to Thomas. We rejoice, however, that in his case it is written, "And after eight days, His disciples were again within, and Thomas with them. Then came Jesus, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, 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. And Thomas answered and said unto Him, My Lord and my God" (John xx. 24-28). We have often been reminded of Thomas and his so-called "intellectual difficulties."

There can be little question of the tenacity with which, up to this memorable contact with Christ risen from the dead, unbelief in regard to our Blessed Lord's resurrection held Thomas. Admitting, willingly, the change in him, we are still confronted with the fact that settled confidence in Christ's resurrection and eternal life was of very slow growth in the disciples. This was by reason of their natural and innate unbelief. The same shameful unbelief is as common to-day, not by reason of the absence of conclusive evidence of His resurrection, but that

we also are, as our Lord expressed it, "slow of heart" to believe this magnificent fact.

The common thought that faith in Christ's resurrection is exercised and settled once for all needs examination. The nature of the faith of Christ is that the exercise of trust and confidence in Christ reaches unto and unites to Him. Faith and trust are objective terms. In this case they deal with the truth, life, and energy which inheres in Christ risen from the dead. Faith, apart from her object of confidence, is a misnomer. To believe, therefore, in His resurrection and eternal life is to possess and know "what is the exceeding greatness of His power to usward who believe, according to the working of the might of His power, which God wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenlies" (Ephes. i. 19, 20). Here is a sphere indeed for the energies and activities of the life of faith. The question comes, How many of the children of God know of this working of His mighty power and have courageously transferred to their own life of faith this splendid dowry of the Father's love—this entail from Christ—secured as their birthright forever?

## VERY CAREFUL STUDY SUGGESTED.

We ask our readers carefully to study Luke xxiv. in regard to the absolute necessity for our Lord's fresh ministry to the disciples after His resurrection. To overcome the density and ignorance common to the human mind even in the apostles it became necessary for the risen Lord, in actual "line upon line," "line upon line," to deal with them as it were all over again. Four things mainly were needed, and very striking is the testimony given concerning the risen Lord's ministry amongst them. By virtue of their partnership with Him in His resurrection they were in a new relation, position, and condition. Risen with their Lord they were, but they were as ignorant of the truth which belongs to and becomes the sons of God in resurrection as little children are of the manners and behaviour which become an educated and mature Christian life.

Nothing could be more striking than the way in which the risen Lord instructed them. First, He opened their understandings. Second, He opened their eyes, for they were holden, so that they did not see Him as their resurrection life. Third, He opened the Scriptures to them, the

books of Moses, the Prophets, and the Psalms. Fourth, He opened their hearts, so that they burned within them. Whilst at night He breathed upon them the Holy Ghost to speak peace to them from the God of Peace, who had brought again from the dead that Great Shepherd of the sheep (Heb. xiii. 20).

Here again we would pause and ask, Have you, beloved reader, known the walk to Emmaus in company with the risen Christ? Has your sad countenance been seen by the risen Lord? Have you heard Him say, "What manner of communications are these held by you?" Has the Lord in resurrection drawn near and joined your company? Has He opened your darkened understandings, so that now the light of His resurrection glory fills the magnificent chambers of thy renewed mind and spirit? Has He opened the books of Moses, the Prophets, and the Psalms to thee so that His sufferings followed by His glory stud the inspired pages with resurrection light and glory? Has He broken this bread of life to thee? Hast thou seen Him in this festive fashion and has thy heart burnt within thee as He opened to thee resurrection glories? If so, then may we suggest that we too

constrain Him to abide with us, for it is toward evening and life's little day is far spent. Oh, that it may be true in our case also, "And they worshipped Him and returned to Jerusalem with great joy." And may we not, in reverent paraphrase, add, and reside continually in the spiritual temple which He raised from the dead the third day, and in which He bids us to abide, "praising and blessing God"? Amen. May we furnish thee with subject for song and rich melody borrowed from Israel's storehouse of praise? "Sing, O daughter of Zion. Shout, O Israel. Be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, the Lord, is in the midst of thee: thou shalt not see evil any more, for the Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (Zeph. iii. 14-17).

#### CHRIST'S RESURRECTION AND EPISTLE TO ROMANS.

After that which we have gathered from the sacred scriptures, no surprise can be expressed

that the great Apostle of the Gentiles constructs by the impelling hand of the Holy Ghost his magnificent doctrinal letter to the Romans on the ground of Christ's resurrection. Resurrection is the note of triumph throughout. Depravity, sin, judgment, and death are all factors which serve in view of resurrection's triumphs. In like manner, God in Christ, with train of abounding mercy, grace, and love, tracks the permanent way to resurrection's incorruptible life, character, height, and glory. How precious are the strong and inspiring words, "There is, therefore, now no judgment to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And yet again, "It is Christ that died, yea rather, that is risen again, who is at the right hand of God, who also maketh intercession for us." It is upon the foundation truth of our Lord's resurrection and life from the dead that the apostle writes, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate from the love of God which is in Christ Jesus our Lord" (Rom. viii. 1-33, 38, 39).

The ages to come also are to know "the exceeding riches of God's grace in His kindness toward us through Christ Jesus." Nothing stops short of this goal of Christ's resurrection and eternal glory.

It was perception through divine revelation of this great truth of Christ's resurrection that led the Apostle Paul to write to the Church of Christ in Rome, "I am sure that when I come to you I shall come in the fulness of the blessing of Christ" (Rom. xv. 29). We have left out the three words (the gospel of) contained in the text. The best MSS. omit them, and properly so. It was the fulness of the blessing of Christ which yielded the apostle his confidence (his sureness). He was not speaking of himself, as though self-confidence possessed him. His mind was occupied with the risen, ascended, and accepted Lord, the resurrection and the life. He saw Him in all the glory that was His by reason of His own conquests and triumphs. Knowing that He was at the right hand of the majesty in the heavens, far above all principality and power, Paul knew that nothing could alter, diminish, or take from the great Head of the Church His exhaustless and overflowing fulness. To "preach the unsearchable riches of Christ."

To set Him forth, to unfold and exhibit His wonderful character, work, and position. This was ministry to Paul.

Oh, that this were true in our day. To make all men see what is the riches of the glory of this mystery among the Gentiles, which is "Christ in you the hope (the earnest and certainty) of glory." How clear and inspiring the words, "Whom we preach (not what but Whom), warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Would to God that Christ were so seen, studied, and known by all preachers, that His fulness should be their constant theme. To turn away from Christ to moral essays and clever intellectual presentations by great men, how deplorable! To place music, ornate ritual, stately ceremonies, draperied priests, and gilded altars, in the stead of the living, risen Christ—how melancholy, deplorable, and fatal!! Is it cause for surprise that the professed Church, despite its year books and enumeration of numbers, is weak and powerless, reminding of the stature of Goliath, but tenanted with the life of a weak and puny child?





## CHAPTER XIV.

### RESURRECTION AND BAPTISM.

WE deal now with the two ordinances instituted by Christ. Oh, the sadness of it, the loss which has come to the Church of God from a mistaken apprehension of the meaning, teaching, and intention of the two significant and blessed ordinances instituted by our Lord. We refer to baptism and the Lord's supper. Had the truth of resurrection been recognised and maintained in connection with baptism, the deadly error of baptismal regeneration had neither been known nor taught. Christ, "the resurrection and the life," needs to be most carefully distinguished from the deadly error of "baptismal regeneration." Partnership in Christ risen from the dead must mean eternal life. Baptism at the hands of a priest, assuming the regeneration of the baptized as the result of his action, may mean perdition, and has proved false to the last degree in millions of

cases. Rom. vi. 2-4 shews clearly the spiritual significance intended in the act of baptism. Death with Christ unto sin, burial with Christ, to shew the destruction and putting away of the old man, "the body of the sins of the flesh," and resurrection with Christ into partnership in His eternal life and glory. This is what the Holy Ghost teaches is symbolized by being immersed.

To make baptism to yield cleansing to the baptized or the putting away of the filth of the flesh is delusive and directly contrary to the teaching of Christ. Here are the significant words. They ought not to be mistaken or wrested from their obvious meaning in order to sustain what is called "infant baptism," or the application of water by priest, clergyman, or minister. "Know ye not that so many of us as were baptized into Christ were baptized into 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" (Romans vi. 3, 4). Death, burial, and resurrection with and into Christ, such is the symbolism of this precious ordinance. It is the outward sign of the

believer's acceptance of the Gospel. Hence it is baptism into Christ, and not into some church, sect, or denomination that is set forth. Immersion in water is clearly the intelligent way of shewing forth the believer's death, burial, and resurrection. It is the symbolism of the Gospel of Christ, in the three great factors of 1 Cor. xv. 2, 3, how "that Christ died for our sins according to the Scriptures, and was buried, and rose again the third day, according to the Scriptures."

#### CONCERNING INFANT SPRINKLING.

The sprinkling of water upon the face of an unconscious infant is not, and could not be, baptism, for the conclusive reason that it is not, and cannot be, the act of the child. It is something done to the child, but it is not and cannot be what Peter indicates, "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience unto God), by the resurrection of Jesus Christ: Who is gone into heaven, and is at the right hand of God" (1 Peter iii. 21, 22). An unconscious infant

cannot know an instructed or intelligent conscience. It cannot give an answer to God. Moreover, there is no need for such an answer. The precious children dying under six or seven years of age are saved, not by baptism, but through the infinite sacrifice that Christ has offered for sins. He is the resurrection and the life of every child that dies before the years of responsibility are reached.

How clearly the letter to the Colossians teaches the same truth. Having shown the completeness of the salvation effected by the death and resurrection of Christ Jesus, the apostle adds concerning all believers, "Buried with Him in baptism, wherein also ye are *RISEN AGAIN* through faith in the operation of God who hath raised Him from the dead" (Col. ii. 12). It has been said that baptism has taken the place of circumcision. This cannot be for the conclusive reason that the rite of circumcision could only be known by the male children. Besides this, circumcision was the initiatory rite into a national (Jewish) covenant. Baptism sets forth entrance into Christ. Those who are God's workmanship, created in Christ Jesus, are neither reformed nor cleansed sinners, but they are new creatures in Christ. Reformation on the part of

the sinner must not be mistaken for regeneration, which is the work of God.

Without question, one painful reason why so many real Christians are in doubt concerning their personal salvation, and never know in experience what Paul expresses, "Unto all riches of the full assurance of understanding," is caused by their disobedience at this point. They have not obeyed the Lord in regard to that ordinance which teaches what is the fact, viz., that they have died, been buried, and are now in resurrection life and position with their Lord. To use the apostle's words, "They have not obeyed from the heart that form of doctrine unto which they have been delivered" (Rom. vi. 17). We know of nothing so likely to prevent communion as disobedience. Thousands of Christians are not living with a good conscience towards God in this important matter. The fear of man, offence of priest, minister, relatives, or denomination keeps them in continued disobedience.

Need they wonder that their professed Christian life and experience knows painful doubt when they have refused obedience to an ordinance which teaches the great fact of their resurrection with Christ?

What has Church rule or priestly practice to do with obedience to Christ? Loyalty to the Lord by personal obedience to His known will is imperative and as far above all sectarian views and Church practices as heaven is high above the earth. No man, minister, priest, or Church organization has the right to hinder the believer in fulfilling his Lord's command. Baptism by immersion in water is the divinely appointed way of setting forth from the human side that the believer has passed through death and burial with Christ into His resurrection and life. Where personal faith is not, and the senses are not exercised, baptism, according to the New Testament, is impossible.

#### PELAGIAN HERESY, FOURTH CENTURY.

At the time of the Pelagian heresy, in the fourth century, when infant sprinkling became common, many of the members of the Church said that if little children were eligible for baptism so also were they to receive the Lord's supper. It is well known that to maintain consistency hundreds of infants were brought in their long dresses to receive the Lord's supper. A tiny portion of bread and a little wine in a teaspoon was then actually inserted

in the infant's mouth. What a strange spectacle ! Such mistakes surely could only have arisen from a misapprehension of the meaning of the ordinances instituted by our Lord, both in regard to their teaching, intention, and the persons qualified for the observance of and obedience to them.

There is nothing in the Word of God that teaches what is called infant baptism. It is one thing for parents to be obedient to Christ's words, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven," and quite another to put the ordinance of baptism into an utterly false position. That we should bring our children to the Saviour by prayer and in faith, and then by example, training, and instruction, lead their young hearts to Him, is a privilege indeed. God forbid that we should write one word to hinder any father or mother from bringing their precious children to the Lord Jesus ; but they should be brought to Him intelligently and according to the teaching of the Scriptures.

It is a painful thing through mistaken sentiment, feeling, or ignorance, to misuse the Lord's institutions. When they brought young children of old to Jesus, it is written, "He took them up in

His arms, laid His hands upon them, and blessed them" (Mark x. 16). There were babes that could be taken up in His arms, children too heavy to lift, and He blessed them all; but He did not sprinkle water upon their faces, or give command that they or any other children should be baptized or be received at the Lord's table. Both ordinances instituted by Christ belong to years of intelligence and represent personal responsibility. Where these do not exist the ordinance cannot be observed! We know of no greater delusion than the hurrying away for priest or clergyman to come and sprinkle water on the face of a dying child lest it should be lost.

What is the shameful suggestion involved? Just this, that the priest or clergyman and water sprinkled by him prevent the perdition of the child, and so the parents are assured of the little one's salvation. What blasphemy this is, and not the less so because of its seeming religiousness. The shame of it lies in this, Christ's infinite sacrifice for sin, His redemptive work by which alone all children are saved who die before years of responsibility are reached, is actually ignored. The child's salvation is made practically to depend



upon sprinkled water being applied to the child by priest or clergyman.

No greater caricature of the ordinance of baptism could be known or observed, a masterpiece, indeed, of priestly arrogance carried on in Greek and Roman Catholic buildings, and not seldom in Churches called Protestant. The intention should be clearly seen. The "baptism of infants," as it is called, was designed in order to secure the children as the property of the Church. To establish and maintain the supremacy of these ecclesiastical institutions and the despotic sway of the priests this travesty of Christ's ordinance of baptism was introduced and by many is still observed. The believer's baptism, setting forth as it intelligently does *DEATH AND BURIAL* with Christ in order to partnership in *HIS RESURRECTION*, cuts up root and branch all human and earth-born moralism and religiousness. It means the rejection of all teaching that either ignores or denies the vital need for being "born of God" and made thereby a partaker of "the divine nature."

God's doctrine taught in this ordinance utterly refuses to recognize Christianity as a system of morals, and absolutely declines to have Christ con-

fined within the modern radius of "the ethical teachings of Jesus." This ordinance knows "no man after the flesh." The voice of God is heard calling loud and long from resurrection's heights and glory. "So then they that are in the flesh cannot please God." Resurrection implies and means a former life forfeited and parted with. It cannot, therefore, mean or teach the reformation of the sinner. Nothing avails which comes short of God's new creature (or creation) in Christ (Gal. vi. 15).

Baptism should contain within its symbolism that which clearly illustrates and shews forth death, burial, and resurrection. The act of being immersed in water contains this symbolism. The water is an intelligent figure of the grave ready for the burial and sepulchre of the sinner, who, by virtue of Christ's death, has died in and with Him. Then the raising up of the submerged believer tells of his resurrection in and with Christ.

Dean Goulbourn writes, "that in the act of being baptized the believer rehearses the great facts of the gospel of Christ." What are these? 1. That Christ died for our sins according to the Scriptures. 2. That He was buried. 3. That He rose again from the dead according to the Scriptures. There

can be no question as to the exact fitness of immersion to shew forth these three prominent gospel truths. It is clear that entrance into Christ on the human side is shewn forth and declared by baptism. Baptism was not designed primarily to teach admission into the Church, but it was intended to teach the believer's entrance into Christ. Baptism is pre-eminently a gospel ordinance. It has been made the way of admission into the Church, and confusion worse confounded has been the result. We repudiate in the strongest terms the unscriptural theory of baptismal regeneration or any teaching that makes the ordinance of baptism by immersion more or other than the believer's confession of faith in and entrance into Christ.

In view of the Apostle Paul's action, recorded in Acts xix. 1-5, we dare not make light of baptism. Here in Ephesus Paul met a number of disciples. They had been baptized unto John's baptism. Then said the apostle, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is on Jesus Christ. When they heard this, they were baptized in the name of

the Lord Jesus." Surely this precious ordinance is most important in the light of this act of being re-baptized at the instance of the inspired apostle into the name of the Lord Jesus.

Dr. A. M'Laren, in his valuable Exposition of the Epistle to the Colossians, writes that which is most important. These are his words: "The burial and resurrection spoken of in Col. ii. 11-13 points unmistakeably to the primitive mode of baptism." Bishop Lightfoot, the latest and best English expositor of this Epistle, puts it in his paraphrase, "Ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with Him from these same waters to a new and better life. If baptism (and all but entire unanimity prevails among commentators on the point) be immersion, and immersion express a substantial part of its meaning, can sprinkling or pouring be baptism?"

#### BELONGING TO THE CHURCH OF GOD.

We are not writing as belonging to any denomination, for we are in association with the Church of God only, but as being united to our Lord in His resurrection life and committed to His teachings.

We should regard it as a very serious matter to meet the Lord Jesus in the eternal world and have to admit that we had declined to obey His plain and precious command in this respect. We shall never forget the joy and peace that filled the heart and mind when in 1851 we were baptized. Verily, it was a season in which the Holy Spirit led into an apprehension of the power of Christ's resurrection such as for measure we had never known before.





## CHAPTER XV.

### RESURRECTION AND THE LORD'S SUPPER.

THE truth of Christ's resurrection utterly denies and disproves the assertion of the Roman Catholic and High Church priests who affirm the actual presence of the body and blood of the Lord at His table, whether in the sense of transubstantiation, or any other change consequent upon priestly consecration, prayer, or assumed priestly action, power, or function. There is not an atom of truth that the Lord's table is an altar for sacrifice, or that He gave His actual flesh and blood to His disciples to eat on the night of the institution of the Lord's Supper. He certainly did give them bread and wine in order to institute and fittingly commemorate what has been, and is, a precious memorial feast.

Bread and wine were chosen and used by the Lord Jesus when He was alive, and before His passion and death, as the emblem and symbol

of His broken body and shed blood. The broken body and the poured out life had not been offered when the Lord's Supper was instituted. It was after the Lord's Supper had been observed that "He bare our sins in His own body on the tree." It was after the Supper that His precious blood was poured out to make atonement, and "put away sin by the sacrifice of Himself." It was impossible, therefore, for the Apostles to have eaten the actual flesh and blood of the Lord Jesus.

Let it be remembered that He has ascended, and passed into heaven, taking there His own body and blood. These facts give absolute proof that, except in a spiritual sense, and to the apprehension of faith, He is not, and could not, be present, much less eaten and consumed from the fingers of the priests. "He is not here, but is risen," is the word which for ever protects the table of the Lord from being, or becoming, other than

A PRECIOUS MEMORIAL FEAST.

It is written: "Christ our Passover has been sacrificed for us, therefore let us keep the feast." It is not repetition of the sacrifice that is here commanded or in question, but repeated keeping

of a memorial feast. Again our Lord said : "This do in remembrance of Me." Such is the Lord's word of instruction and safeguard. Remembrance implies absence. Why speak of absence if there is the actual eating and consumption of the flesh and blood of the Person of Christ going on? The gross character of this form of materialism is, to the spiritual mind, absolutely repulsive, and entirely opposed to the truth and fact of Christ's resurrection.

Are we regarded as severe? Let the reader hear the High Church teaching, which we now quote : "Jesus comes, at the bidding of His priest, upon the altar, and passes Himself into the little pieces of bread, and into the wine in the chalice, and so is verily and indeed taken and received by the faithful in the Lord's Supper." Again : "And then to think that Jesus comes in His own very Self to offer Himself in sacrifice to God and to listen to all our prayers." Let us quote another : "Every crumb on the paten, every drop in the chalice, has now become the whole body, blood, soul, spirit, and Divinity of Jesus. Now is the time for you to worship Him." Such are the utterly false and misleading statements printed and circulated by those who represent this priestly system.



Now, what is the teaching of the Lord Jesus? Harken to His Word, which belongs to all believers and to everyone "born of God": "If a man love Me, he will keep My words; and My Father will love him and We will come to him and make Our abode with him." What place is there, in the light of these words, for the priest and his assumed power to bring Christ Jesus to the believer at a certain hour on Sunday morning, and in connection with what he calls the Mass, or altar sacrifice? The assurance of the Lord is that the Father and the Son have both made their permanent abode in the temple of the body of the believer. Our Lord adds, "I will never leave thee nor forsake thee." He abides with His people forever. What priestly pretence, what crass ignorance, to speak of the priest's power to bring the Lord to the believer by pieces of bread and wine, when the Lord has been with the believer and dwelt within him for every day in the whole year!

#### THE AUTHORITY OF GOD'S WORD.

It is, indeed, high time that the authority of the Word of God should be acknowledged as the test in regard to the monstrous assumption of these

self-constituted priests. Here are three or four typical quotations which are taken from the published writings of Ritualists and High Churchmen: "They (the priests) are peacemakers under Him, who carry on this work for Him, applying the precious Blood to the souls of men by the sacraments for the remission of sin." Again: "Learn to perceive Almighty God concealed for you in His priests." Again: "The priest, as far as his priesthood is concerned, is Christ Himself, the Sovereign and Eternal Priest" "The priest perpetuates Jesus Christ in our midst to endless ages; that is why we should go to him as Jesus Christ, and to Christ by him." All these statements are utterly false. There is not a particle of authority for these blasphemous expressions.

The New Testament and the truth of Christ's resurrection stand in direct opposition to these assertions. For priestly impudence, take the following:—"The Catholic Church was always in time (as well as in degree) before the Bible." "To hear the Church was to hear the Bible in its truest and only true sense." Again: "We take our religion from the Church which is living; then we prove it, if we will, from the Holy Bible." Once

more: "Nor is it any infringement of the reverence due to the Bible, as God's Word, to declare openly and distinctly that Bible Christianity is an invention of the devil, having for its object to obstruct and defeat God's Word under the hypocritical pretence of love and zeal for His Word." Again: "A faith appealing to the Bible only can find no firm resting-place." Hearken to this: "The Crucifix should be the first lesson-book for their disciples, and the Holy Scriptures must never be put into the hands of unbelievers." \*

It is difficult to speak calmly concerning these statements. They are absolutely false. The reason for these writings, which might be added to indefinitely, is obvious. They are intended to make a place for the priest; hence the unscrupulous attempt to undermine the authority of the Word and work of the Lord. Let us, at this point, hear the faithful words of the risen Lord: "Verily, verily I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into the judgment, but is passed from death unto life" (John v. 24).

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\* From "The Secret History of the Oxford Movement."

The subtlety and danger of this form of spiritual error lie mainly at this point, viz., its power, in an attractive and fascinating guise, to caricature the truth. It leads away from God, and puts confidence in man. How imperatively is needed the word, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord!" The "god of this world" is a great ecclesiastical religionist, and an adept in fashioning himself so as to yield the garb and appearance of an angel of light. He is "the father of lies," and the springhead of deceit. He knows that, as of old, his success was the consequence of his subtle deception; so it must always be.

Satan works "with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." Lest undue severity should appear to attach to these words, let it be borne in mind that when that degraded King Ahab, with his fascinating, corrupt, and wicked consort, Jezebel, demoralized Israel, and led the nation from the worship of Jehovah to the idolatry of Baal and

the queen of heaven, it was eight hundred and fifty false priests who were chosen by the devil as his own executive to compass Israel's overthrow. Nor let it be forgotten that Elijah, the prophet of Jehovah, represented the truth of the living God, as against those eight hundred and fifty priests of Baal. Account for it as you may, directly the name and position of the priest is recognised or taken,

THE MAN REPRESENTS FALSEHOOD.

But we take a more recent example. We have recently read that remarkable volume, "The Secret History of the Oxford Movement." We do not ever remember receiving a greater shock to the moral sense than that occasioned by certain of the leaders of the Tractarian and High Church Party there referred to. The extracts—taken from their own letters, distinctly prove that, while professedly connected with the Church of England, and retaining her ecclesiastical positions, as also her social and monetary advantages, they were in heart Romanists, and were constantly working behind the scenes for the Roman Catholic Church. The facts are simply appalling. Truth,

conscience, and moral rectitude were sacrificed to such an extent that it is difficult to retain even the slightest respect for the men referred to.

We regret to write that any confidence once held in three or four of these men, who entered the Church of Rome and became prominent dignitaries therein, has been utterly destroyed by the timely, but terrible revelations of "The Secret History of the Oxford Movement." The remarkable writings of these men have henceforth lost their charm, force, and quality. They remind us of the solemn words written by the Holy Ghost concerning King Saul: "Thy tongue deviseth mischiefs like a sharp razor, working deceitfully." Even if he be a true man, the priestly pretensions compromise him in every direction. His relation to public services, such as preaching, teaching, the Lord's Table, and baptism, is false. He cannot live out Christ's command: "He that will be greatest amongst you, let him be your servant; and he that will be chiefest among you, let him be your minister." His dress, his titles, his mimic altar, his railed-off position in the building called the church, all mislead. They belong to the priestly idea—to the priestly system which the New

Testament knows not, and which Christ's resurrection affirms does not and cannot exist.

How different is the testimony of the New Testament: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace"; and again, "Wherein He hath made us accepted in the Beloved"; and "that we should be holy and without blame before Him in love!" Oh, the contrast presented by the position and testimony of the Lord's beloved servant, Paul: "I am not ashamed of the Gospel of Christ; it is the power of God unto salvation to everyone that believeth." Or of Peter, the servant and apostle (not the priest), "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ." Or of the beloved John: "To as many as received Him, to them gave He power (right) to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13; 1 Peter 1-3).

What a contrast between the deceit and poverty

of the whole priestly and sacramentarian system and "the glorious Gospel of the blessed God," the Divine "liberty wherewith Christ makes free"! To hear these men affirm that Christ Jesus, who describes Himself as "the light of the world," and again, "the light that enlighteneth every man that cometh into the world," has made priests the privileged and only

CUSTODIANS OF HIS GRACE,

love, and light—priests, be it observed, in the order of the Apostolic succession! If that were so, or could be proved, then Christ has not died, neither has He risen from the dead. Christ's resurrection utterly denies the theory of priestly Apostolic succession. The Apostles were not priests. A succession of priests from the Apostolic times, therefore, becomes utterly impossible. Priestly succession may serve the ungodly pretensions of the Roman Catholics or English Church Union; but the deception of this sacerdotal pretence is clearly seen directly the New Testament is consulted, and the doctrine of Christ's resurrection intelligently known and understood.

"By sacerdotalism we mean the changing of the



English presbytery into a sacrificial priesthood, which means the interposition of a class and caste of men between the soul and the most precious and undefinable privilege purchased for us by the Blood of Christ, which is a free, immediate and unimpeded access straight to the footstool of our God! We mean by sacerdotalism, the putting forward of a set of men as vicarious and not representative ministers, and as men who are supposed to offer on our behalf a sacrifice such as we declare they have no power to offer. Now, here certainly we have the whole of the New Testament on our side. Bishop Lightfoot, than whom I can quote no greater authority, says distinctly that the Church of England has no sacerdotal system. It interposes no such barrier between God and man, and St. Paul said: 'Let a man so account of us as of ministers of Christ and stewards of the mysteries of God.' The word 'priest,' which we now hear on ever side as though it were the proudest title in the world, is not used in the sense of presbyter, but in the sense of a sacrificial priest. It does not once occur in all the thirteen Epistles of St. Paul. St. Paul wrote to Timothy and he wrote to Titus,

and he used ten different names as the names of members of the Christian ministry, and the one name he never gave them is the word 'priest.' I turn to the Epistle of Peter, and the word 'priest' does not occur in it. I turn to St. John, and it does not once occur in it. I turn to St. James, and it does not once occur" (Canon Farrar, D.D.).

Imagine "the light of the world" committed to a company of priests. These men the custodians of light! In order to the diffusion of light, they must be sought unto! There is no light or salvation, observe, save through their priestly persons, fingers, and sacraments! In the name of Christ we solemnly protest against this. Know all men that the Sun of Righteousness has risen, and that He is mounting higher and yet higher in the ever-widening sphere of His resurrection glory? How should these men attempt to hide His light inside their dim and dark ritualistic pretensions and buildings? The ignorance which pertains to these modern priests, their mimic altars, lighted candles, and powdered incense! It was well said by the Archbishop of Canterbury this latter might be used for sanitary purposes, *i.e.*, for fumigating

the building ; but in no sense was incense to be used for or identified with worship.

The fact is before us that the entire system of priestly position, function, or office is utterly unscriptural, and in direct opposition to the great truth of Christ's resurrection from the dead. Nor let it be forgotten, the priest had no place or existence in the Church of Christ in the first and second centuries of the Christian Era.





## CHAPTER XVI.

### RESURRECTION AND THE AARONIC PRIESTHOOD.

THE persistent efforts being put forth by Romanists and Ritualists to resuscitate and bring into prominence in England the office and functions of an elaborate priestly system should arrest the attention of all believers who value Christian liberty. The attempt either harmonizes with the revealed will of God, or it stands in opposition thereto.

The efforts of the Ritualistic and High Church party pertain to a priestly institution after the type, ritual, and priestly order of the Aaronic institution, assuming a direct relation to the efficacy and application of the sacrifice of our Lord by virtue of the position which they maintain they occupy as sacerdotal priests.

There is no foundation for these assertions. It is of the highest importance to remember that our Lord never was in any way identified with the

Aaronic Priesthood or sacrifices. He never, in His public ministry, took any part or place in the priestly profession or functions which pertained to the house of Levi. To this house the Aaronic Priesthood was restricted. The Lord Jesus was of the tribe of Judah, concerning which tribe the Apostle says: "Moses spake nothing concerning Priesthood." The Priesthood of Christ Jesus is not, and never was, of the Levitical order. His recognition of the Aaronic priesthood had regard to its temporary position, viz., "Until the seed should come (Christ) to whom the promise was made." After the Lord Jesus had put away sin by the sacrifice of Himself, the Aaronic institution with its priestly orders and sacrifices became defunct, and passed away for ever.

Well did David, as the amanuensis of the Holy Ghost, write of Christ: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec" (Ps. cx. 2). The position, therefore, is this: the Lord Jesus Christ has, from times eternal, been "the great High Priest over the house of God." How, then, should He join Himself to, or be identified with, a sacrificial system which had no existence prior to

the year 1491 B.C., and which was instituted in immediate connection with the giving of the Law?

In order rightly to understand the doctrine of priesthood we must be guided, not by the reasonings of men, but by the testimony of the Word of God. We turn, therefore, to Genesis (chap. xiv. 17-20) which contains the earliest allusion to priestly position. We find it in the person of Melchisedec. He is declared to be "King of Salem and Priest of the Most High God." His position was clearly of Divine appointment. The date given of his official function is shown to be at least 430 years before the Aaronic priesthood had institution. Melchisedec had no recorded genealogy. "Without father, without mother, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually." Such is the testimony of the Holy Ghost in the letter to the Hebrews (vii. 24-29).

No instructed believer can doubt that Melchisedec was the Old Testament representative of "Jesus Christ—the same yesterday, and to-day, and for ever." His priestly position abideth. The Aaronic priesthood became necessary and was introduced in connection with

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THE GIVING OF THE LAW AT SINAI.

At that time its institution began. The whole nation of Israel rejected the grace of God, and made deliberate choice of the covenant of law and works. They placed themselves under condemnation, by reason of their constant transgressions and repeated violation of the terms of that covenant.

It is written, and nothing can alter the fact, that, in relation to law, "Cursed is every one that continueth not in all things written in the book of the law to do them." The Aaronic institution, with its priesthood and sacrifices, represented the grace and love of God manifested to a people who had voluntarily become parties to "the ministration of condemnation." All the sacrifices offered had (in the mind and purpose of Jehovah) reference to that infinite sacrifice which should be offered once for all when "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Let it be noted that five chapters in Exodus (xx. to xxiv.) suffice for the details of the law given on Sinai, whilst no less than sixteen chapters (xxv. to xl.) are devoted to the details pertaining to the priesthood, tabernacle, and sacrifices, all of which had typical reference to

Christ's infinite sacrifice. That the Levitical institution was and could only be of a temporary character, the ever-changing priest and constantly repeated sacrifices clearly prove.

The Aaronic priesthood came in with the giving of the law on Sinai. That priesthood, those sacrifices, the ritual, dresses, and ceremonies passed away for ever when the Great High Priest, the Lord Jesus Christ, fulfilled the law, bore its curse, and, by His sacrifice for sin, redeemed men from the curse of the violated law (Gal. iii. 13). In striking contrast to this Aaronic institution stands the

TESTIMONY OF GOD CONCERNING CHRIST,

"Thou art a Priest for ever after the order of Melchisedec" (Heb. vii. 17).

On this ground the Apostle bases his conclusive argument with the Jews. Speaking of the infinite superiority of the Melchisedec priesthood, he affirms the utter incompetency of the Aaronic priesthood, by their sacrifices or altars, either to purge the conscience of the offerer or to take away his sin. He emphatically says, "The law made nothing perfect"; or again, "For it is not possible that the blood of bulls and of goats should take



away sin." The Aaronic institution "stood only in meats and drinks and divers washings—carnal ordinances imposed until the times of reformation" (Heb. ix. 10-14).

How grandly the success and glory of the true Melchisedec now come out. Note these words—"But Christ, having come a High Priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood—entered in once for all into the holy place, having obtained eternal redemption" (Heb. ix. 10-12, R.V.).

Here, then, it is triumphantly proved that an abiding and competent high priest is made known. The Melchisedec priesthood has ever been. It could not, therefore, be annulled or changed by the Aaronic institution. Melchisedec is seen in the high priest's office and position hundreds of years before the Aaronic priesthood had place. On this firm ground, the eternal purpose of God, the abiding Melchisedec has stood, now stands, and will continue for ever. Christ Jesus, the true Melchisedec, having offered one sacrifice for sins,

is for ever set down at the right hand of God, "Who also maketh intercession for us."

This is written for the instruction of all believers, so that they may never place confidence in any sacrificial system of men or human priesthood. Mark the choice words: "But this Man (Christ), because He continueth ever, hath an unchanging priesthood. Wherefore He is able to save them to the uttermost (for evermore) that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

The Aaronic priests did not continue by reason of death (Heb. vii. 24-26). The complete exhaustion of the Aaronic system was effected when Christ died. When Christ, by His one infinite offering, had put away sin, then priestly function and position passed away from Aaron and his sons for ever. Into the hands of the risen and abiding "Great High Priest over the house of God," every intention and purpose of the Aaronic institution has now passed. Henceforth priesthood centres in the risen and ascended Lord. Well is it written by the Holy Ghost, for the com-

fort and instruction of all believers : “ We have such an High Priest—in the heavens, a Minister of the holy things, and of the true tabernacle, which the Lord pitched and not man ” (Heb. viii. 1, 2).

It is impossible to exaggerate the spiritual wickedness of priests and systems whose sacrifices and teachings deny that, by one offering of Himself, the Lord Jesus has not only “ put away sin,” but “ perfected for ever them that are sanctified ” (Heb. x. 14). These men act as though Christ had not died and risen again, and as though the Epistle to the Hebrews had never been written for the instruction of Israel, and for the guidance of the Church of God. We need to hold fast

#### THE GREAT AND VITAL CONTRAST.

“ For the law maketh men high priests which have infirmity ; but the word of the oath, which was written since the law, maketh the Son, who is consecrated for evermore.” Let it never be forgotten ! The Lord Jesus had no part in connection with any priestly office, so far as the Aaronic institution was concerned. Nevertheless, He is not only a priest, but the “ Great High Priest over the House of God.” Neither Levi, Aaron, or his

sons, have or could have place or position as priests after Christ's death and resurrection. It is worthy of note that the Old Testament knows no higher title than that of the "High Priest." It remained for the Holy Ghost to reveal to us, in the Epistle to the Hebrews, the illustrious and majestic title, "The Great High Priest." Here the abiding Melchisedec is clearly seen, and priestly position and office is for ever in the hands of our exalted Lord, who has passed into heaven itself. Peers He has none, could have none, either in heaven or on earth. His supreme ability to save all that come unto God by Him excludes all priestly function, office, or sacrifice at the hands of man (Heb. vii. 24, 25).

It is profoundly interesting to observe that, when Melchisedec met Abraham returning from the slaughter of the Kings (Gen. xiv. 18), he brought forth bread and wine. We read, "And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth." Here, observe, there is the entire absence of priestly function in any sacrificial sense; and we ask, why? Because the true Melchisedec was not manifested. The fulness of time had not come.

He, of whom Melchisedec was the type, had not yet appeared. Melchisedec, in that submission to the Divine will which is so needed by Romanists and Ritualists of these days, showed no disposition to trespass upon priestly functions, which alone pertained to Christ Jesus. There is no allusion either to priestly garments, altar, or sacrifice; ritual, also, is absent. Bread and wine, participation and blessing, in the name of the Most High, give the total of this ministry and meeting with Abram. Who can fail to see the intimate and striking connection with this scene, which was repeated by

#### THE TRUE MELCHISEDEC

in the guest-chamber where our Lord sits, surrounded by His disciples?

With reverent tread and silent adoration let us enter. Mark well His action and observe His words. "And Jesus took bread and blessed it, and brake, and gave to them, and said, 'Take, eat; this My body.' And He took the cup and gave thanks, and gave to them, saying, 'Drink ye all of it, for this is My blood of the new covenant which is shed for many for the remission of sins'"

(Luke xxii. 19, 20). Is this a striking coincidence only? Nay, verily! Here it is where, in the fulness of time, Christ Jesus, the true Melchisedec, is seen in His High Priestly character and appointment.

It was on that night which marked His agony and sweat of blood in the garden, and preceded His cross and passion, that the Great High Priest is revealed engaged in the very acts which marked His illustrious prototype. Here our King of righteousness and peace meets the friends of the Most High God. He also brings forth bread and wine. He also blesses them. And now the Great High Priest is betrayed. The Shepherd is smitten, and the atoning Substitute and Surety dies. Jehovah's Fellow, the brightness of the Father's glory, lays down His life. "He was wounded for our transgressions." "Who His own Self, bare our sins in His own body on the tree," and He who knew no sin "was made sin for us, that we might be made the righteousness of God in Him" (1 Peter ii. 24; 2 Cor. v. 21).

To give prominence, therefore, to a human priestly system is to bring to the front that which we have seen to be for ever exhausted. The

Melchisedec priesthood knows neither elaborate ritual, ceremonies, vestments, nor repeated sacrifice. It is in imitation of the Aaronic institution that

MIMIC ALTARS HAVE BEEN ERECTED,

priests recognised, and ceremonial vestments and dresses worn. The repetition of sacrifice is likewise taught, and sacramental efficacy is declared to be in the hands of those who are falsely spoken of as priests in the asserted order and line of "the Apostolic succession." All these assumptions and professions are contrary to the principles and genius of the Melchisedec priesthood, which centres in and is found in Christ alone.

Let it be firmly maintained and intelligently taught that this prolonged effort to revive in England a human priesthood represents the attempt to enswathe with costly robes, and exhibit on fanciful altars an institution with which our Lord was never identified, and which has long since passed away. However successful the activity, it can but yield the exhuming of that which lies in the sepulchre, a relic and shadow of the past. The Aaronic priesthood never possessed ability to justify or save one human soul. "Their

sacrifices," God Himself declares, "could never take away sins." The fact is that nothing can be added to Christ's completed work.

An elaborate ritual, such as is common in the Roman Catholic and High Church services, finds neither countenance nor example in the Melchisedec priesthood. To attempt to reconstruct by ritual and garland with flowers a fanciful altar, to array men as priests in vestments of gorgeous colours after the pattern of Babylon or Aaron, betrays either ignorance or temerity of action which can only be described as presumptuous disobedience. How entirely removed from the mind of Christ the professed "visible church," represented by the Roman Catholic and High Church system is, we here see to be clearly and conclusively proved.

It is, indeed, high time that there should be a very distinct and outspoken return to Christ, who is the Head of the Church, as distinguished from these corrupt and carnal institutions. These systems have dared to usurp the authority of Christ, and practically removed God's exalted centre. Christ Jesus the Lord is the Head of all authority and power to His Church; He is



the one centre of rallying to the Church which is His body. The professed Church is not that centre. Christ is, and always has been. "One is your Master and Lord, and all ye are brethren." Here and now, the modern phrase, "Back to the Christ," has indeed intelligent and significant meaning.





## CHAPTER XVII.

### RESURRECTION AND PRIESTLY ASSUMPTION.

WE come now to the invaluable character of Christ's resurrection in regard to the defence of truth and the exposure of error. The New Testament doctrine of Christ's resurrection completely excludes human priesthood in any sacrificial or sacerdotal sense. The resurrection of our glorious Lord is the absolute, unanswerable proof of this fact. At this point it is well to emphasize the statement that any system of thought, any hypothesis or theory of religion, which either denies or ignores Christ's death and resurrection, is and must be false to Christian doctrine. God has provided in His Holy Word a defence and antidote against every form and phase of ecclesiastical error.

At the time of the Reformation, the unscriptural doctrine of justification by works, taught by the Church of Rome, was successfully overthrown by

the scriptural doctrine of justification through faith in Christ Jesus alone. At this time the great truth of Christ's resurrection stands to the front to exclude all the vain assumptions of the Greek, Roman Catholic, and sacerdotal priesthods. It was said of our Lord that "He taught as one having authority, and not as the scribes." So in the light and weight of His teaching, as also by the power and authority of His resurrection, priesthood in any sacrificial sense or function does not and cannot exist.

The Holy Spirit has distinctly closed the door against human priesthood in the New Testament. It is worthy of careful consideration, that the apostles, both Peter and Paul, were used by the Holy Ghost to destroy the last vestige of the priestly position in any sacerdotal sense. This statement their letters to the Churches of Christ abundantly confirm. There is not one allusion in the New Testament to any sacrifice offered by the apostles. Repetition of sacrifice, having relation to or supposed addition to the sacrifice once for all offered by Christ is not taught or suggested in any way. The Roman Catholics have no authority for offering what is called "the sacrifice of the Mass."

Repetition of sacrifice is utterly unknown to the truth of Christ's resurrection.

#### THE SACRIFICE OF PRAISE.

In connection with the fact of sacrifices which had been common amongst the Jews, the apostle, in his letter to the Hebrews, after naming the "sacrifice of praise," distinctly shews a new meaning for the thought and purpose of sacrifice. Christ's sacrifice for sin having been offered once for all, there is no room for any other, save "the sacrifice of praise, the fruit of our lips giving thanks to His name." Writing to all believers, Peter says, "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." The nature and character of these spiritual sacrifices is clearly defined in the words that follow, "A royal priesthood, that ye should shew forth the praises of Him that hath called you out of darkness into His marvellous light." The whole Church or company of believers is here referred to. (Heb. xiii. 15 ; 1 Pet. ii. 9.)

None of the apostles, not even Paul, Peter, James, or John, had any pre-eminence or personal official superiority amongst the great company of

“the royal priesthood.” All were “royal priests.” All were equally capable of offering unto God “the sacrifice of praise.” Beyond doing good no other sacrifice exists that the believers in Christ could offer. The very idea of priestly position for Peter, Paul, or John is absolutely impossible, seeing that Christ had redeemed His people and risen from the dead in proof that His infinite sacrifice had been once for all offered unto God and accepted.

Let the words be carefully pondered, “a royal priesthood.” Clearly the words refer to the whole Church. These were all fellow-believers. Lordship over one another was absolutely forbidden, and there is no reference whatever to priests or need for further sacrifice. Their position was membership in the “general assembly and Church of the Firstborn.” Their work was not to offer any fresh sacrifices for sins, but to shew forth God’s praise, in that He had by the death of His Beloved Son blotted out and put away their sins as far as the east is from the west. The blessed and triumphant service of the royal priesthood is “the sacrifice of praise.” Praise is not a sin-offering sacrifice. At the sin-offering altar, blood, the life of the victim poured out, was given. Praise

sacrifices belong to those who are united in resurrection to the Christ of God. The Holy Spirit in the Epistle to the Hebrews shews the reason for this. Christ Jesus by Himself purged our sins and in His resurrection triumph "has sat down at the right hand of the majesty on high." "By Him, therefore, let us offer unto God the sacrifice of praise continually, the fruit of our lips giving thanks unto His name" (Heb. xiii. 15).

#### THE ONCE OFFERED INFINITE SACRIFICE.

The contrast, observe, is between the many sacrifices involving the death of bulls, goats, calves, and lambs, and the one continuous sacrifice of praise which should never cease but always flow from the heart and lips of all believers. These know that because of Christ's infinite sacrifice once offered for sins there is not, neither can there be, any other. It is the fact of His resurrection which gives the proof and reason for the ceaseless sacrifice of praise. Mark! It is not a sacrifice (one of many) but THE SACRIFICE (*par excellence*) of praise. To offer "the sacrifice of the Mass" in the face of the fact of Christ's resurrection is priestly profanity and sin of the first magnitude.

What an insult to the Lord and His resurrection triumphs is this caricature of sacrifice constantly performed by the assumptions of the priests of the Roman Catholic Church. Any other sacrifice offered to God than that of praise is in the light of Christ's resurrection religious blasphemy, and in direct opposition to the Word of God. If priests are needed in order to the expiation of sins now, or if they have priestly authority, and need to be sought unto in order to confession of sins and forgiveness, then the New Testament is false. You cannot get away from the position. If these men are priests, then Christ has not died, neither has He risen again from the dead. If, on the other hand, Christ has died and has risen from the dead, and the New Testament is true, then these men are deluded, and the assertion that they are priests is false, and their religious lie is against the emphatic testimony of the Holy Ghost. Both positions cannot exist. They are mutually exclusive the one of the other.

#### THE TRUTH OF THE NEW TESTAMENT.

If any man affirms, whether Pope, Prelate, or Clergyman, that he is a Priest, he denies the truth of the New Testament. He cannot be a priest in

any sacerdotal sense and recognise the truth of Christ's resurrection. Hence, the constant appeal of these priests to the Fathers, to the Church, to tradition, to the Prayer Book, and to the Roman Catholic Missal, in order to obtain even a shadow of authority for priestly function. These false priests like drowning men cling to the worm-eaten plank falsely called the "apostolic succession," in order to sustain an ecclesiastical position which, if it were true, would overthrow the integrity of the New Testament, and by implication deny the fact of the sacrificial death and resurrection of the Lord Jesus Christ. The position is narrowed to a single issue. If Christ has risen from the dead, then the sacrifice for sins has been offered once for all, and cannot be repeated, made continuous, or offered again. It follows, therefore, that any priestly name or affected office, in order to offer or further sacrifice, is a mere ecclesiastical pretence.

The New Testament from beginning to end possesses neither priestly name or office. Was Paul a priest? No, indeed, "an Apostle," "a servant," "a minister." Was Peter a priest? No; he was "a servant," "an Apostle," "a bishop or overseer."



Was John a priest? No, "His servant John." Was Timothy a priest? No; he was "a good minister of Jesus Christ," "an evangelist." Let it be carefully noted that when the risen and ascended Christ gave gifts unto His Church, "He gave some Apostles, some prophets, some evangelists, some pastors and teachers for the perfecting of the saints to the work of the ministry, but *mark it well*, there is not one word about any priest being appointed or given by Christ to His Church (Ephes. iv. 11-13).

#### THE PRIEST IS NOT CHRIST'S GIFT.

Any man who affirms that he is a priest, shews that whatever else he may be, he is not Christ's gift. The ascended Christ gave no priests to the Church. The truth is that priests represent false and corrupt church systems, which the Christ of God never fashioned, and of which He never was the head. All human religious systems are great at priestcraft. It is their stronghold and citadel. Notice the character and conduct of the vast majority of the men who are imbued with the priestly idea. They assume professional superiority, caste, and class. They affect religious

and official lordship over their fellowmen. Their dresses, positions in church, "railed off from the laity," as the clergy love to have it stated, shew what a snare the asserted priestly position has become to them.

How it has spoilt even the godly man in thousands of cases, and made him into a mere performing ecclesiastic. To see these robed priests affecting a position at that which they call "the altar," bowing there, then turning to the east, with their backs to the audience, expecting the laity to rise in their seats when "the clergy enter and leave the building." Truly it is pitiable, and as far removed from the order and simplicity of New Testament worship as anything could be.

The fact is that we need here also the resurrection test. How simple and blessed is the teaching of Our Glorious Lord. "One is your Master, even Christ, and all ye are brethren. He that will be greatest among you let him be servant of all, and he that will be chiefest let him be your minister. Let nothing be done through strife or vain glory but in lowliness of mind let each esteem other better than themselves;" and yet again, "Feed the flock of God which is among you, taking the over-

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sight, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1. Pet v. 2-4).

#### THE PRETENSIONS OF PRIESTHOOD.

Dr. Fairbairn, answering the pretensions of the Roman Catholic Church, has in a recent sermon forcibly and conclusively dealt with the priestly idea. He said, "Christianity has a priesthood (all believers), but no priest. A temple, but no sacred place. A sacrifice, but no material sacrifice." He then asks, "How did the term 'priest' come into the Church? The term was never used by the Apostles: it was never used concerning them; it was never used in the first and second centuries in the writings of the Fathers. Tertullian used it when writing in the beginning of the third century. Two centuries nearly of the Christian Church had passed before the word 'priest' was even spoken." Dr. Fairbairn added, "How zealous those early Christians must have been to have kept the idea of a 'priest' out so long. But it came in the

third century, and it came to stay. They could not have priests without something for them to do ; so fifty years later it was argued 'What we find in the Jewish Church, we ought to find in the Christian Church.' What a strange argument! Where shall WE find a sacrifice? Where can you find anything more beautiful than the Lord's Supper in its wonderful simplicity? But this could not sustain the priestly idea, so these men said, the supper is a sacrifice, because it always turns to Him who was a sacrifice, and in came the whole priestly idea of sacrifice." The fact is, that the whole system of human priesthood is utterly unscriptural and stands in direct opposition to the great fact of Christ's resurrection.

Let us at this point recapitulate some of the facts and consequences which belong to what the Apostle well calls "the power of His resurrection." Christ's resurrection from the dead gives absolute proof of His divinity and proper deity. It shows that sins, sin, enmity, guilt, judgment, and penalty have been put away, settled and abolished for ever, so far as all believers are concerned. Verily, Christ in His resurrection has not only justified His people, but all these sorrowful, humiliating and evil

conditions are declared and proved to have passed away. All these were antecedent to Christ's resurrection. His resurrection completes the Gospel of God. It proclaims a new condition, and reveals a new sphere. Christ's resurrection is the revelation of a divine life whose source is "God in Christ," whose sphere is the world to come and the glory that shall there be revealed. His resurrection is the true believer's title to the right hand of the majesty in the heavens. The world, the flesh, the devil, human religions, and priests have no place in that incorruptible inheritance and sphere. They, apart from repentance for their great deceit and sin, could not come thither. "All things are of God" in that realm of glory. There, in that scene of Christ's triumphant victories over sin, death, and hell, our acclaim shall again be heard: All hail victorious Lord! And yet again, "We are more than conquerors through Him that loved us" (Rom. viii. 37).



## CHAPTER XVIII.

### THE BELIEVER FREE FROM SIN.

WITHOUT question, nothing is more perplexing to the true Christian than his daily experience. Born of God, he nevertheless finds that the flesh, his evil nature, is in distinct and active opposition to the divine nature which became his when Christ was revealed in him by the Father. "The flesh wars against the spirit and the spirit wars against the flesh, and these are contrary the one to the other" (Gal. v. 17). Henceforth there is known a painful, indeed a dual, consciousness. Two lives, two energies are present in the same man. They cannot be reconciled. They ought not. There cannot be any compromise between them. Conflict is continuous; victory in the fight will be in exact proportion to the exercise of faith in Christ. If this conflict is not known, the proof is wanting that the man has been "born from above." The new birth does not change the old nature, but

represses it. The divine life in the believer antagonizes and should overcome "the old man who is corrupt according to the deceitful lusts" (Ephes. iv. 22).

It is at this point that the great truth of our union with Christ in resurrection becomes so precious. The Lord said, "Ye shall know the truth and the truth shall make you free." The liberty of Christ, the freedom wherewith the Son makes free, must not be confounded with our present imperfect and failing experience. The court of appeal must not be our consciousness, but God's revelation. The facts of God are not altered because of what we are in present experience. "He knoweth our frame, He remembereth that we are dust." Every child of God should be in experience aware of the presence of sin. It is humiliating to say so, but it is true. God Himself says of every one of His children that, "if we say we have no sin we deceive ourselves and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John i. 8, 9). Though the Apostle Paul, speaking of his evil nature as a man years after Christ had been revealed in him, broke out saying, "O,

wretched man that I am, who shall deliver me from the body of this death?" he immediately sounds out the believer's anthem, "I thank God, through Jesus Christ our Lord. So with my mind I myself serve the law of God, but with my flesh the law of sin" (Rom. vii. 24, 25).

We purpose, in the light of this painful experience, more or less common to all believers, to show how union with Christ in His resurrection is so complete and perfect that the consciousness of sin in our daily walk does not interfere with or give denial to the exalted position and relationship which are ours in Him. Nothing is more remarkable to observe in the Word of God than His strongly marked "dividing lines." From the day in which He separated the light from the darkness this may be constantly seen. The flesh is never the spirit, and never can become spirit. "The old man" is most carefully distinguished from "the new man," and these are never to be confounded. We could multiply illustrations a hundred-fold. It is not necessary.

#### HOW DO WE UNDERSTAND THIS?

In what sense then are we to understand that the



believer who is risen with Christ is free from sin? He is declared to be so, and it is true. Here, for example, is the word, "Therefore being made FREE FROM SIN and become servants of God, ye have your fruit unto holiness and the end everlasting life" (Rom. vi. 22). "But I am not free from sin," we hear it said; "and your former statements confirm the facts in our experience." We know this represents the condition of mind of thousands of Christians, and therefore seek to help by showing that the great truth of Christ's resurrection distinguishes and clearly explains the difficult problem which our imperfect and sin-stained experience suggests.

The believer has been "begotten with the word of truth," and this distinctive mark of the Christian, viz., his love of and regard for truth, makes it very difficult to affirm that he is free from sin. He knows in experience that he is not. He is perplexed, his faith and experience appear to contradict one another. What is to be done? We shall see! The love and light is shining from the heights of His resurrection, and the vision of God breaks for us from the pages of His incorruptible and enlightening Word. "And look that thou

make, after the pattern which thou wast caused to see in the mount." Such was God's command to Moses when the tabernacle with its divine beauty and glory was to be constructed. The pattern was given in the mount. The Eternal God was architect and designer. God's drawings or doctrines must be known, examined, and carefully respected and followed if the superstructure and building are to represent His mind.

There is much building going on to-day that is not according to God's pattern. Discord between the Architect and the quasi-builders is inevitable if there be departure from God's sure word. Doctrine is supposed to be a very ugly term. It stands in many minds for narrowness, bigotry, and the denial of liberty of thought. This is a serious mistake. Doctrine means divine teaching. It is absolute truth clearly and wisely defined. It is God speaking so that His mind expressed in words should be known. It would be as reasonable for a builder to have prejudices against the architect's drawings which are to guide him in the construction of the house he is about to erect, as for any man to object to or ignore the doctrine which is given of God.

## THE STRENGTH OF DIVINE DOCTRINE.

Imagine the builder of a magnificent steamship acting without reference to the naval architect's drawings. His work would certainly come to grief and know rejection. Nothing is more important than to take great care of the doctrines given in God's Word. They are as unchangeable as the nature of God is. We are led to this brief digression by reason of the popular disregard for divine statements of truth, and because of the use we are about to make of certain fundamental doctrines. Take, *e.g.*, the facts common to Christian experience to which we have referred, and then observe the necessity for a strong adherence to and preference for divine doctrine. In other words, decline to test the truth by reference to consciousness or experience, and let the believer's confidence rest in the purpose, veracity, and certainty of God's Word and work.

Let us examine Rom. vi. 11, where the Eternal God says to all who are in Christ, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." This is a doctrinal statement. This is God's own exhortation. It is His appeal to our faith. Now suppose we

attempt to obey this word by an appeal to experience or consciousness, in order to prove the truth of these words. The fact is that it cannot be done. But now suppose we turn away from personal consciousness, and in the exercise of a courageous faith, believe God, then our position is established. For notice, this appeal has its force in fact. The preceding verse underlies and gives the solid rock for the believer to stand upon. Pray observe God's reasoning in verse 10, "For in that He (Christ) died, He died unto sin once, in that He liveth, He liveth unto God" (Rom. vi. 10).

Now no believer will call in question these two great facts. (1) That Christ died unto sin once. (2) That He has risen, and is alive unto God for ever. Now these facts which belong to Christ are never to be confounded with human experience. They stand when experience is dark, changeful, and nigh unto tears. Now, comes out the excellency and power of God's speech and argument. With reverence be it said, He insists upon the facts in regard to Christ given in the 10th verse being held as absolutely true of the believer also. It is a precious and suggestive word, "reckon." Evidently it is not experience, or the

word, "reckon," would not have been used. This is faith's total given in God's figures.

The believer knows that Christ died unto sin once. He knows that He is alive again unto God for ever. This he holds to be true in his own case also, and the ground and strength of his confidence is founded upon the Lord's own words, "Reckon ye yourselves also to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The prayer of our Lord in regard to all His disciples presented to the Holy Father is given thus, "Sanctify them through Thy truth, Thy Word is truth."

#### FREEDOM FROM SIN—WHAT IS MEANT?

We now examine the words, "Therefore, being made free from sin." This freedom is distinctly declared to be the result of the work of another. No man on the face of the earth could make either himself or others free from sin. Sin, the concrete, the virus, the sinful condition, which our Lord describes as "being evil," pertains to every man this side the article of death, or before the time of our Lord's coming, when the manifestation of the glory of the sons of God will take place. That sin

inheres in every believer, no matter how devoted or consecrated to God he may be, is proved in the fact that death comes to all without exception. It would be a monstrous thing that a man without sin should die. The fact is he could not. Death has no part or lien in holiness. No, it is Christ alone that makes free from sin, therefore it is written, "Being made free from sin."

But how does Christ make free from sin? Through His death unto sin for us at the Cross. He did not die for Himself, but for sinners. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom v. 8). When He was made sin for us, then in Him and with Him we died. "In due time Christ died for the ungodly." "Now He that hath died is freed from sin" (Rom. vi. 7). This is the relation and position of every soul united to "the risen Christ" by reason of his death with Christ upon the Cross. He has died and is therefore free from sin. This, observe, is God's doctrine, His own work in His well-beloved Son. We are dead to sin, therefore free from sin.

"The divine assurances are stable. They are not subject to change. I am the Lord, I change not,"

and again, "The gifts and calling of God are without repentance," *i.e.*, without change of mind. When the Apostle, guided by the Spirit of God, proceeds to establish the position as a question of fact, he brings a striking and apposite illustration. Here it is. It is full of suggestive thought, and brings out in profusion the wisdom, power, and ultimate intention of the love of God in regard to union with Christ in resurrection.

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man so long as he liveth? For the woman that hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So, then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law, so that she is no adulteress though she be married to another. So, likewise, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, to Him who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii. 1-4). We have quoted this *in extenso* because the question of

being made free from sin is so completely brought out, proved, and established.

THE WOMAN AND HER LIVING HUSBAND.

Here is a woman who is married ; so long as the husband lives she is bound by the law to her husband. It is a conjoint holding. The law holds her and the husband's life holds her. Nothing, save adultery, can terminate the union in life but the death of the husband. His death, however, would bring an end to the wife's responsibility and position alike to the law and to her husband. Death has brought, it may be a sorrowful, but an honourable end to that relationship. Now, should that woman two years afterwards marry again, she is quite free to enter upon the new relationship.

Death, be it observed, was the effective cause of release in the former estate, and freedom on the part of the surviving wife, gave her right and absolute liberty to enter upon the second relationship. So much for the law, the life, the death, and consequent freedom of the woman in the case here suggested. Now for the analogy and application. Every man and woman in the natural condition they occupy as sinners are in a position



which corresponds exactly with that of the woman married to her first living husband. Here also there is a conjoint holding. The law holds the sinner and the living evil energy, "the old man," the first husband, holds in bondage so long as the sinner lives. Nothing can avail for the deliverance of the personality of the sinner from his bondage to sin but the death "of the old man." Now observe how exactly the need of the case is met by the freedom wherewith Christ makes free. In Rom. vi. 6 we read, "Knowing this that our old man (the evil nature, the first husband) is crucified with Him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin." The death of Christ had direct reference to the putting away of "the body of the sins of the flesh, *i.e.*, the old man," who is "corrupt according to the deceitful lusts" (Ephes. iv. 22 ; Col. ii. 10, 11).





## CHAPTER XIX.

### MARRIED TO THE RISEN CHRIST.

WHEN the apostle declared his own creed he wrote, "I was crucified with Christ," then separation from his evil nature became a reality by reason of the death of Christ. He died with Christ, and knew of his death and separation from the first husband. Hence the bold truthfulness of his position as that also of all believers. "He that has died is freed from sin." The work which has brought to an end the first relationship was Christ's own sacrifice for our sins. There is no mistaking the precious words, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." When in His infinite grace and love He gave Himself to be made sin for us and poured out His soul unto death, then the covenant with, and the relation to, the first husband came to an end, and we were made "free from the law of sin and death" (Rom. vi. 7 ; viii. 1-4).

But now with great joy notice the aboundings of grace over the abounding of sin. To be made free from the condemnation of sin and death is one thing. To be married to Him that is raised from the dead is quite another. Such was God's eternal purpose. Think out this divine intention, that we, being united to Christ in His resurrection, should be "holy and without blame before Him in love" (Ephes. i. 4). Oh! happy believer, join the beloved Peter in his triumphant word, "Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i. 8). "Married to another, to Him who is raised from the dead." Glorious words, magnificent doctrine. Union with Christ in His resurrection. What depths of meaning are now seen in the blessed words "made free from sin."

It has often been a difficulty to sanctified intelligence how the Holy One of God could be united to those of sinful nature. Without question it could not be. Christ's nature should sooner change than He should ever be united to those in whom, before God, sin is either present or possible. But His work was all sufficient to this magnificent end. How little we recognize the positive posses-

sions that come to us in Christ. Hearken, beloved, to these pathetic and yet majestic words, "He hath made Him to be sin for us who knew no sin, THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." Observe, we who are risen with Christ are married to Him who is raised from the dead, our dowry and positive possession, mark it well, is "the righteousness of God in Him." Righteous as He is. Wonderful words of the beloved John, "As He (Christ) is so are we in this world" (2 Cor. v. 21; 1 John iv. 17).

#### THE NEW AND BLESSED RELATIONSHIP.

"Married to another," therefore we know that the old husband is dead, and we have been made free from sin for ever. "Married to another," therefore we subscribe with heart and hand to His name. We call ourselves by the divine name, Christians. So have we parted for ever with the body of sin, with the name sinner, with the condemned condition, and all sin's degrading contracts. The old estate has passed away for ever. The Covenant of His eternal life and love is ours. "Joined unto the Lord," we are "one spirit." Risen with Christ, all spiritual blessings are secured in

Him, and we are anticipating with calm and joyful expectancy "the marriage supper of the Lamb": our chief and main business here being to adorn the doctrine of God our Saviour in all things, and to be amongst those of whom the Holy Spirit wrote prophetically centuries since. "The marriage of the Lamb has come, and His wife hath made herself ready" (Rev. xix. 7).

Oh, the strength and blessedness of this testimony. The actual separation from sin and death brought by Christ's death to all who are united to Him. The actual marriage with Christ, His name ours, His dowry ours, His moral perfection ours, His Father ours, His glory ours. No change to be known, no diminution of love, His friendship, communion, and presence ours for ever. In the light of this blessed relationship, see the necessity for holding fast to the DOCTRINE, the teaching of God. Meetness for His espousals thou couldst never evolve. Our anchorage is, "And we have known and believed the love that God hath to us. God is love. There is no fear in love, but God's perfect love to us casteth out all fear" (1 John iv. 16-18).

And now, beloved reader, find in this blessed

and tender relationship the strongest reasons and the most powerful motives for thy devotion, service, and love. Be not afraid to sing, "My soul shall be joyful in my God, for He hath clothed me with garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. lxi. 10). And allow us to press home to each understanding and heart the importance of holding fast that which has been heard. Do not traffic in thought or deed with the old relationship. Be careful not to exhume the first husband. God accounted him worthy of death and putting away for ever. Let this be your mind also. Dead and buried, let his sepulchre tell thee that old things and conditions are passed away for ever, and that "all things are become new" (2 Cor. v. 17-18).

ALL THINGS ARE BECOME NEW.

Be careful to remember that all things are really new. The great importance of this will be recognised if we suggest the following illustration. Let us suppose a woman whose first husband has died. Two years later she marries again. How

completely her happiness and peace would be compromised if we could insert in her mind doubts as to the actual death and burial of her first husband. Suppose that certain things in her experience recalled him to her mind, would she be justified in questioning the fact of his death and burial, and her consequent right and liberty to enter upon and abide in her new estate with joy and gladness. Surely nothing could give her living husband greater pain or sorrow than to see his wife occupied with thoughts and experiences having regard to her former estate.

Again, should she because of a deep sense of personal unworthiness, and coming short of her second husband's dignity, character, and position, call in question the lawfulness and reality of her relationship to him? Why entertain doubts of Christ's wonderful love? Rest in His love to thee, abide therein. Well is it written, "Keep yourselves in the love of God." Observe! not our love to Him, but His love to us. A thousand times have we justly reproached ourselves by reason of the faintness and weakness of our love to Him, but we never have, and never shall have occasion to be ashamed of His love to us. Beloved reader, be as

Paul, and say in the confidence of faith, "He loved me and gave Himself for me" (Gal. ii. 20). It is indeed "a good thing that the heart be established with grace." Let it be ours to rest in His love whilst He joys over us with singing.

In conclusion, let us not fail to notice that the practical intent of being "married to another, to Him who is raised from the dead, is that we should bring forth fruit unto God." Fruit unto God is impossible except with those who are united to Christ. Observe carefully the striking words, "Being filled with the FRUITS of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 11). Well may the tender appeal be made, "Abide in Me and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me" (John xv. 4). Or again, "Without Me ye can do nothing." With what wisdom does Paul ask the question in relation to our former condition in the flesh, "What fruit had ye then in the things whereof ye are now ashamed, for the end of those things is death" (Rom. vi. 21). "For when we were in the flesh the motions (the passions) of sins which were by the law did work in our members to bring forth



fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter" (Rom. vii. 5, 6). These are God's doctrines, the anchorages which hold forever amid life's stormy seas.

#### THE BELIEVER'S CITY OF REFUGE.

How little comparatively do we enter into the realities which centre in the death of Christ. Here is the divinely provided City of Refuge, where no avenger of blood could enter. How the great Apostle of the Gentiles "fled here for rest and refuge." Harken to these remarkable words, "For I was alive without the law once! but when the commandment came sin revived and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. vii. 9-11). Three times over, in three succeeding verses, the inspired writer finds refuge and rest in partnership with Christ in His death. Oh, the complete undoing of sins, corruption, and fatal issues, when by His death Christ Jesus made an end of sin, endured its penalty, and put the

accursed thing and its evil virus away for ever. Blessed beyond all ability to express are the tidings that "Once in the end of the world He (Christ) appeared to PUT AWAY SIN by the sacrifice of Himself" (Heb. ix. 26).

Well might the beloved John write with magnificent inspiration, despite his personal fear incidental to direct contact with Christ's resurrection glory. "And when I saw Him I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not, I am the first and the last, I am He that liveth and was dead, and behold, I am alive for evermore, and have the keys of hell and death" (Rev. i. 17, 18). This is the doctrine of God ; the foundation of the Lord, which standeth sure, settled for ever. "Here is the strong meat which belongeth to them that are of full age, those who by reason of use (habit or perfection) have their minds and senses exercised to discern both good and evil" (Heb. v. 14).

Contrasting the high priesthood of our blessed Lord with the Aaronic priesthood, and shewing that all priestly function now centres in Christ Jesus, "the great High Priest," the writer of the Hebrews says, "And they truly were many

priests, because they were not suffered to continue by reason of death. But this man (Christ Jesus), because He continueth ever, hath an unchanging priesthood. Wherefore He is able to save them for evermore that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, and undefiled, separate from sinners, and made higher than the heavens" (Heb. vii. 25-28).





## CHAPTER XX.

### CHRIST'S RESURRECTION AND HIS DEITY.

IN the light of Christ's resurrection we now show what the old schoolmen used to call "the proper deity of Christ." We trust to furnish something approaching a clear, intelligent view of this vital subject. The theme is of the highest interest. Its intimate connection with the fact of Christ's resurrection will be seen as the sublime teachings of the Word of God are unfolded and the internal proofs of inspiration are exhibited and seen. Whatever difficulties may possess the minds of those who firmly hold the doctrine of the deity of Christ, they are not nearly so great as the difficulties are of those who deny that He is "God over all blessed for ever." Nothing is of greater moment than a correct estimate of the Lord Jesus Christ. Proportioned to that estimate will be our real knowledge of revealed truth. We should, indeed, be careful of our answer to His own enquiry, "What

think ye of Christ, whose Son is He?" (Matt. xxii. 42).

It should be obvious that, in order to answer this question, we must be guided by the information given in the Word of God. The human mind, unless renewed by God, is incapable of producing or fashioning that which is spiritual. Man's thoughts are not God's thoughts. Faith from its very nature necessarily deals with God's evidence, either of document, record, or oral testimony. Hence it is written, "Faith comes by hearing, and hearing by the Word of God" (Rom. x. 17). No human intellect in the world could have evolved the conception of the character of the Christ of God, much less have written the records of His wonderful portraiture revealed in the Scriptures and filled out exactly in His character and life when on earth. In the Word of God He is declared to be the Son of God. Here only can we know Him and understand who He is. The modern appeals to an inner consciousness in order to know and apprehend Christ savour strongly of fanaticism. We live and "walk by faith not by sight." The radius of sense and sight is far too contracted to be of value in this discussion.

One great hindrance to a sound mind in regard to the deity of Christ has arisen from the wickedness of the Church of Rome preventing the diffusion and circulation of the Word of God amongst men. Rome's tyranny kept the truth of God from them, but she failed to crush that divine and noble heroism which possessed Christian men and women in the past. They fought successfully, despite enormous disadvantages, the splendid battles of civil and religious liberty. This precious heritage the Free and Protestant Churches represent, and intend to maintain and hold fast even at the price of the shedding of blood.

#### ROME'S CHAINS AND BONDS BROKEN.

It is not more than half a century since that the chains and bonds with which the corrupt Church of Rome had fettered the sacred Scriptures were broken. During the past generation the Word of God has had "free course." That Word has been and is being glorified. Its careful study, wide diffusion, and inherent spirit of true liberty, may be quoted as the most powerful spiritual force of divine quality and character which exists to-day. The supreme authority of the Word of God is

being recognised more and more. Before its stately advance Buddhism, Hinduism, Brahminism, Mohammedanism, and all the eastern religions, are declining and must pass away.

In like manner, the Greek and Roman Churches, with their misrepresentations of the doctrine of Christ, must give place to the Lord Jesus Christ, who is the Head of the Church of God which is in Christ Jesus the Lord. So also Unitarianism, Rationalism, Theosophy, Christian Science, and every other system that is opposed to Christ the Lord. "The Light of the World" has no peer. He could have none. "He is the True God and eternal life." Nothing can alter the everlasting word spoken by "the King, immortal, eternal, invisible." "All power is given to Me in heaven and on earth" (Matt. xxviii. 18). Every system that is not founded upon the Word of God must fall. The fiat has gone forth from Him who is "the resurrection and the life." "Every plant that My heavenly Father has not planted shall be rooted up." Error cannot permanently live where the truth of God has "free course." The eternal years of God belong to His Holy Word.

In these days when there is so much haphazard and irreverent criticism of the sacred Scriptures, it is well to hear the testimony of one of the ripest scholars in regard to Biblical research that the past century has seen. We refer to that eminent man of God, Mr. William Newberry, of Weston-super-Mare, who entered into the presence of the King on the 15th January last, at the ripe age of ninety years. He was indeed "a burning and a shining light." Known far and near, he was ever welcome and greatly beloved in the assemblies of those well-known Christians who gather to the name of the Lord Jesus Christ.

As the editor of the "Englishman's Bible," one of the most valuable books that we possess, he will always be known and honoured. For more than sixty years he gave himself to the study and diligent searching into the whole of the Scriptures in the original Hebrew and Greek languages. This work has been highly commended by competent scholars. They express admiration at the immense amount of labour bestowed upon the book and the valuable and reliable information to be found in its marginal notes.



A RECENT AND INVALUABLE TESTIMONY.

Now, what was the testimony given by this eminent man touching the entire inspiration of the Bible? These are his words, written in his old age, "As the result of a careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the significance of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it." He adds, "The godliness of the translators, the superiority of their scholarship, and the manifest assistance and control afforded them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole being the Word of God."

Such a testimony outweighs any number of recent criticisms which have emanated from the immature and uninformed minds of a number of young men, who, because they happened to pass their exams. with honour, affected forthwith to be competent to write upon the profound question of Inspiration. With what indecent haste they rushed into print to their present undoing is well

known. Some of these men would give their right hand if they could recall their flippant utterances, and regain the confidence of their fellowmen, which, so far as their knowledge of the Word of God is concerned, they have hopelessly and deservedly lost. Of not a few others the solemn words may be looked upon with awe, that practically "denying the Lord that bought them, they have brought upon themselves swift destruction," and are gone to render their account (2 Pet. ii. 1).

Few ecclesiastical systems have more misrepresented Christian doctrine in the past than Unitarianism and its somewhat near relative Rationalism. Exalting the human reason to the position which the Word of God alone should occupy, the representatives, writers, and preachers of these false systems have necessarily drifted into almost every phase of error. This is emphatically true in regard to their denial of the truth of the proper deity of Christ. This denial yields the fundamental falsehood which underlies these and other systems common to these days. Only by denial of the plain and comprehensive testimony of the Word of God can their positions be maintained. The Unitarians, *e.g.*, assert that those who hold the

doctrine of the Trinity, or Tri-unity of the Godhead, "worship three Gods." This is mere assertion, and, moreover, is untrue.

They have stumbled and fallen over the misleading and troublesome word "person." This term in relation to Christ is unknown to the sacred Scriptures. It is a Latinism, and not more than four centuries have elapsed since it was brought into use. It will be necessary carefully to consider the meaning of the word. Its legitimate application is to man, and should be restricted to the human platform. The term "person" predicates entity and individuality. It yields the I, the Ego of man, "the living soul." It is one, a unit, and must not be confounded with plurality or trinity. Directly the word persons is used the mind is dealing with more than one ego or entity.

Insisting upon the modern use of the term persons, and translating its human use as though it were admissible to represent the Godhead as revealed in the Scriptures, Unitarianism could do no less than give birth to, and pass on a gigantic error. Take the fact of three persons on the human platform, and there are three separate entities or units, neither more nor less. The three

are not one, and neither of the units is, or could be, the three. Now, here is disclosed the fundamental error of the Unitarian premiss. These thinkers insist upon applying the human fact of entity and personality to the Godhead, whether Father, Son, or Holy Spirit be referred to. Such an application is inadmissible. If men will insist upon fashioning and shaping God into the mental ideas common to the human platform they are bound to produce confusion and error. They raise intellectual stumbling-blocks because they confuse the human nature of man with the divine and spiritual nature of God.

#### SCRIPTURE REVELATION OF THE GODHEAD.

We now examine the revelation given of the Godhead in the sacred Scriptures, and ask where are three persons, units or entities? The answer is, they do not exist and are not found there. In other words, we are no longer on the human platform dealing with the term "person," but we are on the divine platform, where the mental ideas of human entity and units are out of court and cannot be admitted as evidence or witness. The contrast is striking and conclusive. The revelation of

Father, Son and Holy Spirit found in the Word of God does not give and was never intended to yield any such idea as that which is suggested by the phrase "three persons" used in relation to men. Personality in relation to the Godhead in the Scriptures is Tri-unity, the burden of testimony from Genesis to Revelation yielding proof.

That we may do no injustice to the Unitarians, we give some examples of the confusion of mind into which their false reasoning has led them. The following extracts are taken from a statement of their belief issued by the Boston Unitarian Association, U.S.A. "The Unitarians do not believe that Jesus Christ is the Supreme God. They believe that, though exalted far above all other created intelligences, He is a being distinct from, inferior to, and dependent upon the Father Almighty." The following reasons, so-called, are then given. "1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God as one man is distinct from another." Here, be it observed, is the false reasoning to which we have called attention. "2. Because He is declared in many instances to be the Son of God. 'And, lo, a voice from heaven, This is My beloved Son in

whom I am well pleased.' Can a son," it is asked, "be coeval and the same with his father?" Our answer is, on the human platform, no. As a question of divine relationship and revelation, yes. Here again their false reasoning appears.

The writer is attempting to illustrate the revelation given concerning the Father and the Son in the light of the human relationship between father and son. No wonder that Unitarianism represents a religious system whose legs are of unequal length. This earth-born cult, to use a modern phrase, has no room for Christ's sacrifice for human sins. The cross, death, and resurrection of Christ this system does not recognise. We quote one other Unitarian reason. "3. Because Christ is Mediator between God and man. 'For there is one God and one Mediator between God and man, the man 'Christ Jesus' (1 Tim. ii. 5)." These are but samples of the intellectual confusion which belongs to the Unitarian system. The attempt to illustrate spiritual definitions and distinctions in the light of human relationship is strikingly seen.

The relation of the Son of God and the Son of Man as Mediator between God and man gives a remarkable illustration of fallacious reasoning.

Mediatorship in nearly all human affairs implies mutual agreement upon a basis of compromise, effected at the hands and by the intervention of a third party. This cannot illustrate the position of the Man Christ Jesus. In His case, though Mediator between God and man, there has been no compromise, but righteousness, truth, and love have held the balances in the sanctuary with perfect equity. The great Mediator Christ is "Very God," and therefore perfectly represented the holiness, justice, and love of God. As the Son of Man the Lord Jesus perfectly represented man in every sense in which he was responsible to God. Thus both parties, God and man, have been adequately and perfectly represented.

#### CHRIST'S RESURRECTION AND MEDIATORSHIP.

The Mediatorship was of God in Christ. Representing the holiness of God, there was no compromise of the divine justice or righteousness. Christ as the Mediator permitted no ray of the glory of God to be dimmed or perfection of His character to suffer loss. Representing man perfectly as the Son of Man and the "only begotten of the Father, full of grace and truth," as the

liturgy of the Church of England gives it, "perfect man and Very God," Christ, by reason of His complex character and perfect relationship, was Mediator alike as to God and as to man. Therefore it is written, "Now a mediator is not of one, but God is one." The Lamb of God, who taketh away the sin of the world, was made sin for us who knew no sin. "When He bare our sins in His own body on the tree" the judgment of the believer passed away. "Made the righteousness of God in Him, all believers are "meet for the divine friendship and for the inheritance of the saints in light." God is now righteous in granting remission for sins that are past. Paul well expresses it, "To declare, I say, God's righteousness; that He might be just and the justifier of him that believeth in Jesus" (Rom. iii. 25, 26; Col. i. 12-14). How splendidly the Holy Spirit sums up the divine position concerning the completed work of Christ, "Who was delivered for our offences and raised again for our justification" (Rom. iv. 25).

It will help our readers if we render here the following apposite words. "From eternity to eternity. This is the Trinitarian doctrine—God is Father, Son, and Holy Spirit. The Father is God,



but not apart from the Son and the Spirit. The Son is God, but not apart from the Father and the Spirit. The Holy Spirit is God, but not apart from the Father and the Son. There is one God, but in the Godhead there are, according to the technical language of theology and the creeds, three Persons. There are not three Gods, there are three centres of consciousness, volition, and activity, and these are revealed and known to us as the Father, the Son, and the Holy Ghost.”—  
“Christian Doctrine,” Dr. R. W. Dale, LL.D.





## CHAPTER XXI.

### RESURRECTION AND THE GODHEAD.

THE Lord Jesus in dealing with the Jews used the following words concerning the Father, "Ye have neither heard His voice nor seen His SHAPE." There is no "person" of the Holy Spirit in any human form or fashion of that term. There was the bodily form of the Lord Jesus, for the obvious reason that He became "the Son of Man," and was "found in fashion as a man" in order to the suffering of His vicarious death. The doctrine of the tri-unity of the Godhead represents the woof and warp of the Word of God. From Genesis to Revelation the Father, Son, and Holy Spirit are revealed.

As though the Lord Jesus anticipated the metaphysical difficulties which have arisen, and which show utter incompetence to give any satisfactory definition of the blessed God, He said, ' God is a spirit, and they that worship Him must worship

Him in spirit and in truth" (John iv. 24). The R.V. of the New Testament refuses the term "person" as applied to the Lord Jesus Christ, and supplies instead "the very image of God's substance" (Heb. i. 3). The Scriptures have no place now for the word "person" being applied to the Lord Jesus. It has proved to be a misleading term, and is known to be a modern interpolation. This should always be remembered whenever the Godhead, Father, Son, or Spirit, in their united and varied relations, be referred to.

Dr. Dale speaks of three centres of consciousness, volition, and activity, but we take it that this suggests his attempt at metaphysical explanation rather than exposition of the meaning of the divine revelation. We in our turn would suggest the enquiry, "Who by searching can find out God?" There is no analysis possible to "the science of the mind" that could unravel or make plain the depths inherent in the revealed truth of the Trinity, or as we prefer to describe "His eternal power and Godhead." Metaphysical analysis can never explain the Incarnation to the intelligence and satisfaction of the scientist, much less the rationalist.

No plummet that man can fashion will ever

sound the depths of that wonder of revelation concerning Christ the Lord, "It pleased the Father that in Him should all fulness dwell," and again concerning God the Son, "For in Him dwelleth all the fulness of the Godhead bodily" (Col. i. 18 and ii. 9). Well is it written, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. ii. 8). No wonder that Gabriel himself said to the Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and that Holy One that shall be born of thee shall be called the Son of God" (Luke i. 35).

The idea of personality, if applied to the Lord Jesus Christ, should be carefully recognised as containing no thought of separateness from the Father and the Holy Spirit. For purposes of divine position, intention, and working we distinguish the Father from the Son, and the Son from the Holy Spirit, because God in His Word has been pleased to do so, but division into separate entities has no place in our thought, and should have none. Well is it written "found in fashion as a man" (Phil. ii. 8). Or again, to use

our Lord's words, "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39). In like manner, the Holy Spirit is all that God the Son is, apart from bodily manifestation. He also is God, one and indivisible. God has been pleased to reveal Himself as Father, Son, and Holy Spirit.

#### STRIKING EXAMPLES OF UNITY OF WORKING.

We now notice some striking examples from the Word of God which show the unfolding of His unity. The Holy Spirit broods over the face of the waters (Gen. i. 1). The Almighty God is revealed as Elohim (plural) in unison with the Son at the time of man's creation (Gen. i. 26). So also God in Christ is revealed as "the seed of the woman," with power to bruise the serpent's head (Gen. iii. 15). Even thus, in ample repetition, the Tri-unity of the Godhead is made known by Prophets, Gospels, and Epistles. Three beautiful examples we quote from among many: 1. "The grace of the LORD JESUS CHRIST, the love of GOD, and the communion of the HOLY GHOST, be with you all. Amen" (2 Cor. xiii. 14). 2. The baptism of the Lord Jesus Christ. "And JESUS,

when He was baptized, went up straightway out of the water, and, lo, the heavens were opened, and he saw the SPIRIT OF GOD descending like a dove and lighting upon Him. And, lo, a voice from heaven (THE FATHER) saying, This is My beloved Son in whom I am well pleased" (Matt. iii. 15-17). Here is Tri-unity ; Father, Son, and Holy Spirit, one God. This is divine revelation, not human reasoning.

Once more, " And ye beloved, building up yourselves on your most holy faith, praying in the HOLY GHOST. Keep yourselves in the love of GOD, looking for the mercy of the LORD JESUS CHRIST unto eternal life" (Jude 20). Here the Godhead is seen in unity of working. Concerning Christ Jesus the Lord it is written, " In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). This being so, how can the Lord Jesus Christ be spoken of as inferior to or distinct, as a creature, from the Father ?

We pursue our enquiry, and call Isaiah as witness. The Holy Spirit in His infinite wisdom and knowledge, using the seraphic prophet, thus speaks, " For unto us a child is born, unto us a son is given, and his name shall be called Wonderful Counsellor, the Almighty God (Heb.), the

Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth, even for ever" (Isa. ix. 6, 7). No more exact statement or description of the facts which centre in the Lord Jesus Christ could have been given. They fit His character, teachings, and life as the accurately formed key fits the intricate and perfect lock. These facts were recorded by the prophet Isaiah more than seven hundred years before the Lord Jesus Christ was born of the Virgin. These words apply, as the whole trend of Scripture shows, to the Holy One of God. It was impossible for Isaiah to have evolved or produced by his unaided brain or intelligence these extraordinary words. They carry with them conclusive proof of divine inspiration. The testimony, from its very nature, is of and from the mind of the living God.

GABRIEL CONFIRMING THE INSPIRATION  
OF ISAIAH.

It is worthy of profound reflection that when Gabriel was sent from God to the Virgin Mary, he

actually quoted, and thus gave the endorsement of heaven to the fact, that these words belonged to Christ. They showed forth the purpose of God in relation to the coming and birth of the Lord Jesus Christ (Luke i. 31). Gabriel said, in answer to Mary's enquiry, "How shall this be?" "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. Therefore, also, that Holy One that shall be born of thee shall be called the Son of God. And, behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest. And the Lord God shall give unto Him the throne of His father, David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 32-35).

Gabriel's complete endorsement of Isaiah's words must be here noticed. They are final and complete. The "critics" find the beloved John a tremendous difficulty in the highway of Rationalism in which they delight to walk, but surely the beloved physician, Luke, is an obstacle quite as great as the author of the book they separate from the Synoptics and label "the Johanne Gospel."



The intent of waylaying and attacking John in isolation is evident. Their past tactics have proved them utterly incompetent to shake John's testimony. The fact is, he is master of the situation, and they know it. It is well to see that Luke is as redoubtable a champion as John. The fact is that the battle of the critics has worsted their strongest men. They lie wounded and dead in all directions. The German, English, and Scottish contingents have suffered the most severely. They are just now fighting a rearguard action, and retreating from the field of battle a discomfited and broken host.

We return to our discussion after this brief digression. It is important to keep clearly in mind that all the difficult expressions and subjective actions heard and seen in the life of the Lord Jesus Christ, which show (as in the passage quoted from Isaiah) dependence upon and submission to the will of God, are to be understood in the light of Christ's relation as "the Son of Man" and as the obedient servant of Jehovah. These pertained to the time of His earthly life, and belong expressly to His representative relation as the obedient and dependent Son of Man. How

could He, as such, occupy any other relation to God than that of perfect submission. To argue from this exhibition of the perfection of character in His manhood, that He was inferior to the Father, is to confound issues that need to be carefully recognised and distinguished.

The statement made by the Unitarians concerning the Holy Father's superiority over His beloved Son is a mental production arising through confounding positions of superiority and inferiority which are common on the human platform. These thoughts and ideas are not admissible when we consider the divine relation between the Father and the Son. In the fact of Christ's deity is found the complete and intelligent truthfulness of His words, "I and My Father are one," as also, "He that hath seen Me hath seen the Father," or yet again His weighty appeal and question, "Believest thou not that I am in the Father, and the Father in Me?" (John xiv. 9, 10). It must be borne in mind that we are not dealing with the speculations, fancies, or opinions of men, but with the revelation given by the Lord in His Holy Word.

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**JOHN'S TESTIMONY TO "CHRIST'S PROPER DEITY."**

We now refer to the testimony given by the Holy Spirit to the beloved John, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men—He was in the world, and the world was made by Him, and the world knew Him not" (John i. 1-4). These words could not by any means be made to sustain the Unitarian's view of the Son of God. They belong to and evidently describe "the only begotten of the Father full of grace and truth." He is here declared not only as God the Son, but that He is the Creator and Maker of heaven and earth. This description utterly transcends the personal ability of the beloved John either to evolve or produce from his own intellect.

Without question the character, life, and work here described yields the mind of the eternal God revealing Christ to the apostle. John, it will be observed, is as far removed from the Unitarian position as light is removed from a dense and

dark night. The Holy Spirit is here portraying Jehovah's "fellow"—He of whom it is written, "The Lord said unto my Lord, Sit Thou at My right hand until I make Thy foes Thy footstool" (Ps. cx. 1).

That which is needed is careful discernment of the fact that Christ Jesus the Lord, when in the world at the time of His incarnation, was "perfect man and very God." His work therefore was as complex as His nature, that at one and the same time He maintained His deity and His humanity perfectly and in exact proportion. Never did He in the slightest degree either by testimony or misuse of power or position confound the one relation with the other. Men to this day are always doing this concerning Christ.

We deal next with another extraordinary testimony. The Lord Jesus Christ, speaking to His disciples, used these words, "I am the way, the truth, and the life; no man cometh unto the Father but by Me" (John xiv. 6). Here is a statement which, if Christ Jesus is not God the Son, is wholly inexplicable. Mark! He does not say, I am *a way* to the Father, but *the way*; not a part of truth, but *the* truth; not a life, but *the* life. Notice

the use of the emphatic definite article. Such words would be blasphemy for any creature, however exalted, to express concerning himself. How can anything less than perfect equality with God be predicated of Him who uttered these comprehensive words?

The request of Philip then follows, "Lord, show us the Father, and it sufficeth us." Let the desire be pondered and the reply considered. "Jesus answered and said unto him, Have I been so long time with you and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, then, show us the Father. Believest thou not that I am in the Father and the Father in Me? The words which I speak unto you I speak not of Myself, but the Father which dwelleth in Me, He doeth the works. Believe Me that I am in the Father and the Father in Me, or else believe Me for the very works' sake" (John xiv. 8-11).

#### THE UNITY OF THE GODHEAD PROVED.

These words distinctly teach that the Holy Father and the Lord Jesus Christ are One. Language could not be used which shows the great

truth more completely. Here is the strongest testimony that could be given by the Lord Himself making known and affirming His deity. Here is identity with the Father, equality, personality, united energy, with an abiding presence. Nothing could be more conclusive. The words of the Lord that "I and My Father are one" are given in clearly defined expression. In the presence of these words nothing, save prejudice or committal to a false position, can deny that the Holy Father and God the Son are one. We have no desire to offend, but we have observed for many years how few men have the moral courage to recede from a false position when once taken.

As an additional argument we notice the context of these words. Contending against the Jews, who had the temerity to put the insulting question, "How long dost Thou make us to doubt?" the Lord Jesus answered, "Ye believe not because ye are not of My sheep as I said unto you." He then added, "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life. They shall never perish, neither shall any man pluck them out of My hand. My Father who gave them to Me is greater than all, and no

man is able to pluck them out of My Father's hand" (John x. 26-31). Here also we have identity and equality with unity of purpose and working. Now, let the effect of the Lord's testimony upon the Jews be observed. "Then the Jews took up stones again to stone Him." Then Jesus answered them, "Many good works have I showed you from My Father, for which of these works do ye stone Me?" The Jews answered saying, "For a good work we stone Thee not, but for blasphemy, and because that Thou being A MAN MAKEST THYSELF GOD" (John x. 25-33).





## CHAPTER XXII.

### RESURRECTION AND DIVINE EQUALITY.

THERE can be no mistake as to the deep impression made on the minds of the Jews by the emphatic and conclusive words of the Lord Jesus. Neither will there be in the minds of those who accept the teaching of the Word of God in preference to the human reasonings of Unitarianism and rationalism. It is noticeable that the first-named of these systems has stood out prominently by reason of the light and wisdom of men rather than "in the power of God." Let the teachings, sermons, and essays of prominent Unitarian preachers and writers be examined. It was their brilliant and philosophic reasoning, their culture and condition, which charmed and held many, and for the time being maintained a considerable following. Their way was not that of the Apostle of the Gentiles, who, writing concerning his past preaching in Corinth, one of the chief centres of



eastern philosophy and culture, said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness and in fear and in much trembling, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God" (1 Cor. ii. 1-5).

What a protest these words contain against the modern worship of cultured sentences, "elegant" phrases, and poetic couplets that charm the refined senses of what is known as "the æsthetic taste." Where, however, is now the charm which but recently gathered about the names of well-known Unitarian leaders? Paul's teaching and doctrine lives on, and to-day is known as an accumulating spiritual power gathering out of the great quarry of humanity "living stones" for the temple of God. The Word of God may well exhort, "Hold fast the form of sound words which thou hast heard of me in faith

and love which is in Christ Jesus," and again, "O Timothy, keep that which is committed to thy trust, and avoid profane and vain babblings and oppositions of science falsely so called, which some professing have erred concerning the faith" (1 Tim vi. 20, 21).

How grandly these inspired words represent and cover the ground which is vainly held by Unitarianism, Socinianism, and Rationalism, as also the "profane babblings" of Theosophy, Christian Science, Buddhism, and Spiritism. What an illustration is here afforded of the sufficiency of the Word of God to deal with and overcome every form of error. Jude did well to write of the completeness and power of divine revelation when he exhorted all believers "that they should contend earnestly for the faith ONCE FOR ALL delivered to the saints" (R.V., Jude 3).

#### ANOTHER PROOF OF CHRIST'S DEITY.

We exhibit next the equally conclusive testimony concerning the deity of Christ given in Col. i. 15-18. There we read of the Lord Jesus, "Who is the image of the invisible God, the first-born of every creature. For by Him were

all things created that are in heaven and that are in earth, visible and invisible, whether thrones or dominions or principalities or powers! All things were created by Him and for Him, and He is before all things, and by Him all things consist. For it pleased the Father that in Him should all fulness dwell," and again "In Him dwelleth all the fulness of the Godhead bodily." All the laboured arguments which have been advanced to show what has been irreverently spoken of as "agency" are ruled out of court by this magnificent and comprehensive revelation given by the Holy Spirit to the Apostle Paul concerning Christ.

So long as these wonderful words exist the great fact of the deity of Christ Jesus the Lord cannot be truthfully denied. In unison with the Eternal God, Christ Jesus is here declared to be the Creator. No creature ever did or could create, and **THE CREATOR is and MUST BE GOD.** The fact stated, that by Christ Jesus the Lord all things were created both in heaven and on earth settles the question. To affirm that a creature, however exalted, has ability to create is absurd on the face of it. It is marvellous how men can deny

the truth of the deity of Christ in the light of the testimonies quoted. How the words spoken of our Lord stand out with majestic prominence, "And He is before all things, and by Him all things consist." Before the existence of matter before all worlds He was the I AM, the Self-Existent, Eternal God (John viii. 58).

At this point we emphasize the testimony of Isaiah, who seven centuries before the Holy One of God became God manifest in the flesh, wrote saying, "To whom then will ye liken Me or shall I be equal, saith the Holy One? Lift up your eyes on high and behold who hath created these, that bringeth out their host by number, He calleth them all by name, for that He is strong in power not one faileth" (Isaiah xl. 25). How entirely this accords with the words, "Who upholdeth all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the majesty in the heavens" (Heb. i. 3). Testimony to Christ's deity could not be more conclusive. We once more give the important reminder that all the expressions used by the Lord Jesus as the Son of Man, in which His submission to and dependence upon the Father's will, guid-

ance, and power, do not detract in the least from His equality with God. They all confirm the fact that as man He was perfect and always submitted Himself to the Father's will.

CHRIST JESUS THE LORD VEILING HIS DEITY.

The absolute necessity which existed during the three and a half years of His public ministry as the Son of Man for the constant hiding and veiling of His deity, cannot be either ignored or denied. By reason of His well merited attack upon the harsh and bigoted exclusiveness of Israel, recorded in Luke iv. 29, the Jews rose up and thrust Him out of the city, and led Him to the brow of the hill that they might cast Him down headlong. "When He declared His oneness with God" they took up stones to stone Him (John x. 33). When He healed the man with the withered hand on the Sabbath day the Jews left the synagogue and took counsel with the Herodians how they might destroy Him (Mark iv. 5, 6). On the night of His betrayal evidently He exercised His power as the Eternal God. It is written, "As soon as He said I AM they went backward and fell to the ground" (John xviii. 6).

## CHRIST JESUS VEILING HIS DEITY.

Humanly speaking, but for the constant veiling and hiding of the essential Godhead which was in Him, He had not been able to finish His ministry as the Son of Man. When this important fact is recognised His self-abnegation and voluntary emptying Himself of His glory not only ceases to be an argument against but it becomes a striking confirmation of His infinite wisdom, perfection, and deity. Well might Zechariah write concerning the perfect equality when the Holy Spirit impelled him to write, "Awake, O sword, against My Shepherd and against the Man that is My fellow, saith the Lord of Hosts; smite the Shepherd and the sheep shall be scattered" (Zech. xiii. 7). So also we read, "While the Pharisees were gathered together, Jesus asked them saying, What think ye of Christ, whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool. If David then called Him Lord, how is He His Son?" (Matt. xxii. 41).

In the light of these Scriptures how conclusive

the proof that the Lord Jesus Christ is the Eternal God. Well might He startle the Jews by His memorable words, "Before Abraham was, I AM" (John viii. 58). Here is the incommunicable name of deity by which He revealed Himself to Moses as He dwelt in the burning bush, saying, "I AM THAT I AM; and He said, Thou shalt say unto the children of Israel, I AM has sent me unto you" (Exodus iii. 4, 5, 14). Being always the Word, this voice was His own. He is here seen the Abiding One, the unchangeable Jehovah. The glory of Jehovah which Isaiah saw in his day is declared to be Christ's glory. "These things said Esaias when he saw His glory and spake of Him" (Isa. vi. 1-5; John xii. 40-41). Well does John write of Him whose glory he had himself been an eye-witness of on the mount of transfiguration, "And the Word was made flesh and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth. And of His fulness have we all received and grace upon grace" (John i. 1-15).

CHRIST WITH MOSES AND ELIJAH IN GLORY.

The glory of Christ was never openly manifested

on the earth save when He appeared in glory upon the mount when Moses and Elijah appeared with Him in glory, and spake with Him concerning His decease which He should accomplish at Jerusalem" (Luke ix. 29-31). So also Peter, whose testimony of being called to His eternal glory is so offensive to the critics that if they could they would make out that Peter's second letter is a forgery. To all such we state without fear that they lie. Peter, James, and John were forbidden by the Lord Jesus Christ to say anything about the fact that they had seen His glory until the Son of Man had risen from the dead (Matt. xvii. 1-9). This prohibition they observed, but when He was risen from the dead, Peter wrote grandly at the instance of Christ's will, the Holy Spirit's power, and his own vivid memory. Mark his magnificent words: "Moreover I will endeavour that ye may be able to have these things always in remembrance." Three times does he emphasize that word. "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father



honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son in whom I am well pleased, and this voice we heard when we were with Him in the holy mount" (2 Peter i. 10-18).

This self-evident and splendid testimony to the deity and glory of Christ, written by Peter and confirmed in the light of His own presence with James and John, has been spoken of as a forgery. What monstrous assertion shall we hear next? It certainly is very hard upon those who deny the atonement and would tear the crown of deity from the brow of Christ to be compelled to listen to the drastic and conclusive testimony which the Holy Spirit moved Peter to write against them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of life shall be evil spoken of" (2 Peter ii. 1-3).

AN EXACT AND LIFE-LIKE PORTRAIT.

This letter a forgery! A thousand times no

The portrait is exact and life-like. The external proofs afforded by the great bulk of the "higher critics" themselves is conclusive that the Holy Spirit had them in view, and portrayed both their teachings and themselves when Peter wrote his second letter. The solemn events, not to say judgments, that have taken place among them in the removal of so many men, especially young men, is too terrible a fulfilment of the word, "and bring upon themselves swift destruction" to be either denied or ignored, and there are more destructions, we fear, to follow. It is an awful manifestation of the complicity of these false teachers with the deceit of the god of this world that as a result of their damnable heresies they bring in "sects of perdition."

We note that the R.V. gives this tremendous but truthful statement. Assemblies whose names and membership pertain to and belong to the destroyer, Christ Jesus the Lord might well speak out in words of tremendous meaning and warning, "I will forewarn you whom ye shall fear, fear him who after he hath killed hath power to cast into hell, yea, I say unto you, fear him" (Luke xii. 5). Who is this? Most certainly it is not the Lord.

He is the Saviour of men, not the destroyer. Evidently and clearly it is the devil, the liar, the deceiver, the destroyer of men, he of whom Christ said, "The prince of this world cometh, and hath nothing in Me. Yea, I say unto you, fear him." How different to the destroyer of men's lives is the character of the Lord Jesus given in the words that follow: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." Yet again: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into the judgment, but is passed from death unto life." How His eternal power and Godhead are displayed in the words, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man" (John v. 21-27).



## CHAPTER XXIII.

### CHRIST THE CREATOR SEEN IN ACTION.

WHILST Christ's subordinate relation, which was voluntarily taken as the representative of man, continued, he was subject to God, but never His inferior. The Word of God is conclusive at this point. The Holy Ghost writes by John, "That all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him" (John v. 23). Here equal honour is to be given to the Son as to the Father. How could this be if the Son is to be regarded as *inferior* to the Father? With what delightful clearness is complete submission to the Father seen directly you touch the human side of the God man, viz., the Son of Man. Whilst the subordinate relation of the Lord Jesus as the Son of Man is clearly brought out, the equality of God the Son is maintained. Nor this only. Of what being, except

of the Moral Governor of the Universe, could the following words be used? "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation" (John v. 28-30). These are the words used concerning the Lord Jesus Christ. His deity surely is here.

We pass to very distinct and important change of evidence, namely the Lord's energy and working when on the earth. The liturgy of the Church of England uses these words concerning Christ Jesus the Lord. He is "very God of very God." This His almighty and creative power distinctly proves. We carefully notice the two occasions and examples furnished when the great draughts of fish were taken. At His good pleasure, and as the result of His exercised will, the fish of the sea were gathered within the narrow area of the disciples' nets. We ask, how or why this direct obedience to the will of the Lord Jesus Christ except that He is Lord of all? Further, we notice the feeding of the multitudes in the wilderness. On the one occasion four

thousand men, on another five thousand men besides women and children. The Lord Himself authenticates the two occasions, a fact which some of the critics in their ignorance of the Word of God did not even know or recognize (see Matt. xvi. 9, 10). It will be observed that, apart from the five barley loaves and a few small fishes, there was no supply of any kind to meet the need of the assembled thousands. The Lord Jesus Christ now displays His creative power. The fish gathered to the fishers' nets at His commanding will again suggests the stirring and suggestive question, "What manner of man is this that even the winds and the sea obey Him?"

In the draughts of fish we see the Creator's power over His existing creatures. In the fact of the feeding of the multitudes on the two occasions His ability as Creator to bring into being, and that in an eatable condition, bread and fish more than enough to satisfy 9,000 men, besides women and children. We recall the important statement that no creature can create. Hear it again, "the creature cannot create." The Creator can. The Lord Jesus Christ did; and the satisfied thousands and the fragments (the twelve baskets

full) which abounded above their eating and need told the truth and fact of His creative munificence and absolute deity.

#### CHRIST'S INSTANT PRODUCTION OF WINE.

In like manner the large quantity of water instantly changed into good wine (His good) at the wedding feast. Well has the Holy Spirit given the fact, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory" (John ii. 11). These conclusive proofs of Christ's deity no laboured arguments, either of higher critic or rationalist, can explain away. Sophistry herself is dumb in the presence of these facts. Take once more the fact of the marvellous compendium of His wisdom contained in what we are wont to call "the sermon on the mount." This matchless discourse yields in plethora of thought and expression the infinity and perfection of Him who is well called "Christ, the wisdom of God, and Christ, the power of God." It has been truly said that the great seed bed of fundamental principles of truth, out of which has been fashioned the righteous legislation of every civilized nation on the earth, is found in the inexhaustible resources con-

tained in the three chapters which contain His everlasting words. Whilst these chapters remain Christ's deity is proved and stands also.

Once more, by whom could it be said except by Him who is "Immanuel, God with us," that "All power is given unto Me in heaven and on earth" (Matt. xxviii. 18). How striking this conjunction of heaven and earth with all power in His hands. Mark His competent power and massive words.

Who dare affirm that these expressions could describe any other being than the one Supreme Lord who is "God over all, blessed for ever?" It would indeed be gross presumption to deny the deity of the Lord Jesus Christ in the face of such evidence. Our readers will see that the burden of the testimony of these chapters is the evidence of the Word of God. Exactly so, and purposely. No mere human reasoning could settle this vital question. No intellect of man or human wisdom could have given birth to the truth of the deity of Christ Jesus the Lord. This is, first and fundamentally, divine revelation demonstrated and proved in the life work and character of God the Son. He it is who said, "No man hath seen God at any time, the only begotten Son which is in the



bosom of the Father, He hath declared Him" (John i. 18).

CHRIST'S EQUALITY WITH THE FATHER.

How could the most exalted creature speak of equality with the Father as the Lord Jesus Christ does in the following words, "As the Father hath loved Me, so have I loved you" (John xv. 9). Here is equality, eternity, and oneness with God in the greatness of His love, or again, "If a man love Me he will keep My words, and My Father will love him, and we will come to him and make our abode with him" (John, xiv. 23). It should be remembered that the Unitarian view, which was held by many from ten to fifty years since, and which denied the deity of the Lord Jesus Christ, was common by reason of the scarcity and ignorance of God's Holy Word. Unitarianism is declining now because the Scriptures are having "free course." Where the Word of God is known in the sense of being diligently studied, Unitarianism must decline. Where the human reason is exalted so that it affects to be competent to produce truth equal if not vastly superior to the inspired Word of God, there for a little season it

may appear to shine, but it is the shining of the wandering star, to which when its natural light goes out "is reserved the blackness of darkness for ever" (Jude 13).

We exhibit another proof. When making known His approaching death Christ Jesus said, "Therefore doth My Father love Me because I lay down My life that I might take it again." Now mark His wonderful words. "No man taketh it from Me, I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18). In the light of these instructive words we need to remember that when, as Isaiah expressed it, our precious Lord poured out His soul unto death (lit. His life) there was no superfluous or unduly protracted physical suffering. In His strength and of His own voluntary will He yielded Himself to God as the infinite sacrifice needed in order to expiate the guilt and penalty of human sins, and still more to put away SIN by the sacrifice of Himself. Carefully notice how it is written, "And it was about the sixth hour, and there was a darkness over the whole earth until the ninth hour, and the sun was darkened and the veil of the temple was rent in

the midst. And when Jesus had cried with a loud voice He said, Father, into Thy hands I commend My spirit, and having said this He gave up His spirit " (Luke xxiii. 44-46).

Now, by what creature, however exalted, could these words be used? Has any created human being ever possessed power to lay down his life or possessed the power to take it again? These marvellous expressions exactly suit the complex nature of the Lord Jesus Christ. There could be no death as we understand it to the living and holy nature of the Lord Jesus Christ. Sin and death never had any place or part in the Holy One of God. But He became, in harmony with the Father's love and will, the substitute and Saviour of and for sinners. Being made sin for us, who knew no sin, He could die, and He did. In due time Christ died for the ungodly. Oh, the blessedness of the testimony, "God commendeth His love toward us in that while we were yet sinners Christ died for us. Much more then being now justified by His blood we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being now reconciled we

shall be saved by His life, and not only so but we joy in God through our Lord Jesus Christ by whom we have now received the atonement" (Rom. v. 6-11). Here is the grand conclusion of the whole matter !!





## CHAPTER XXIV.

### DEITY AND MISTAKEN APPREHENSIONS.

THE deity of Christ has often been opposed through mistaken apprehension of the meaning of two or three well known Scriptures. One that is constantly quoted is, "My Father is greater than I" (John x. 28). Now, remember that these words were spoken by the Lord Jesus as the Son of Man. How could or should He have spoken otherwise? Suppose we transpose the words, "I am greater than My Father," what becomes of the filial relationship or the Son's subordinate position as the Son of Man? Thousands of men who are sons, whilst they properly recognise the precedence of their fathers, do not thereby suggest or think of inferiority when they in filial love and loyalty say, "My father is greater than I."

Another passage is, "Of that day and of that hour knoweth no man, nor the angels, neither the Son but the Father" (Mark xiii. 32). Here we

understand the necessary silence of the Son of Man. Our Lord's refusal to give information is again and again illustrated in the life of Jesus as the Son of Man. See Matthew xxvi. 63, Luke xxiii. 9, John xix. 9, Acts i. 7. Note also Michael's refusal to make known to Daniel the actual time of a fixed future event (Dan. xii. 4-9). There may be reasons for the altering of the time, as in the message sent by Jonah to Nineveh, "Yet forty days and Nineveh shall be overthrown." Here was a fixed time, but the men of Nineveh repented, and judgment was postponed. The Lord Himself, speaking of the terrible time of trouble that shall be known at the close of this age, says for the elect's sake those days shall be shortened. Fixtures that ignore the effect that may transpire consequent upon human repentance toward God taking place, come near to atheistic fatalism. In this connection specially look at Numbers xiv. 34, where the altering of God's purpose is distinctly declared.

We venture again to remind our readers of the complex nature of the Lord Jesus Christ; His deity, comprehending His character as God the Son; His humanity, comprehending His relation

to God and to us as "the Son of Man." Let our readers beware of confounding the sinless and holy nature of the Lord Jesus as "Son of Man" with man's sinful human nature. The Lord Jesus never took partnership in man's fallen and corrupt being. "A BODY HAST THOU PREPARED ME," was the testimony given by the Holy Spirit concerning the temple in which Jesus dwelt. The Lord Jesus as man was holy, harmless, undefiled, separate from sinners. Found in fashion (in appearance) as a man, His nature, nevertheless, was as pure as the nature of God (Phil. ii. 7, 8; Heb. vii. 26).

#### CHRIST JESUS THE WOMAN'S SEED.

The Lord Jesus Christ was described by Isaiah and confirmed by Luke to be "Immanuel, God with us." The Son of God and man is therefore spoken of in His human relation as the seed of the woman, "her seed" that should bruise the serpent's head. Carefully notice that all human life has been since human life had birth the product of the seed of man. The woman's seed is Christ Jesus in so far as His pure human nature is concerned. Of no other being on the face of the earth could those

words be used. They belong to the holy nature of the man Christ Jesus. He was and is in very deed and fact separate from sinners. He must know human maternity and be born of a woman. He could not have known paternity or He would have been a sinner. An earthly father must constitute the child born of his seed a sinner. This is the nature of things as all human experience confirms and proves.

Concerning Christ's holy nature it is written, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, and therefore also that Holy One that shall be born of thee shall be called the Son of God" (Luke i. 33). The Word of God, His revelation to "holy men of God who spake as they were moved by the Holy Ghost," makes all this clear (2 Peter i. 20-21). How God's Word rules all impure and rationalistic thinking out of court and shows in the sphere of revealed truth the eternal counsel and working of God in Christ. To speak of a divine being begotten by a sinful man is an impossibility, a contradiction in nature, and a gross insult to spiritual perception and intelligence.

We have called attention to the only passage in



which the word person as applied to Christ has place in the New Testament. Seeing that the context is of the highest moment touching the question of the deity of Christ we quote it in full. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Who being the brightness of His glory and the express image of His person (the very image of His substance, R.V.), and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the majesty on high" (Heb. i. 1-3). Of whom excepting God the Son could such wonderful thoughts and words be expressed? Well is it written of Him, "Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of Thy kingdom" (Ps. xlv. 8; Heb. i. 8).

GREAT IS THE MYSTERY OF GODLINESS.

We have no doubt that, if preconceived opinions are laid aside, and the testimony which has been adduced as to the deity of Christ received, rest

alike of intellect and heart will be found. In this controversy the striking words of the Holy Spirit given to Paul are indeed apposite, "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). What a summing up of the proper deity of Christ! How they bring out the glory of the Trinity in Unity. *God the Father* manifested in *Christ the Son* associated with the *Holy Spirit*, sums up the mystery of godliness, which is declared to be "great." But that mystery leaves no room to doubt that which the old schoolmen, with their profound knowledge and spiritual discernment, called "the proper deity of the Lord Jesus Christ." The Creator is here, therefore deity is here. Here also is equality in power, presence, oneness, and eternal life. The truth of Christ's words that I AND MY FATHER ARE ONE is so distinctly proved in the Scriptures that whilst they remain the deity of the Lord Jesus Christ is placed beyond all doubt.

Blessed indeed is the divine fact and assurance. In that He (Christ) died, He died unto sin once ;

in that He liveth, He liveth unto God. Here, again, is seen the perfection of submission on the part of the Holy One of God, and at the same time the glory of His oneness and equality with God the Father. It may well be written, "Declared to be Son of God with power by the resurrection from the dead" (Rom. i. 4). His resurrection proves beyond all question the deity of the Lord Jesus Christ. In vain have those who attempt to deny the miraculous and the supernatural in the Word of God assailed this impregnable fortress. "The Lord hath risen indeed," and the "all hail" of His triumphant conquest, when He met the disciples on the morning of the resurrection, gives conclusive proof of this glorious fact (Matthew xxviii. 9).

POWER TO TAKE HIS LIFE AGAIN.

The power to take again His life shows Christ's deity. Here are the magnificent words spoken concerning the risen Lord when He appeared to the beloved John in Patmos: "And I turned to see the voice that spake with me, and being turned I saw one like unto the Son of Man clothed with a garment down to the foot, and girt about the

breasts with a golden girdle. His head and His hair were white like wool, as white as snow, and His eyes were as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters. And He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword, and His countenance as the sun shineth in his strength. And when I saw Him I fell at His feet as dead. And He laid His right hand upon me saying unto me, 'Fear not, I am the first and the last. I am He that liveth and was dead, and behold I am alive for evermore, Amen! and have the Keys of hades and of death'" (Rev. i. 12-18).

In concluding this chapter we call the prophet Micah as a contemporary witness with Isaiah concerning Him whom Nathanael well called "the King of Israel." These are his words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Israel, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth have been from of old from everlasting" (from the days of eternity, marg.) (Micah v. 2). What light these Old Testament authorities shed upon the words of the risen

Christ. It will be remembered that in His memorable interview with His disciples after He had risen from the dead we read, "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and the prophets and in the Psalms concerning Me" (Luke xxiv. 44).

The repeated, and we were going to add the unjust and prejudiced, opposition to the Gospel of the beloved John will not avail the higher critics in their attempts to undermine confidence in the vital truth of the deity of Christ. The fact is that His deity is so completely interwoven with the very woof and warp of the Word of God as a whole, that if John's testimony did not exist the fact of the deity of Christ would remain unimpaired. The Synoptics and Epistles yield abundant and absolutely conclusive proof. The fact is that the Word of God needs only to be intelligently known and the judgment submitted to its teachings in order to be convinced of the truth of the words spoken by the Lord Jesus Christ that "I and My Father are one." In these days it is of the first importance that we

should know, believe on, and trust THE CHRIST OF GOD revealed and made known in the inspired Word of God.

THE CHRIST OF THE INNER CONSCIOUSNESS.

The Christ that we know and recognise is the real and historical Christ. The Christ of the inner consciousness which modern thinking and the higher criticism has conceived and evolved after its corrupt attack upon and attempt at wrecking the inspired Word of God, we know not. God's revelation of Christ Jesus must not be confounded with the caricature that has been produced by German and British rationalists. There has been any quantity of false, crude, and fanatical reasoning and thinking amongst "the higher critics" and their quondam friends, the rationalists, during the past quarter of a century. Professing themselves to be wise, they have shown themselves in their writings equal to the production of the most grotesque fallacies. The sound and proofs of their foolishness has gone forth to the ends of the earth.

How manifestly history repeats itself in the speculations which have been common amongst the higher critics and rationalists during the past

quarter of a century. The reasonings which pertain to the literature of the "higher criticism" possessed the rationalists of Greece in the apostolic times. The remarkable passage in Paul's letter to the Church of God in Corinth covers the position, and conclusively proves this. Dealing with the trying question of eating things sacrificed to idols, he writes:—"We know that no idol is anything in the world, and that there is no God, but One. For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is One God, the Father, of Whom are all things, and we unto Him; and one Lord Jesus Christ, through Whom are all things, and we through Him" (1 Cor. viii. 4-6, R.V.). Had these instructive words been received by the higher critics, three-fourths of their vagaries and fancies had never known birth.





## CHAPTER XXV.

### THE GREAT FOUNDATION TRUTHS.

THE foregoing chapters have shown something of the strength of the position found in the Word of God for all the foundation truths already dealt with. We believe our readers will value the pages that follow, not only because of their bearing upon the great truths of the resurrection and the deity of Christ, but by reason of their immense value as proof of the fact and nature of inspiration revealed in the Word of God. Let it not be supposed that we deprecate reverent criticism or the careful examination of the sacred Scriptures. Our position is this, at all costs let us know the mind of God in regard to revealed truths, especially those which relate to spiritual facts and conditions, both for this world and for that which is to come. God has been pleased to give infallible data so that men can determine with perfect accuracy the orbits, motions, and recurring movements of the



heavenly bodies. May we not be equally sure that the Eternal God has given to men in His Holy Word infallible accuracy in relation to spiritual truths. We may need discovery, but the motions of the stars existed before the exactitude of their movements were known.

As of the movements of the heavenly bodies, so also has "Thy word, O Lord, been settled (established) in the heavens." We frankly admit there have been and still are many misapprehensions of the meaning of God's Word. With all care let these be corrected. Accuracy of interpretation is and must be of the first importance. Let all glosses, additions, and errors arising from translation or transcription be removed which may have attached in any way to "the Word which God hath magnified above all His name." All this we earnestly desire, and labour to that end. It is against the interminable hypotheses, guesses, fancies, and cunningly devised fables of Wellhausen, and others of the so-called "higher critics," (and not against any truth which they may have discovered) that we enter our careful, vigorous, and ceaseless protest. To this end the chapters which follow are written.

## THE NATURE AND FACT OF INSPIRATION.

The internal proofs which are contained in the Scriptures yield abundant evidence of the fact, character, and nature of inspiration. Not without the strongest reason was it written and recorded, "For the prophecy came not in old time by the will of man ; but holy men of God spake, moved by the Holy Ghost." So emphatically does the original Greek bring this out that the Revision Committee have rendered the passage in these striking words, "For no prophecy ever came by the will of man ; but men spake from God being moved by the Holy Ghost " (2 Peter i. 21. R.V.). We are persuaded that not a tithe of the attention has been given to these weighty and conclusive proofs that is demanded. We proceed therefore to present four or five striking illustrations, in order that in an age of destructive criticism the Bible may be seen and heard in its own witness and defence.

Revealed truth given of God laid the foundations for the whole Christian system. Apart from divine revelation, the fundamental truth of the doctrine of God, or what Paul well calls "the mystery of God and of the Father and of Christ" had never been

known (Col. ii. 2). Human intellectual evolution had no place or position in "the fashioning of the Gospel of the glory of the blessed God." As Moses received from God the pattern for the wonderful Tabernacle, and David for the magnificent Temple, so from the mind of God came the truth of Christ, even from His eternal counsel and intention. As Paul well expressed his position, "I certify you, brethren, that the Gospel, which was preached of me, is not after man. For I neither received it of man, neither was I taught but by the revelation of God" (Gal. i. 11, 12).

The Word of God yields the birthplace of all true doctrine. That Word necessarily preceded "The Church" or Assembly of God, even as Christ, the Eternal and Living Word, preceded and laid the foundation for the glorious house which He Himself is building for the habitation of God through the Spirit (Ephes. ii., 21, 22). As the Son over His own house, He was designer, architect, and builder. The true "Ecclesia," which the Holy Spirit has fashioned and is still perfecting, the invisible "but enduring Church against which the the gates of hell shall not prevail," must not be confounded with or mistaken for the visible

apostasy which is rapidly undermining and destroying the corrupt professing Church.

Great care is needed just now in relation to the questionable attempt at bringing to the front the fusion of the different denominations into a kind of popular manifested unity. The great danger is that important truths will be sacrificed and counted non-essential in order to aid this comprehension. It becomes necessary to say that revealed truth is more precious to God and more valuable to man than all the present sentimental talk about Christian unity. Men are professedly united who are and ought to be as far asunder as the poles directly loyalty to the Word of God comes in question. We do not believe in any platform of expressed unity that is constructed at the cost of revealed truth.

The Word of God gave individual life, association, and fashioning to the Church of Christ. Weaken the supreme authority of that Word, and you weaken the bonds which should hold the members in loyalty to their Lord. He is known of them by His Word.

#### A SUGGESTIVE AND INSTRUCTIVE QUESTION.

As the instructed scribe is spoken of as bringing

out of the treasury things new and old, we also aim to produce treasures which will deeply interest and strengthen confidence in the "impregnable rock of Holy Scripture." May we not with intelligent boldness ask, What have the "higher critics" to answer to the following? The book of Psalms is an integral part both of the Jewish and Christian Scriptures. We select three of these, the xxii., xxiii., and xxiv. This group of psalms contains the prophetic foreview and detailed picture of the Messiah, the Christ of God. His coming, presence, rejection, denial, and death are here. His sacrifice for sins, His redemptive work, His resurrection also, and ascension to the right hand of the Majesty in the heavens as the King of Glory.

Whence did the writer of these wonderful facts obtain this knowledge? That the psalmist should evolve out of his own mind and intellect, and write this precise account of the death, resurrection, and ascension of the Lord Jesus Christ was simply impossible. But it is the fact that David wrote this amazing description a thousand years before these prophetic statements became historic facts. Here we are face to face with the fact and nature of inspiration. The psalmist's prophetic testimony

is given in the following words: "My God, my God, why hast Thou forsaken me?—But I am a worm, and no man; a reproach of men, and despised of the people.—All they that see me laugh me to scorn; they shoot out the lips, they shake the head, saying, He trusted on the Lord that He would deliver him; let Him deliver him, seeing He delighted in him."—And again, "They gaped upon me with their mouths as a ravening and a roaring lion" (Psalm xxii. 1, 7, 8, 13).

Here, it must be observed, are the actual words, scenes, and facts connected with our Lord's death upon the cross all vividly described and portrayed. Let us hear the prophet again: "I am poured out like water, and all my bones are out of joint.—My strength is dried up; my tongue cleaveth to my jaws, and Thou hast brought me into the dust of death.—For dogs have compassed me, the assembly of the wicked have enclosed me.—They pierced my hands and my feet. I may tell all my bones. They look and stare upon me. They part my garments among them, and cast lots upon my vesture." It would be impossible to have given a more conclusive testimony as to the fact and method of the death of the Lord Jesus.

Here the character of His varied sufferings, the agonies of thirst, the cruel mockings, and the cause of the Lord's death (crucifixion) are given with a fidelity to the actual facts which prove that the psalmist wrote as he was moved by the Holy Spirit (Psalm xxii. 14-18).

A FACT NEVER TO BE FORGOTTEN.

It should never be forgotten that crucifixion as a means of death was unknown to Israel's criminal law. Had the Psalmist been a rationalist or "higher critic" his reason would have led him to deny the truth of this foreview given by the Holy Spirit. What a proof is here that the judgment of the writer was so completely in subjection to the impelling power of the Spirit that he wrote concerning facts of which he could not possibly have had personal knowledge. How could David have known anything concerning the gaping multitude or anticipated the jeering words at the cross? Hearken to the words, "He trusted in God that He would deliver Him; let Him deliver Him seeing He delighted in Him." How should the writer have given this wonderful foreview of Christ's parted garments and the casting of lots by the soldiers for

His seamless vesture? Whose unaided intellect could have thus described the shame and suffering of the well-beloved Son of God? His cross and passion as also the decease that He should accomplish at Jerusalem are here.

What a testimony to the marvellous unity of the Word of God! Be it remembered that Moses and Elijah, manifested in glory at the scene of the transfiguration and knowing as they did Christ's coming and infinite sacrifice for sins, spake to Him of "His decease which He should accomplish at Jerusalem." Moses and Elijah certainly were not among the higher or rationalistic critics (Luke ix. 30, 31). In the language of Dryden, we also affirm,

"Whence but from heaven should men unskilled in arts,  
In different ages born, in different parts,  
Weave such agreeing truths? or how or why  
Should all conspire to cheat us with a lie?  
Unasked their pains, ungrateful their advice,  
Starving their gains, and martyrdom their price."

Mark well this testimony to the inspiration of the sacred Scriptures. For a thousand years the handwriting of the Psalmist knew prophetic place and position, and then came the literal and unmis-



takeable fulfilment of the word. That which was foreview and prophecy then, has become to us authentic and momentous history. As Christ Himself expressed it, "The Scriptures cannot be broken." Let it be clearly noted that no appeal to different "editors" for the Psalms, no pre-Exilic or post-Exilic theory, can impair the inherent strength of the position here revealed. Neither is it competent for the higher criticism to weaken the position by denying that David was the writer of this Psalm. It was in the mind of the Holy Spirit before the writer had being. We are in possession of the Psalms as facts, and they must be accounted for. It does not help the objectors in the slightest to say that a later date must be assigned to these writers. In any case they were in existence centuries before Christ came into the world, and were known as an integral part of the sacred Hebrew Scriptures. We desire a reply to the important question, whence came these Psalms? Neither Moses, David, nor any other human being, could have conceived or given birth to these astonishing words. They stand forever as internal and conclusive proofs of the inspiration of the sacred Scriptures.

## THAT PSALM AND GEM OF INSPIRATION.

Not one whit less conclusive is the prophetic testimony which is so sweetly given in that gem of inspiration the Twenty-third Psalm. How clearly the blessed results to all believers consequent upon the death of Christ Jesus the Lord are set forth and portrayed in this anthem, which tells of God's wonderful love in the redemption effected by the Good Shepherd who in due time gave His life for the sheep.

Wonderful love! The stricken "fellow of Jehovah," as Zechariah so strikingly calls the Lord Jesus, is revealed as the Great Shepherd of the sheep. The eternal safety and security of the sheep is made known. Redeemed, and beyond judgment and death! Such is the blessed position in which this "gospel" of the Psalms places all believers in Christ Jesus the Lord. Here they are described as His portion and property—redeemed, and in possession of eternal life. Here is the foreview of the blessings which the Lord Jesus confirmed in John's glorious gospel.

Beloved reader, pause here, and turn to Chap. X. of John's precious evangel. Ponder with care verses 14 to 17 and 27 to 30, and see if these

things are not so. Sweet feast of divine reason, and overflow of the redeemed soul! Nor this only. Between the cross and the coming glory is the present position of the believer. Having the benefits of His substitutionary death in Psalm xxii., the believer has died, indeed, unto' sin; he is risen also with Him into resurrection life. "There is therefore now no condemnation (no judgment) to them that are in Christ Jesus." Judgment is overpassed, and gone for ever. "The law of the spirit of life in Christ Jesus hath made free from the law of sin and death" (Rom. viii. 1, 2). How blessed! How full of comfort to weary hearts! Kept by the love and power of the Great Shepherd until the resurrection glories revealed in Psalm xxiv. are entered upon and shared with Christ, "the forerunner, who for us has entered into heaven itself." Hear the confirming words, "Ye have died, and your life is hid with Christ in God; when Christ our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 1-3).

#### CHRIST JESUS, HIS GLORIOUS ASCENSION.

Psalm xxiv. is in extraordinary contrast to Psalm xxii. The contrasts are as between the

shame and the glory, Calvary and heaven ; between the lowest descent of the Lord Jesus—"MADE SIN FOR US"—and the highest ascent, even to the "right hand of the Majesty in the heavens" ; between the crown of thorns and the triumphant welcome of the King of Glory ; between the exceeding sorrow and the eternal joy ; between the requiem of the cross and the anthem of the crown. The strains of triumph could not be pitched more loftily. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." Who is this King of Glory? And yet again the same triumphant words repeat the answer, "He is the Christ of God, Who, risen from the dead, ascended to the right hand of the throne of the Majesty in the heavens" (Psalm xxiv. 7-10).

Here, then, we have portrayed in three prophetic Psalms what Paul was instructed to describe as "the gospel of the glory of the blessed God." No alteration of dates, in deference to the hollow hypothesis known as the "dual historian theory," can alter these great truths or impair the trustworthiness of the sacred records. This is not "Pauline doctrine" with traces of "rabbinical training," but eternal truth proceeding from

“Christ the wisdom of God and Christ the power of God.” These Psalms present in exact order “the sufferings of Christ and the glory that should follow.” And let it be borne in mind that these prophetic Scriptures were given by the Holy Ghost to men a thousand years before the facts of which they wrote were fulfilled.

What conclusive testimony to the inspiration of the sacred Scriptures. The higher critics have had the temerity to speak of the inerrancy of the Word of God as “an exploded fallacy.” We answer God is inerrant and absolutely perfect, therefore His Word must be “that has gone forth out of His mouth.” These critics must be confronted with the conclusions of clear reason. As a rule they are slippery like the proverbial eel. They are adepts in shifting their ground without pointing out that they have moved. Those who know intelligently the Word of God are more than a match for the critics, for the conclusive reason that, except as critics, they know little or nothing of the Scriptures. At college and in the universities when they were students many of them became an easy prey to clever rationalistic professors. These men, because they had given proof of a certain measure of intel-

lectual ability, were elected to teach that which nothing but regeneration and spiritual discernment could qualify them for. They were never born from above. They were and are "blind leaders of the blind." Any number of students have entered certain colleges in recent years intending preparation for the preaching of the gospel of Christ. They came out of the same colleges some years later in doubt whether there was any gospel to preach.

The profound ignorance of the Word of God on the part of scores of the professors and of hundreds of the students is well known. Any number of books are studied in order to prepare for examinations and matriculations. The Bible is scarcely known, much less is it carefully studied. To any spiritual and intelligent mind the speeches, sermons, and published volumes of the "higher critics" reveal this conclusively. This is not only the sorrowful fact, but it must be so. These writers and teachers have no divine standard. Truth to them is not revelation from God. Truth to the great mass of the "higher critics" is still in a condition of flux, and awaits precipitation at the hands of those whom the Americans call "brainy men," "elegant scholars," and "grand

men." What a premise and what a conclusion! Untold millions left by God without light, and passed away into eternal night. The sixth millennium also is closing, and truth has yet to be discovered! Of all the hideous hypotheses that ever sought to destroy the foundations of the righteous or dim the glory of revealed truth, the higher criticism is certainly the worst and most dangerous.





## CHAPTER XXVI.

### REMARKABLE PROOFS OF INSPIRATION.

ABOUT eight years since we visited Beyrout and Baalbac, as also Damascus, Tyre, and Sidon. Situated upon the shores of the blue and beautiful Mediterranean are found the ruins of the once famous city of Tyre, the capital and commercial emporium of that portion of the eastern world. The prophetic testimonies of Ezekiel are intensely interesting. They relate to the extraordinary character of the commerce of Tyre and the magnificence of the city itself in his day. The prophetic testimony which makes known the overthrow and consequent desolation of Tyre is contained in the twenty-seventh chapter. Ezekiel's prophecy dates somewhere about the year 588 B.C. The causes which ultimately led to the destruction of Tyre are clearly stated in the prophet's words.

There can be no doubt that the prowess of Alexander of Greece had much to do with the



overthrow of the supremacy of Tyre. Whilst this is true, there can be no question that *earthquake and submarine convulsions* of a most extraordinary character destroyed the city of Tyre. The ruins which exist there demonstrate this. Enormous portions where the great city once stood lie engulfed beneath the blue waters of the Mediterranean Sea. The traveller who visits these wonderful Eastern scenes needs but to obtain a competent boatman and boat in order to come in contact with conclusive proofs of the literal fulfilment of the prophet's words. They speak for themselves, and are corroborated by open vision and hard fact.

As we were taken from point to point outside the mainland, and to the desolate island ruins which once formed a portion of the mainland, and noticed in every direction prostrate pillars and masses of Tyre's former architectural glories which lie to-day buried beneath the waters of the great sea, Ezekiel's prophetic, graphic, and solemn words came to mind. Here they are! "And in their wailing they shall take up a lamentation for thee and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?"

—and yet again, “In the time when thou shalt be broken by the seas in the depth of the waters, thy merchandise and all thy company in the midst of thee shall fall ;” and yet once more, “Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, *shall fall into the midst of the seas in the day of thy ruin*” (Ezekiel xxvii. 25-27).

Again we may ask, How could Ezekiel have evolved this foreview of the destruction of Tyre from his own mind? Centuries before the destruction of this vast commercial centre did the prophet Ezekiel describe the scenes of destruction and desolation which have come and which we have looked upon. Here also we see what prophecy means and what the nature of inspiration is, and how true it is that “holy men of God spake as they were moved by the Holy Ghost.” Again, we notice the strength of the argument which pertains to the internal proofs found in the sacred Scriptures of their inspired character.

#### INSPIRATION AND THE LAW GIVEN TO MOSES.

Changing somewhat the current of our thought

we notice the certainty of divine inspiration in the law given by God to Moses on Mount Sinai. In stating this we do not mean that the law of God had no existence prior to the Mosaic era. God is and man was, therefore law must have been. It would not be difficult to discern the whole law in the book of Genesis. We say this because of that which has been written concerning what has been called "the evolution of law." We do not understand how the Eternal God could give an imperfect law. That would be for His perfection to contradict His nature. The position we maintain is the absolute perfection of the divine law, whether given at Sinai or at any time in the past history of man. In order to illustrate the position and maintain the thought expressed we give a condensed summary of the moral law as it is usually called.

#### THE LAW OF GOD CONDENSED PERFECTION.

Let it be noted that if the first and second commandments were maintained and kept, the world would be freed from every form of the sin of idolatry, and the living God would be submitted to and worshipped by all His responsible creatures. Given the third command kept, and a pure language

free from all corruption and deceit would be known in all the earth. The fourth command kept, and the much needed day of rest for man and beast in these hurrying times would be secured. The Sabbath or Lord's Day has been well called from the physical point of view "the savings bank of human life, into which we deposit one day in seven to be repaid in the autumn of life with compound interest." Let the fifth command be kept, and no disobedient son or daughter, no tyrannical father or indulgent mother would mar the sweetness, beauty, or order of home. The sixth command kept, and wars would cease to the ends of the earth, and crimes of cruelty and violence be unknown. The seventh command kept, and no unfaithful husband or wife should disgrace the marriage relationship, neither unclean men nor women defile the houses or streets of the city. The eighth command kept, and property everywhere would become absolutely safe. The ninth command kept, and character would be sacredly maintained, and become as safe as property. The tenth command kept, the blessed God's strong protest against personal covetousness in order to the selfish obtaining of the possessions

of others, and it is not too much to affirm that given the keeping of these ten divine laws, the cities of Britain might become like the paradise of God. This would be the fact ; and again we ask, Whence these wondrous laws, this marvellous expression of perfection and condensation? Moses the author. Nay verily, the *author was God Himself!* This pattern was not only shown on the Mount, but it was evolved from the Lord's infinite intelligence, and given to Moses in order to presentation to the people of Israel.

We were greatly interested when visiting the famous locomotive works in Philadelphia to hear and know that the chart and design rooms, with their accurate drawings, represent the supremacy of position over all the detail of mechanical activity which goes on in the vast area of work that is represented there. Every hammer must fall and every workman conform to *drawing, pattern, and model*. The designer guides and informs the worker, and no work could or would be recognized wrought out on independent lines.

According to the pattern shown in the Mount of God, so Moses, the faithful servant, thought, acted, and laboured. Moreover, absolute perfection is

shown to be inherent in the law. This perfection is necessarily of God, has always been, and, therefore, we cannot understand what has been affirmed concerning *the gradual evolution* of moral law. We remember to have heard a prominent minister speak concerning what he called the defective character of the Mosaic legislation. He stated that he could defend both slavery and polygamy from the Books of Moses.

THE EVOLUTION OF THE MORAL LAW  
CHALLENGED.

In my judgment this statement was misleading and is not true or defensible. Polygamy, slavery, and divorce were "suffered" by Moses, but why and for what cause? Our Lord dealt with the question very distinctly. The Pharisees asked Him why Moses permitted the writing of divorcement for other causes than that of adultery. His answer needs always to be remembered, for it cuts a thousand of these sophistries up by the roots. "Moses," said our Lord, "suffered this because of the hardness of your fathers' hearts, but from *the beginning* it was not so." Splendid utterance! "From the beginning." Yes, when we desire to

know the perfection of the quality of the 'divine law we must be careful to go past Moses, and go up stream to the commencement of human history. To interpret what the Lord well calls the "sufferances" of Moses aright, we need to remember that he had to do with a stiff-necked and rebellious people who would have slaves and plurality of wives, despite the fundamental and original law given in Genesis i. 26 ; ii. 24. It was after twenty-five hundred years of human history that Moses came upon the scene. It is not to his times, therefore, which were terribly degenerate, that we go for the law in order to find its primitive and normal purity, but backward to the springhead of human history.

Take the great city of London in order to find an illustration for the position. Below the city, at Barking, the huge metropolitan drainage works are found. At this point the sewage enters the Thames River and is carried by receding tides into the sea. Suppose we desire to have a true sample of the normal quality of the water of the Thames shall we obtain it at this point? Surely not. We must go up stream beyond Windsor, Reading, and Oxford. We go where the Cotswold Hills are

and where the river takes its rise. Here we will secure the water and give the analyst room. Here and here alone we will abide his test and verdict. In similar manner we absolutely decline to interpret the law of God as to its normal character if we are expected to take samples of "sufferance" from out of the degenerate days in which Moses had to deal with the rebellious people. "FROM THE BEGINNING IT WAS NOT SO" is the divine Analyst's testimony touching everything contrary to the perfection of the divine law having place in the "sufferances" of the degenerate times of Moses.

#### SOME RECENT EGYPTIAN DISCOVERIES.

About eleven years since an *Egyptian woman*, a peasant, was engaged in digging amid the ruins of the palace of Aminophis IV., between Thebes and Memphis, at the site of the ancient city of Arsinoe, one hundred and eighty miles by river south of the city of Cairo. She discovered a buried tablet, which proved to be the first of hundreds since then found and secured. At this very time the letters are in London, Berlin, and Cairo. They proved to be what are now known as the famous *Tel el Amarna tablets*. The letters have been deciphered. They



date backward to the time of Joshua and the Exodus, and are addressed to the King of Egypt, some to his officials, by Amorites, Phoenicians, Philistines, and others. Among many names, Japhia, King of Gezer; Jabin, King of Hazor; and probably Adonizedec, King of Jerusalem, contemporaries of Joshua, are found to have place.

The recorded events include the conquest of Damascus by the Hittites, Phoenicia by the Amorites, and Judea by the Hebrews. The well-known Major Conder, who for many years has been identified with the Palestine Exploration Committee, wrote as follows: "In an age of destructive criticism, monumental inscriptions present the most important weapons that can be placed in the hands of those who desire, without seeking to support any theory, to arrive at truth concerning the ancient history of Palestine and of the Hebrew people. In the present case," he adds, "we have become possessed of a mass of political correspondence dating about the time when, according to the Bible, the Hebrew invasion under Joshua took place, which in bulk represents a literature about equal to *half the entire Pentateuch*."

The recent discovery of what is known as the Lachish tablet has once more overthrown the higher critics in regard to the unfounded assertions that in the days of the Exodus anything worthy the name of education and intelligence was unknown. A few more of these discovered stones directed against the heads of these rationalistic critics should bring them back to their senses. In any case, as Professor Sayce expresses it, we are not likely to hear anything more of the ignorance of the times of Moses. These higher critics did their best to turn the redoubtable Moses into a myth. Following poor Wellhausen, they also have found for themselves graves in Egypt.

The truth is that the higher critics, with their crude and baseless assertions, have entered upon hard times in the first year of the new century. Without question they are on their trial. The recoil of their bold and irreverent attacks upon the sacred Scriptures has come, and has fallen heavily and deservedly upon themselves. Making inquiry in the great book-marts in Paternoster Row, London, it was decidedly reassuring to know that large numbers of their splendidly written and handsomely bound volumes represent so much

dead stock in the hands of disappointed publishers and booksellers. The old adage that "fine feathers make fine birds" has not saved these dreamers from the contempt which their rationalism so richly merited.

#### THE LORD'S PROPHETIC UTTERANCES.

Varying somewhat the character of Scripture testimony, we deal with another illustration of their inspiration and inerrancy. Turning to Luke xxi. 23, 24, we find the following words. They were spoken by the Lord Jesus a short time before His betrayal and death. "There shall be great distress in the land and wrath upon this people, and they shall fall by the edge of the sword and shall be led forth captive among all nations; and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are fulfilled." In these brief words the prophetic testimony of the Lord Jesus is given concerning the Jews, the overthrow and treading down of Jerusalem, and the residue of that great epoch of years known and spoken of by the Lord as "the times of the Gentiles." These remarkable words, which were prophecy when uttered, are now history, and we are witnesses

of the absolute truthfulness of this foreview made known by Christ Jesus.

We briefly state the facts. Thirty years after these words were spoken Titus, at the head of the Roman armies, came against Jerusalem. For seven years the city knew a terrible and prolonged siege. The land with its cities and towns was literally made desolate. There was great distress in the land and wrath upon the Jewish people. Josephus, the contemporary historian, computed that twelve hundred thousand Jews perished during the seven years. The Lord's words were, "They shall fall by the sword." Those Jews who survived were bitterly persecuted, oppressed, driven out of the land, and sold into bondage and slavery. The Lord had said, "They shall be led forth captive among all nations." How extraordinary this foreview. Where are the Jews to-day? Observe! "among all nations," and yet not identified with or merged into any. It is the Jew in London, New York, Paris, Berlin, or St. Petersburg in 1901. The Jews do not call themselves Americans or Englishmen, neither are they known as Germans, French, or Australians. They are amongst all the

western nations, yet they are not identified in name with any.

FOR SIXTY GENERATIONS ALWAYS JEWS.

One generation sees any number of Englishmen, Scotchmen, and almost every European nationality united with and becoming incorporated into the great transatlantic Republic. Not so the Jew! Though sixty generations have passed the Jew is found where the Lord said he would be until the times of Jerusalem's treading down should come to an end and the times of the Gentiles be fulfilled (*i.e.*, run out and come to their end). Marvellous prophet! thus to sketch with unerring truthfulness the facts as we know them. Not less extraordinary was Christ's testimony concerning Jerusalem! He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." Despite all the Christian and historic interests which have gathered about the city, neither Constantine, crusader, nor any other force has been able to overthrow the sure word of Christ. Abdul Hamid, the official head of the false prophet, Mohammed, reigns over Jerusalem, and in all probability will do so for a little longer.

The times of the Gentiles are nearly exhausted. According to the best known chronology this great epoch, which covers 2520 years, is within fourteen years of their end and finish.

With great reverence we would add that the Lord Jesus knew perfectly that nineteen centuries of the era described by Himself as "THE TIMES OF THE GENTILES" had not been fulfilled when He uttered this memorable prophecy. Guided by the words of the Lord we know that the City of the Great King, as Christ called Jerusalem, must be delivered at a very early date from Turkish rule and power. Surely we in our turn may ask, What manner of man is this? It is not only that the winds and the sea obey Him, but human experience and history alike proclaim that He knew "the end from the beginning." What a prophetic statement is before us. The two verses which we have quoted embrace the facts of Jewish history down to the commencement of the twentieth century. Spoken but a few weeks before His death, Christ's words concerning the Jews and Jerusalem have been literally fulfilled. As in the ten commandments we have the perfection of the divine law, so also in these two verses the

perfection of prophetic testimony is found. These verses with us are history. In truth, prophecy in the Word of God is history written beforehand. These striking illustrations tell of the reality of divine inspiration as also of the absolute inerrancy of the Word of God.





## CHAPTER XXVII.

### A STRONGHOLD OF CONCLUSIVE TESTIMONY.

IT has long since been recognised that, if the representations made by the four Evangelists concerning our Lord Jesus be false, their action is altogether inexplicable. That a group of men should agree together to deceive their fellows by the creation of an ideal character of surpassing moral excellence is astounding. Should such a monstrous hypothesis be suggested, we are face to face with the fact that no motive can be assigned for the production of falsehood, and what is a still greater difficulty, we are driven to the conclusion that the most perfect testimony concerning personal character ever delineated is a deliberate imposture. If this be true, we are bound to admit that deception has produced sincerity, unholiness holiness, impurity purity, and a fourfold lie has produced the impersonation of truth. It is impossible to reason with men who thus argue.



The position of the Evangelists in relation to the reality of our Lord's existence, who, to quote John's words, "we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life," is a stronghold of conclusive testimony more impregnable than the Rock of Gibraltar.

The enemies of Christianity have perceived this, and have not hesitated to use every kind of criticism, honest and dishonest, to show discrepancy in the evidence given by these strong and independent witnesses. The conclusion to which their testimony brings may be stated in these words. Allowing for the individuality of the writers, and that they never intended identical utterance in their testimony, their evidence is absolutely conclusive concerning the fact of the life and character of our Lord, the disparities of their actual words out of which prejudiced critics have endeavoured to make so much capital, being amongst the strongest confirmations of their absolute truthfulness.

Regarded as a question of judicial trustworthiness, there is not an intelligent and unprejudiced lawyer in the land who dare affirm that the differences which are noticeable are necessarily incapable of explanation, or that they detract from, much

less destroy, the substantial unity of the witnesses themselves. It has often occurred that witnesses have combined for purposes of deception. Marked precision in reference to circumstance, language, and detail, amongst witnesses, is regarded as one of the sure indications that what is called "cooked evidence" is being given.

CONCERNING THE BLIND AT BETHSAIDA.

As an illustration, there is a seeming discrepancy concerning the Blind Men and the Blind Man of Bethsaida, but who is prepared to say that the incidents spoken of are to be declared identical? Why may there not have been several occasions when our Lord exercised His miraculous power in regard to the blind at Bethsaida? No doubt the Lord Jesus gave sight to many who were blind. The Evangelists do not pretend to give an exhaustive history either of the life or actions of our Lord. Let it be remembered that three years and a half of His public ministry, teaching, healing, and miracles are compressed into twenty-eight chapters in Matthew's, sixteen in Mark's, twenty-four in Luke's, and twenty-one in John's Gospel.

There is one remarkable argument which is

simply irresistible, as proving beyond all question that these men "spake as they were moved by the Holy Ghost." We refer to the entire absence of personal feeling or opinion on the part of the writers themselves in regard to the illustrious person and subjects of which they write. They are not in the slightest degree influenced by partisanship on the one hand, or by individual sympathies, preferences, or feeling on the other. Excepting John's utterance, "That he supposed the world itself could not contain the books that should be written" (John xxi. 25), and the beloved Physician's introduction (Luke i. 1-4), we know no single expression either of view, feeling, or opinion on the part of the Evangelists themselves. There is no denunciation of opponents, neither comment nor statement which bears the slightest trace of personal feeling or antagonism against the enemies of Christ, and, what is still more wonderful, no indication that they either sought to vindicate their Lord, or were in the least degree influenced in their expressions concerning Him by reason of their strong attachment or their remarkable companionship. It is astonishing that greater prominence has not been given to the unique

character of this testimony, which so far as we know is without precedent or parallel in the whole range of historic and biographic literature.

THEIR HIDDEN PERSONALITY.

These four men had known the Lord Jesus well ; they had been witnesses of His power, His tender grace and great love ; they had seen His wonderful miracles, His blameless life, His pure and unselfish character. Lepers had been cleansed by Him ; the deaf their hearing restored, the blind their sight, the dead their lost life. They knew that the Gospel of God's great grace and love had been preached by the Holy Son of God to the poor. They knew all this, and yet when their Lord was betrayed into the hands of His adversaries, unjustly condemned, and crucified as a malefactor, they were so completely in subjection to the Holy Spirit that in their gospels not one single word is found which could be cited as the product of personal feeling. No anger is evinced. No expression either of reproof, sympathy, opposition, blame, anger, or censure is heard. In a sentence, the question may be asked : The men, the writers of the Gospels, where are they ? And the answer

comes: They are lost and completely hidden in the marvellous character of their theme. They were so entirely subject to the restraint of the Holy Spirit, the Heavenly Witnesser of Jesus, who had come to "bring to mind" and put in order those things concerning our Lord, of which the evangelists had been witnesses. In another sense we may use the expression, and say of their testimony, "WE SEE NO MAN SAVE JESUS ONLY."

We venture to affirm that in the whole range of historic testimony this fact stands alone. It is certainly unique in biographic literature. To illustrate our meaning, take such a book, *e.g.*, as Macaulay's "History of England;" how continually the brilliant author is to the front! with what warmth of feeling he defends! with what vigour of declamation he opposes! You rise from the reading of the work exclaiming, This is *Macaulay's* "England." How different the testimony of the evangelists! We rise from the reading of the Gospels affirming, Herein we see no man, save THE LORD JESUS CHRIST, THE SON OF THE LIVING GOD.

THE "APOSTLE'S" CREED GIVEN IN I THES. CHAP. V.

We introduce and present one more striking

proof of inspiration. This time we deal with and refer to the great question of Christian doctrine. We understand doctrine in relation to the Church of God to be what the architect's designs and drawings are in relation to the buildings which are to instruct and guide the builder. For example, how had it been possible for Moses to have erected the Tabernacle apart from the pattern shewn to and received by him in the mount. The design argument may be assailed by the higher critics; it cannot be overthrown. Rationalism has no divine pattern, and she has no tracks up to the mount of God. In the beginning God—that is revelation; it is not rationalism. A favourite phrase used by the higher critics is “the evolution of doctrine.” They never tire of asserting that to the close of the second century no definite evangelical creed existed. We understand why this statement has been so persistently made. The formula is “to get back to the Christ.” So it is phrased. This expression is full of subtlety. It was fashioned to undermine and discredit existing formulated beliefs, such as the “Nicene” and the “Apostle’s” creed. The truth is that, long before these carefully worded documents existed, the believers’ creed or

doctrinal statement had place in that remarkable chapter to which we now direct attention, found in Paul's first letter to the church at Thessalonica. As Christ Himself expressed it concerning one great purpose of the coming of the Holy Spirit, "He shall take of Mine, and shew it unto you," and again, "He shall bring all things to your remembrance whatsoever I have said unto you." In the mind of the Holy Spirit there existed necessarily the infallible testimony concerning the doctrine of Christ long before the following creed had expression through the Apostle. He simply gave revealed truth definite statement in his inspired letter. He spake as he was moved by the Holy Ghost. Pentecost could not mean less from the divine side than an infallible New Testament. This, however, is not the conclusion of rationalism. This also is of Divine inspiration.

It is remarkable how prominent a place the doctrine of Christ has in each of the Gospels, as also in all the Epistles—in Paul's, Peter's, and John's letters particularly. This we have seen in the plethora of testimony and evidence given in the former chapters of this volume. We now proceed to deal with Paul's wonderful letter written

certainly not later than the year 54 A.D. This famous chapter (1 Thess. i.) has an exact statement and expression of Christian doctrine. We give a summary of the doctrinal and practical truths contained in the ten verses. The whole ground of evangelical truth is covered. First there is portrayed God the Father, the Lord Jesus Christ, and the Holy Spirit. Then follow grace, peace, and salvation. Next the Church, the assembly of believers, the brethren, the elect of God.

Then follow prayer, praise, faith, love, labour, patience, and hope. So also God's sovereignty and election. Then the gospel is preached and received in power, amid affliction, with much assurance and the joy of the Holy Ghost. Then knowledge, effectual calling, consistent living, and devoted following of Christ have place. Here are men and women regenerated and possessed of eternal life. So also missionaries and preachers of the gospel. Here are men full of faith toward God, and of grace, love, and truth toward their fellowmen. Here are zeal, joy, divine energy, and activity. Idolatry is renounced, men and women are turned to God, and they awaited Christ's coming again from heaven in His manifested power and glory. They are seen



as believers in and sharers of His resurrection, having been redeemed by His blood and saved from the wrath to come. Here is the atonement. Christ's death unto and for sin and His salvation. Here also are resurrection and eternal judgment. In like manner heaven, hell, and future glory have place.

These truths so clearly revealed were never evolved from the apostle's personal intelligence. This is of the Holy Spirit's inspiration. Here is fundamental and unchanging doctrine to the end of time. The internal proof is absolute and conclusive. The evidence that this chapter is inspired is as obvious as the shining of the sun. There is not a doctrine held by evangelical Christians at the dawn of the twentieth century that is not in this remarkable chapter. In the light of this splendid consensus of divine doctrine and practical Christian life and walk what strong evidence is before us that one great purpose of the giving of the Holy Spirit at Pentecost was that the Church should possess an infallible New Testament, whose teaching should confirm the truth that "holy men of God spake as they were moved by the Holy Ghost." We hold the integrity of the Scriptures from Genesis to Revelation to have been secured of God and maintained intact to man.



## CHAPTER XXVIII.

### CONCERNING FORBEARANCE AND CRITICISM.

WE have no pleasure in writing with severity, but it is difficult to be other than righteously angry when statements such as the following are made in elaborate rhetoric, and then industriously circulated. Let our readers consider what must be the result to those who, without reflection and examination, receive these unfounded statements and assertions. Here is a quotation taken from that mischievous but cleverly written work which is causing much discussion at the present time. We refer to Professor George Adam Smith's "Isaiah." This is what he writes:—"To Isaiah, inspiration was nothing more or less than the possession of certain strong moral and religious convictions which he felt he owed to the communication of the Spirit of God, and according to which he interpreted and even dared to foretell the history of his people and the world." Again he writes, "Isaiah pro-

phesied and predicted all he did from loyalty to two simple truths which he tells us he received from God Himself, that sin must be punished and that the people of God must be saved. This simple faith, acting along with a wonderful knowledge of human nature and a ceaseless vigilance of affairs, constituted inspiration for Isaiah."

Now this quotation gives a sample of the hopeless confusion into which the writer's mind is already plunged. If we gauge correctly the intention of the author, it is an attempt to undermine confidence in the fact that Isaiah spake and wrote his prophecies at the instance of the Holy Spirit. Not only is the Professor's premise fundamentally unsound, but it is right in the teeth of the facts. Let any candid mind turn to Isaiah, chap. vi. as a whole, to chap. ix. 6, 7, to chap. xi., also to chap. liii. Compare with care and thought any of these passages and George Adam Smith's words concerning what inspiration was to Isaiah, and you are certainly dealing with an intellectual compound of rationalistic and "higher critical" shoddy.

It is astounding how any man with pretension to clear thought in his mind could publish such trifling and inadequate statements. Isaiah

could not have stated what is contained in the chapters quoted as the result of "certain strong moral and religious convictions." On the other hand Professor G. A. Smith's rationalistic friends would laugh his premises and conclusions to scorn. After this we cannot affect surprise that Mr. Smith will insist upon having two Isaiahs. Surely there are not two Professor G. A. Smiths! There might be. Holding firmly because intelligently the truth that "holy men of God spake as they were moved by the Holy Ghost," we cannot do less than express our fear that another attack upon the doctrine of Christ's infinite sacrifice for human guilt and sin has had to do with these unjust statements concerning the Prophet Isaiah.

Whether the intention has been to undermine confidence in the prophetic character and foreview of the Gospel of Christ, viz., His sacrificial death and resurrection, we are not sure. This we know, that the higher criticism has not hesitated to undermine and misrepresent nearly all the truths common to the evangelical platform. This rationalistic tampering with the Scriptures on the part of men who profess to teach the doctrine of Christ, is both painful and humiliating, and one of the saddest

features of the case is found in this, that, whilst seeking to impair the authority of the Word of God, and the integrity of the orthodox position, some of these writers have posed as devoted and consecrated men. They have been spoken of as eminent for the saintliness of their personal character, and the fervency of their prayers. We have long since seen that personal attractiveness may be in line with the subtle and deceitful tactics of the arch deceiver Satan, "who himself is transformed into an angel of light." We have no doubt that if "the god of this world" should visit Britain this first year of a new century as some human incarnation, he would appear as one of the most attractive and fascinating personalities the world has ever seen.

"WITH ALL THINE OFFERINGS—SALT."

We do not affect surprise that Jehovah would not allow honey, or natural sweetness, to have place or part in the offerings presented to Him under the law, "With all thine offerings thou shalt offer salt" (Lev. ii. 11-13.). Salt, the striking contrast to natural sweetness, was to have place in them all. Our Lord did not say of His disciples that they were "the amiable sweetness of the earth," but

“the salt of the earth,” and “the light of the world.” This modern worship of natural sweetness, this bowing down to fascinating, scholarly, and cultured idols, has been nothing less than a popular fetish during the past generation. It is written, “The idols He shall utterly abolish.” No thoughtful mind can look out upon the recent and untoward removal of quite a number of the men of light and leading, without being reminded of the solemn and weighty words of the Holy Ghost : But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies (sects of perdition, R.V.), even denying the Lord that bought them, and bring upon themselves SWIFT DESTRUCTION, and many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you ! whose judgment now of a long time lingereth not, and their damnation slumbereth not (2 Peter ii. 1-3.).

Nothing in language could have given more accurately the facts as we know them, and the early, certain, and solemn judgment which has overtaken several of these false teachers. We fear there are

more to follow to the same end. We remember being in Scotland some little time since, in order to preach Christ. One of the churches in which we ministered, whose young minister professes to be evangelical, was greatly angered because we uttered words of warning against George Adam Smith's "Isaiah." The young minister could hardly keep his seat. He spoke to us at the close of the meeting, and was not sure that he ought not to have entered his protest against our words, "for," said he, "the professor was my tutor, and he comes and preaches here, and he is such a favourite with my people. My own father," he added, "would be entirely with you, and I do not wish you to infer that I agree with Professor G. A. Smith, but he is such a favourite amongst us, and such a genial, pleasant, and good man."

#### HONEY FORBIDDEN TO BE USED.

Yes, indeed, the honey was there in plethora, and the subtle poison of the crude, clever, and dangerous author of the volumes on Isaiah was there also. To be partners with the German and English rationalists is not what we have a right to expect from men professing to know the mind of God, and

who say that they preach and teach the Gospel of Christ. To essay the position and functions of the servant of Christ, and then publish elaborate and cleverly-written volumes which undermine the truth of the inspiration of the Scriptures as a whole, is indeed a deplorable business. Truly, it may again be written, the Lord Jesus Christ has been unjustly assailed in His matchless integrity, and wounded afresh in the house of professed friends. How the rationalists and the unbelievers must rejoice at this practical playing into their hands on the part of so many of the cultured professors of the United Free Church of Scotland.

To speak as Professor G. A. Smith does of "inspiration to Isaiah being nothing more or less than certain strong moral and religious convictions" is childish. To state that "he dared to foretell the history of his people and the world," is to load Isaiah with a personal daring and responsibility that his writings utterly repudiate. As a question of intelligent statement as to the real cause for his testimony and the utterance of his prophecies this is worse than weakness. The fact is that, were it not for the scholarly character of these volumes and their "elegant diction," as the Americans



express it, Professor Adam Smith's hypotheses would have been rejected much earlier than they were. It is impossible after all that eloquent words should "build a pyramid upon an apex."

Perhaps it is untimely to indulge a hearty laugh at Professor G. A. Smith's expense, but he has plunged so deeply into this pseudo-inspiration bog that we remind our readers of the following amusing story. Two Irishmen fell into a bog. One of them managed to scramble out. He hurried away to the nearest house to borrow a shovel. "What do you want it for?" was the enquiry. "Why, sure my friend has fallen into the bog." "How deep is he in?" said the owner of the shovel. "Up to his ankles," was the prompt reply. "Oh," said the lender, "he can easily get out." "Ah, sure," said the Irishman, "not so; for he went in head first! Give me the shovel quick!!"

"HIGHER CRITIC'S" CRITICISM EXAMINED.

Here is another proof of what we mean. Let our readers note the following from a volume on Inspiration by Dr. Horton. He is an able and scholarly gentleman, amiable and friendly, and with some reputation as a critic. Dr. Marcus Dods

ought to have known better than to put the following statement before his students, representing, as he expressed it, a contradiction found in the Scriptures. We think it is likely that Dr. Dods took Dr. R. F. Horton as his authority. The higher critics are great as a "mutual admiration and brotherly endorsement society." They are what the Americans are wont to call "a brainy and cultured company."

Here is the quotation. At page 165 Dr. Horton writes :—"The most startling exaggeration is in the price which David paid for the threshing floor." This is given in 2 Samuel xxiv. 24—"So David bought the threshing floor and the oxen for fifty shekels of silver ;" in 1 Chronicles xxi. 5 it is "600 shekels of gold." Dr. Horton has the temerity to add these words—"It almost looks as if the later authority had thought David's acknowledgment insufficient, and had wished to rescue the king from an imputation of meanness." This is a sample of higher criticism found in Dr. Horton's corrupt and misleading volume.

Now, what are the facts clearly stated in 2 Samuel xxiv. 21—"And Araunah said, Wherefore is my lord the king come to his servant?

And David said, To buy the threshing floor of thee, to build an altar unto the Lord that the plague may be stayed from the people." Araunah desired to give the king the threshing floor, but David declined, and said, Nay, but I will surely buy it of thee at a price. So David bought the threshing floor and the oxen for fifty shekels of silver. Evidently the price mentioned was for the threshing floor and the oxen used at that solemn and suddenly improvised time for the sacrifice of burnt offerings. The threshing floor is a hard surface of from forty to fifty feet square used for threshing corn. David purchased this threshing floor and the oxen because, as he expressed it, he would not offer "burnt offerings unto the Lord of that which doth cost me nothing" (verse 24).

But in the name of common sense what had the purchase of the threshing floor and oxen to do with David's subsequent purchase of the broad area of lands which comprehended Araunah's homestead and farm? Turning to 1 Chronicles xxi. 25 we read—"So David gave to Ornan for the PLACE 600 shekels of gold." There is no mention made of any threshing floor or oxen here. Beside this it was upon this large area that

the Temple with its wide courts and surroundings was built, and continued for centuries.

THE "HIGHER CRITIC'S" FARM VALUES.

Had Dr. Horton been disingenuous he would have asked whether a sum of about £5 15s. of our values to-day could represent the value of Araunah's large homestead and lands. Really, Dr. Horton and Dr. Marcus Dods have great reason to withdraw at once these false assertions and charges of contradiction found, as they affirm, in the Scriptures. Dr. Marcus Dods actually asked his students whether this contradiction endangered his soul's welfare. What connection exists between the welfare of the esteemed doctor's soul and this miserable attempt to shatter the cast-iron "theory of inspiration," as Dr. Horton calls it, we are quite at a loss to know. This is simply one of at least fifty blunders in this misleading volume, and yet we actually saw this book, which is literally full of "deceitful handling of the Word of God," recommended in the pages of a leading Christian journal.

The thought of rescuing "the great King David from an imputation of meanness," as Dr. Horton

expresses it, is pitiable. It is amazing how any man with a reputation for intelligence could make such an unfounded charge. To suggest that David, who at that time was terribly oppressed with the sin and guilt of his own partnership in the cause for this awful plague, was driving a hard bargain with Araunah is abominable.





## CHAPTER XXVIII.

### *PART SECOND.*

#### THE CRITIC'S PERVERSION OF FACTS.

**I**N his rashness, at page 164, the author writes: "In 1 Chron. xxi. 1 there is a striking dogmatic *correction* of the older narrative which deserves a careful notice. The older narrative, 2 Sam. xxiv., says: 'The anger of the Lord was kindled against Israel, and He moved David against them, saying, Go number Israel and Judah.' The later narrative (1 Chron. xxi. 1), not liking to ascribe the suggestion to God, says 'that it came from Satan,'" and then he adds, "We could hardly have a clearer instance of the freedom with which one writer deals with an older narrative." In other words Mr. Horton states that the later writer wrote what was false, in order to vindicate the character of the Divine Being.

In regard to the numbering of the people by David the facts are deeply interesting and will repay careful study. Let our readers compare the

two statements and their contexts and it will be seen that there was at that time widespread revolt in Israel against David. This had its centre in a man of Belial named Sheba. He blew a trumpet and said, "We have no part in David, neither have we inheritance in the son of Jesse, every man to his tents, O Israel. So every man of Israel went up from after David and followed Sheba, the son of Bichri; but the men of Judah clave unto their King from Jordan even to Jerusalem" (2 Sam. xx. 1-2). Such were the conditions when David was moved to number the people. Satan certainly had his part in this attack upon the government of David, and behind David stood the supremacy of the God of Israel. David was of God's anointing and position. Satan has always been the subtle usurper in relation to the Divine government, as the parable of the wheat and the tares clearly shows.

The God of Israel could not be passive in this attempt to overthrow the Government centred in David. God therefore overruled Satan's activity without his knowing it, to overthrow the revolutionary party in Israel. Few things are more striking than this incident. Supremacy must be

with God, and it is written that "God moved David." Both statements are true. Satan provoked David to number Israel, but not without God's knowledge and permission. God is supreme. That means that Satan must be God's servant—not necessarily a willing and loyal servant, but compelled to serve. This is clearly brought out. Take 2 Tim. ii. 25 (R.V.), where Satan is shown to be God's servant. Here are the words, "That they may recover themselves out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God," or again, in the striking words of Paul—"To deliver such an one unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus" (1 Cor. v. 5).

In regard to crime, and, indeed, to all government in Britain, or the Empire, it may be said—"The King moves," and he ought to do so, so also "the law and the police move," and so also "the public executioner moves." Yet we never heard of any making out sin, wrong, or contradiction between the King, the law, or the police. In the case before us David was moved by Satan at God's permission. Satan tempted David to sin in numbering the



people of Israel (no mention of Judah) intending to dishearten David and lead him to distrust God, and overthrow government in the hands of David. God moved David as the Chief Magistrate to number Israel and Judah because of His anger against Israel, in order that the widespread spirit of rebellion against the Divine government should be crushed. God's success to this desirable and righteous end was complete. It is folly for Mr. Horton to speak of "dogmatic correction" or of "the older narrative," for neither exist. They are his own creation.

When the prophet Gad came to David and offered him choice of one of three manifest judgments of God, he reverently declined to choose, and humbly said, "I am in a great strait; let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man" (2 Samuel xxiv. 14). David knew his danger at the hand of man, and yet, right in the face of the fact that God had delivered him completely at the time of the revolt under Absalom, he practically ignored His power to deliver, and proceeded to number the people. This was a grievous sin. It was a practical turning away from confidence in God to trust in numbers and the arm of flesh.

## JUDGMENT OF THE REVOLUTIONISTS.

God knew the whole situation. Mark how it is written, "And again the anger of the Lord was kindled against Israel, and He moved David against them, saying, Go, number Israel and Judah" (2 Samuel xxiv. 1). Observe the Lord's anger is not now spoken of as against Judah or David, but against Israel. Why? We have seen the reason. It is clear and obvious. Israel was full of revolt against David; Judah was intensely loyal. Satan was doing his level best to entangle David in the meshes of the subtle plot. The eternal God knew this, and He so completely overruled Satan's working that the result is just wonderful to contemplate. David, as we have seen, referred the grave question of judgment back to God. How did the supreme King and God of Israel act? As the righteous Judge, He sent pestilence and slew the revolvers. Note the facts with care:—"So the Lord sent a pestilence upon Israel. from the morning even to the time appointed, and there died of the people, from Dan to Beersheba, seventy thousand men" (2 Samuel xxiv. 15). There is no mention of Judah sharing in this judgment, or of women nor young people. That these men of Israel were utterly

disloyal both to David and the God of Israel the history clearly shows, and the discriminating character of the judgment conclusively proves. From Dan, in the extreme North of Israel, to Beersheba, in Judah, covers the whole area. In this solemn visitation the revolutionary spirit was crushed, and Satan, the head of the disloyal hosts, discomfited and overthrown. We always need to take in the whole situation and the full case lest we come to an unjust judgment. We maintain that there is no contradiction in the passages, which show that God and Satan were active workers in the incidents referred to, both in David's and Israel's history. More than this, the supreme and righteous Judge triumphed, and has given a splendid record of His wisdom and power to overcome the subtle plots of satanic and human wickedness. This is clearly written in this interesting history (2 Samuel xxiv. 15; 1 Chron. xxi. 12).

The discrepancy between the three and seven years of famine is (our suggestion) a transcriber's mistake. The three years, the three months, and the three days are in accord. Nothing in principle is at stake touching the inerrancy of the Word of God. God is inerrant. His Word, which is declared

to be "as silver seven times purified," must be inerrant also.

We give another illustration. Mr. Horton's corrupt volume reveals a most unhealthy tendency. He makes unfounded assertions, and parades them before his readers as though they were true. This reprehensible form of criticism has been and is common to the higher critics, and is largely a product of German rationalism. At page 165 of his misleading book, *Inspiration and the Bible*, the author writes, "A more insignificant but yet striking variation is found in the numbers of the people as returned in the census of David. In 2 Sam. xxiv. 9 Israel is reckoned at 800,000 warriors, and Judah at 500,000, In 1 Chron. xxi. 5 the return is 1,100,000 for Israel, and 470,000 for Judah. He then adds, "If we follow the parallel narratives of the events connected with the numbering, we find the latter giving several heightening touches" (cf. verses 16, 20, 26).

This passage might have been written either by Bishop Colenso or Thomas Paine. Possibly the author obtained these statements from one or other of these sources. If this paragraph is Mr.

Horton's, he deserves severe censure for writing it. In 1 Chron. xxi. 6 it is written concerning Joab's numbering of the people at the time of the census, "But Levi and Benjamin counted he not among them, for the king's word was abominable to Joab." Here are two tribes, whose numbers are not included in the total of Israel, distinctly stated. They actually account for and give the reason and proof of the difference stated in the numbers, and yet Mr. Horton did not tell the fact. If he knew the truth, and thus acted, it would be impossible to have confidence in his statements.

Many will be ready to ask, How could he have been in ignorance? Whose "heightening touches" are these? Did the author desire to represent the statements as contradictory? In reference to Judah, no discrepancy exists. The number of men given in 2 Sam. xxiv. 9 is 500,000. Of those who drew the sword the number in 1 Chron. xxi. 5 is 470,000. Israel's total strength of men who drew the sword, as given in 2 Sam., would be 1,300,000, but it is given as 1,100,000 in 1 Chron., because Joab had not tabulated Levi or Benjamin. It was not an easy matter, full of revolt against David as Israel was at that time, to number the people.

Joab and his helpers spent nine months and twenty days in this extended work, and then the two tribes, Levi and Benjamin, had not been enumerated (2 Sam. xxiv. 8). Beside this it is written: "Joab began to number, but he finished not because there fell wrath for it against Israel, neither was the number put in the account of the Chronicles of King David" (1 Chron. xxvii. 24).

Here are the former words, "And Joab gave up the sum of the number of the people unto the king, and there were in Israel 800,000 valiant men that drew the sword; and the men of Judah were 500,000." Here are the numbers accurately stated, in all 1,300,000, but neither Levi nor Benjamin had been counted (2 Sam. xxiv. 9). Mr. Horton takes no note of this, but cites his false statement as proof that the Chronicles and the books of Kings and Samuel are not inspired. And these are but samples of the unjust attacks made by the so-called "higher critics" upon the integrity of that Word, of which it is written, "The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times" (Psalm xii. 6). We have no pleasure in writing these criticisms, but we may not forget the striking

words in this connection also, "The price of liberty is eternal vigilance."

We certainly cannot affect surprise that the Rev. Hugh M'Intosh, in his recent volume, "Is Christ infallible and the Bible true," is found criticising Dr. R. F. Horton. He uses these words:—"It would be difficult to find a single writer on the questions suggested, who is so full of errors and contradictions, exaggerations and vagaries, at once so superficial and one-sided, loose and illogical in treatment of any single point of the controversy." This is severe, but certainly deserved.





## CHAPTER XXIX.

### ELISHA AND THE "LITTLE CHILDREN."

AS a recent illustration of the superficial way in which the pupils of the higher critics can publicly proclaim their ignorance of and prejudice against Old Testament history, we cite the following. After reading to his audience the Second Book of Kings, chapter ii., the young and "advanced" minister referred to, proceeded to remark that the statement concerning Elisha and the forty-two "little children" was not in any sense to be regarded as inspired, but that it was a kind of nursery story intended to frighten children. Then he had the temerity to state that Elisha was much more to blame than the children, because of his indignation, etc. We give our readers the narrative in the following clear and intelligent setting.

This remarkable incident in the life of the Prophet Elisha narrated in 2 Kings ii. 23-25, has been made an occasion of stumbling to many.



Here is the passage in all its rugged testimony :  
"And Elisha went up from thence (Jericho) to Bethel, and as he was going up by the way, there came forth little children out of the city, and mocked him and said unto him, Go up thou bald-head ! Go up thou baldhead ! And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tore forty and two children of them. And he went from thence to Mount Carmel ; and from thence he returned to Samaria."

Surely this incident must be capable of an explanation at once reasonable and truthful, or else what becomes of Elisha's consistency as a man of God or of the quality as well as the fact of the inspiration of the Word of God ? What are the facts ? Jeroboam was the first king of Israel, as distinguished from Judah, after Solomon's death, who had introduced into the nation the idolatrous worship of the two golden calves. He placed one altar at Dan and the other (let it be noted) at Bethel, the object evidently being to prevent the people from going to Jerusalem for the worship of Jehovah the God of Israel.

The national degeneration of Israel, when separated from Judah, after the reign of Solomon, was very rapid. Six corrupt and wicked kings had succeeded to the throne in about sixty years. Ahab, the seventh, was reigning over Israel when the facts to which our attention is to be directed transpired. This ungodly monarch, with his depraved consort, Jezebel, whose father was king of Sidon, and a prominent priest of Baal, had so corrupted the nation that the worship of Baal had become established. Israel, in fact, was given over to the most degrading idolatry.

#### THE GRAPHIC SCENE ON MOUNT CARMEL.

The solemn and pathetic testimony of Elijah is thus stated : "The children of Israel have forsaken Thy covenant; they have thrown down Thine altars and slain Thy prophets with the sword, and I, even I, only am left; and they seek my life to take it away" (1 Kings xix. 10). The graphic scene enacted on Mount Carmel, we assume, is well known. The record is found in 1 Kings xviii. The nation had reached a time of crisis. The close of the three years' drought and consequent famine was at hand. Jehovah was about to act in solemn judg-

ment, by reason of the idolatrous iniquities connected with the worship of Baal, as also to vindicate before the nation his faithful servant Elijah. The day of test had come. King Ahab with the great company of the priests of Baal and the people of Israel were assembled at Mount Carmel. In vain Baal's erected altar, and their protracted cries, "Oh, Baal, hear us! Oh, Baal, hear us!" It is significantly added, "There was no voice, nor any that answered."

Then came Elijah's opportunity. The God of Abraham answered by fire from heaven at the time of the evening sacrifice, and in the presence of all the people. Their united cry was then heard: "The Lord He is God! The Lord He is God!" At this momentous crisis in the nation's history, Baal worship, with its nameless abominations, and its defiant ungodliness, received terrible judgment. The slaughter of the 450 prophets of Baal at the instance and will of Jehovah, ministered at the hands of Elijah, necessarily involved a tremendous strain upon and trial of his faith. The expenditure of physical strength and nervous energy must have gone far to induce the weakness shown by the prophet when the threat of Jezebel reached him

that within twenty-four hours his life also should be certainly sacrificed.

It was sad, but very human, that Elijah should leave the spoils of victory, and hasten away from the scene of his memorable triumph to Beersheba, one hundred miles distant, simply because of this corrupt and imperious woman's threat. The wilderness, the deep sleeps under the juniper tree, the prayer that his life might be taken from the earth, give a painful illustration of human failure, where faith in Jehovah has lapsed for a season, and given place for the time being to fear in regard to the notorious Jezebel. The subsequent scenes were indeed remarkable. The strength imparted to Elijah, the angelic ministry, and the divine care, the forty days' journey to Horeb, the presence of Jehovah there, the wilderness journey to Damascus, the anointing of Jehu for purposes of special judgment upon Ahab and Jezebel, and last, not least, the anointing of Elisha, the son of Shaphat, to become the prophet of Jehovah in the room and stead of Elijah—all this is thrilling history, and yields the grouping together of facts which belong to Jehovah as Israel's Sovereign Ruler, and to the nation as responsible concerning

the abominable idolatries which the people had embraced.

PREJUDICE PASSING HASTY JUDGMENT.

To pass hasty and adverse judgment upon Elisha in regard to the little children and the two she-bears, and leave out of view these antecedent facts is not only misleading, but eminently unjust. In order to a just estimate and an impartial verdict, the whole position must be taken into account. God's judgments were righteously resting upon Israel's sin. They were in progress at this very time. When the Supreme Moral Governor enters upon judgment in regard to national wickedness, men need to be careful lest in their crudely formed opinions they are found fighting against God. Elisha commenced his ministry as the successor of Elijah in the midst of the extraordinary and adverse conditions that attached to Israel, by reason of the degrading worship of Baal. To be known as the successor of Elijah was to be confronted with, and found in opposition to, thousands of the people of Israel, who had become idolators, and who knew, and in some cases, no doubt, were related to the priests of Baal, whom Elijah had slain.

More than this, the schools of the sons of the prophets in Jericho and Bethel were mainly training houses for students in order to the Baal priesthood. It would be absurd to think of these schools in the latter days of Ahab as teaching the fear or Word of the God of Israel. For every student who should recognise Jehovah and the prophet Elijah, fifty would be preparing for the idolatries that had become common to Israel. Into these schools at Jericho and Bethel Elisha was necessarily ushered. The tremendous events on Mount Carmel gave him both the right and power to enter these institutions. He was the anointed prophet of Jehovah of Israel.

#### ELISHA AT THE SCHOOL OF THE PROPHETS.

The reception given to Elisha by the sons of the prophets was of the coldest character. Were the students expected to receive a suddenly anointed ploughman as their master and head? Elijah they might have tolerated, but who is this farmer, the son of Shaphat? Was there no cultured professor in the schools fitted for the post of principal? Evidently they were offended. The announcement that the great and solitary prophet Elijah was

upon a certain day to be raptured from the earth's surface, that a whirlwind and chariots and horses of fire should suddenly come as Jehovah's ministers, and triumphantly escort Elijah to the City of God. Humph! How could these things be?

Were they as intelligent and instructed students expected to believe such irrational and transcendental reports? They must act, however. A great crisis had arisen, and they must carefully watch current events. A large committee of fifty strong men was specially and speedily improvised. They would certainly witness the ascent, and to this end they formed a watch committee on the banks of the Jordan. Their rationalistic tendencies were well to the fore, and in the interests of the latest materialistic science, they would by personal presence prevent any legerdemain or deception being practised upon them. The fact is their scepticism was proof against any spiritual phenomenon. Evidently these strong men were destitute of faith, either in the word or power of Jehovah. Their confidence moved inside the radius of their senses. No sooner was Elijah's translation an accomplished fact, and the other world intervention closed and past, than their ungodly

scepticism was manifested. Right in the teeth of Elisha's repeated protests, they would send their whole company to search for Elijah. Why should they believe the word of Jehovah or accept the testimony concerning "the chariots and horses of fire?" They were all advanced thinkers.

Inspiration is grandly to the front in this whole passage. The Holy Spirit has fastened the evidence, "And they said unto Elisha, Behold now there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. And Elisha said, Ye shall not send. And when they urged him until he was ashamed, he said, Send. They sent therefore fifty men, and they sought three days, but found him not." Elijah, according to their belief, might even then be sitting upon some projecting crag, from whose summit he found it impossible to descend, much less ascend.

#### THE RATIONALISTS' COMMITTEE OF FIFTY.

Elijah's departure was evidently contrary to natural order, and therefore could not be. In vain did Elisha press upon them the view of the



chariots and horses of fire. As rationalists, they were not prepared to accept the statements or believe the vision of God. The sons of the prophets were not accustomed to give place in their reasoning to the strong statements of a man who had but recently come from the plough. Beside this, Elisha was an enthusiast, and the only one who distinctly said that he witnessed the rapture. Might it not have been on his part an optical illusion? Spiritual facts are so difficult to analyse, and they constantly border on fanaticism (2 Kings ii. 7-18).

With scepticism of such a character in the schools of the prophets, who can affect surprise at the conditions manifested among the crowd of idolators resident in Bethel? Both Jericho and Bethel had become strongholds of idolatry, and Baal worshippers therein were legion. It is evident that the taking up of Elijah and the recent intervention in solemn judgment at Mount Carmel was not only not believed, but it was actually turned into an occasion for ribald and profane jesting. Though the great crisis reached at Carmel was widely known, and the death of the prophets of Baal a tremendous fact, we read that as Jehovah's

anointed servant Elisha was on his way to Bethel, a young and ungodly crowd, hearing of his approach, left the city, and with profane language and demeanour grossly insulted him.

Here is the testimony: "And Elisha went up from Jericho to Bethel, and as he was going up by the way there came forth little children (young lads, R.V.), and mocked him and said unto him, Go up, thou baldhead! go up, thou baldhead!" Obviously "little children" could not have acted thus. It is not possible to conceive of young children forming a company, and going out of Bethel with set purpose to insult, with ribald jesting and offensive words, this exalted servant of Jehovah. Evidently a large number of young students in league with the lawless youths of Bethel had set out purposely to oppose, insult, and persecute God's prophet. This, without question, is perfectly clear.

THE STUDENTS' INSULT, "GO UP, THOU BALD  
HEAD."

Listen to their intentional words of mockery concerning the translation of the great prophet: "Go up, thou baldhead! go up, thou baldhead!"

alluding evidently to the ascent of Elijah. The reference also to Elisha's baldness does not in the least comport with the natural action of little children. What could have been more insulting at such a time, not to Elisha only—that would have been a small item comparatively—but what a blasphemous affront was thus directed against the God of Israel through his anointed prophet.

The same Spirit of Jehovah, therefore, that visited in overwhelming judgment the prophets of Baal at Carmel, is again manifested amongst the crowd of idolatrous students and lawless youths, who had conspired together to do homage to Baal, and at the same time insult the God of Israel. There was something exactly suitable and telling in Elisha's solemn curse uttered in the name and according to the will of Jehovah. How entirely it was in line with the will and wisdom of God is seen in the fact that this young and ungodly company should taste the energies and activities of "two she-bears." That forty-two of their number should know laceration and wounding would certainly furnish them with strong reason in the future against waylaying and insulting God's servant. Their pro-Baal tendencies and lawlessness were most

effectually checkmated. The idolatrous and rationalistic students out of the city, and the two she-bears out of the wood, gave an interesting meeting and a suggestive spectacle. Whether they intended to lay violent hands upon Elisha we are not informed. It looks that way. The harvest reaped at the hands of the bears was likely to be in accord with the seed they had sown.

The young idolators would be able to add another chapter concerning student lawlessness in the school of the prophets at Bethel, and how it was checked by two bears.

TWO DETECTIVE BEARS THAT WERE NOT  
EXPECTED.

It is suggestive to read the sequel to this scene. So far as Elisha was concerned, an effectual stop was secured to any further attempts to molest him in his lonely pilgrimages throughout the land and cities of Israel. The fact of the wounding of such a number of the students in this sudden and unexpected way by "two she-bears out of the wood" would be quoted and made known far and near. The students of Baal henceforth would treat Elisha with becoming reverence and respect, or else

leave him severely alone. We read of a most satisfactory issue: "And Elisha went from Bethel to Mount Carmel, and from thence he returned to Samaria." Further molestation or insult in his great and difficult work was at an end. Few experiences could have been better adapted to secure Elisha's immunity from further insult at the hands of the idolators and lawless youths found in all the cities of Israel. "Two she-bears out of the wood" were God's unexpected detectives and Elisha's timely and immediate helpers. The young and ungodly company at Bethel would henceforth be pointed out as an example to be avoided. And now, in conclusion, how absolutely necessary and timely was this endorsement of the recent judgment of God at Carmel upon the prophets of Baal. Their sons, many of whom would probably be students in Jericho or Bethel, as well as thousands of the youths of Israel beside, were by this fresh act of judgment effectually taught that Elisha was not to be mocked, nor the idolatrous worship of Baal longer tolerated or mistaken for the worship of the God of Israel.

It is pitiable that the words rendered "little children" in this passage should have been through

thoughtlessness made a stumbling block to so many. These terms were commonly used by the Jews when writing or speaking of those under age (minors). The Revised Version properly gives "young lads." Intelligent thought yields conclusive evidence that irresponsible "little children" neither were or could be in the question. It does not say much either for the intelligence or sympathy of those who would make out that Elisha, in an exhibition of passion, called upon Jehovah to curse irresponsible little children; but there! Thinkers are scarce, whilst superficial speakers are legion. For proof of the use of the words "little children" as applied to minors, see "Pool's Annotations." He writes: "Forty and two children. The Hebrew word signifies not little children only but those also who are grown up." See Gen. xxxi. 22-32; xxxiii. 1. Verily we have in this incident a striking illustration of the warning words, "Touch not mine anointed ones, and do my prophets no harm;" or again, "The angel of the Lord encampeth round about them that fear Him, and delivereth them;" and yet once more, "Vengeance is mine; I will repay, saith the Lord" (1 Chron. xvi. 22; Psalm xxxiv. 7).

And now, where are the real difficulties that certain critics and teachers have seen in this timely, providential, and historical incident? "This statement is not to be taken literally," said the unthinking critic; "A kind of nursery story to frighten children, but not to be regarded as inspired." Oh, the pity and the shame of it, that certain preachers, and specially young ministers, should be ignorant of God's Word, and of the great principles and surroundings of Scripture history and facts such as this we have examined. These men do not hesitate to undermine the confidence of their hearers in the truth and faithfulness of the Word by passing shallow and unjust judgment upon men and statements that they have never intelligently studied, and in certain cases are profoundly ignorant of. And the remarkable part of it is this. Their false statements are heralded as representing some of the latest fruits of the "higher criticism." In this way truth not only receives wounding in the house of her professed friends, but the Word of God is unjustly assailed, and its teachings misrepresented. In our judgment those two bears were of the most bearable and sagacious type. The fact is, we could almost have

hugged those bears ourselves, by reason of their respect for Elisha and their recognition of the desert of the young idolators and lawless roughs who dwelt at Bethel.







## CHAPTER XXX.

### RESURRECTION AND A SOUND JUDGMENT.

WE have referred to the fundamental truth that the death and resurrection of Christ has furnished the sphere and platform where true thought and judgment in regard to God and man are to be discerned and determined. His death and resurrection necessarily carry with them God's righteous judgment upon sin and sinners. We thus judge that if Christ die for all then all died (2 Cor. v. 14). This is revelation. If, therefore, men anywhere imagine that they may know separation or acquittal from their sins, either now or in the world to come, by "doing their best," or of "not doing any harm," (these are the popular phrases), or by conformity to the deeds of the law, or morality, or any works of which they are capable, their thoughts stand in direct opposition to the mind of God. For those who are condemned already by reason of sin to seek to clear or justify themselves in the

future by reformation, penance, sacraments, or pretended priestly absolution, is not only impossible in itself, but utterly contrary to the mind of God.

The fact that Christ has died is the conclusive proof that "judgment has come upon all men to condemnation." The truth is that in view of Christ's infinite sacrifice for sins "Every mouth is stopped and the whole world is proved and has become guilty before God" (Rom. iii. 19). In like manner any thinking that may be common to men in reference to God must be false unless dictated and governed by the great facts of Christ's death and resurrection. For example, the highest sentence that the Supreme Judge could pass upon the human soul, viz., His enduring and abiding wrath, is passed upon the unbeliever, *i.e.* upon those who reject the salvation of God effected for all believers by the death and resurrection of the Lord Jesus Christ (John iii. 36). No man who has heard the gospel will be judged (primarily) because he is a sinner, but that, being sinful and guilty, he rejected the mercy and love of God which He showed in sending His Beloved Son, "Not to condemn the world, but that the world through Him might be saved" (John iii. 18).

FACTS WHICH PERTAIN TO HUMAN EXPERIENCE.

No man living can truthfully deny or alter the fact that he is a sinner, but through the grace of God he can help it, that he neglects and rejects God's great salvation and makes choice of the service of sin in preference to "the life of faith upon the Son of God." No man can deny or alter the fact that he is a dying man, a mere tenant at will, and without even a lease of human life so far as this world is concerned. He can help it, however, that he continues for years to reject Christ, and by remaining an unbeliever puts from him the incorruptible and eternal life which the Son of God has brought into the world. Hear His words, "I am come that ye might have life, and that ye might have it more abundantly" (John x. 10). Ethics and morals are not spiritual life and never were, much less the spiritual life which cannot die or be corrupted. Precious beyond expression is God's revelation concerning His well beloved Son. "To as many as received Him, to them gave He the power (the right) to become the sons of God, to them that believe on His name, which were born not of blood nor of the will of the flesh nor of the will of man, but of God" (John i. 11, 12). Here all the

factors which relate to natural generation and human life are shut out, and God's holy will and working in relation to the divine nature alone have place.

Neither rationalism, materialism, or agnosticism have or could have place here. Here the incorruptible and eternal life is freely given and imparted to as many as received Christ. This is not evolution ; it is God's revelation. This is not man's intellect or fancy, but God's thinking in correct statement, which the word orthodox means. The term orthodox may well be offensive to the "higher critics" and the "rationalists." No man who is unregenerate possesses the mind of God. These men, however well educated and scholarly, are incapable of giving the thoughts or mind of God. Their innate sinfulness "being evil," as Christ expressed it, incapacitates them. They have no affinity with the mind of God. "Being evil" is not expressive of action only but condition (Luke xi. 13). "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, for they are spiritually discerned" (1 Cor. ii. 14). The natural mind is destitute of spiritual discernment. This was written to the Corinthians, but this condition belongs to

men everywhere throughout the whole earth. It may well be written in relation to partnership in the "divine nature," "Being born again not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth for ever" (1 Peter i. 23-25).

THE SIN OF UNBELIEF: ITS ENORMITY.

The momentous issues which belong to Christ's death and resurrection could not be stated more clearly. "He that believeth on the Son is not judged; he that believeth not the Son is judged already, because he hath not believed in the name of the only begotten Son of God" (John iii. 18-36). The enormity of the sin of unbelief, upon which the Moral Governor of the Universe passes the highest possible sentence, is here seen. Unbelief repudiates the fact of man's sin and fall, and that in the face of human experience, which everywhere endorses revelation. In like manner, unbelief ignores the fact of God's great love to sinners in the gift of Christ, as also God's provision by the atonement of Christ for the expiation of the guilt of sins and the putting away of sin. Sins may through Christ's infinite sacrifice be forgiven.

Sin, the innate evil, the concrete, the virus which produces sins, must be put away. The Jews rejected Christ, with the result that their sin remained. Rejecting Him Who "once in the end of the world appeared to put away SİN by the sacrifice of Himself," their sin remained. No human power can put away sin. Beside this God has written the word, "They that are in the flesh cannot please God" (Rom. viii. 8).

Now the natural state of every man and woman that has not been "born from above" is that they are in the flesh. This also is condition leading on to permanence of character. Mark the words, "They cannot please God." That is, it is impossible, and yet the terrible fact is that life in the flesh, with its corrupt appetites and passions, is the most popular, coveted, and common experience that men and women willingly follow and embrace. Self-will, self-pleasing, and selfishness, with disobedience to God, represents not only their choice, but for the present life their corrupt centre. The spirit of the world, its fashions, pleasures, and society yield the contracted sphere in which the great majority spend "life's little day." Lusts of the flesh, refined and coarse, dress, music, novels,

cards, balls, and theatres furnish the centres of fascination and the holdfasts of the world. Hotel life, table pleasures, wines, strong drink, with banquetings and such-like revellings, describe the common round. Their religion, also, is after the flesh, with cultivated but sensuous tastes. The men and women of the world love ornate ritual, high-class music, anthems, and oratorios. So also they are drawn to elaborate altars and richly attired priests and clergymen. They shew high regard for intellectual and scholarly orators, who arrange their words to please and their rhetoric to charm. They are almost aghast at the mention of sin or the precious blood of Christ. The court of conscience in the main is closed and barred. They practise Sunday morning religiousness, dressing fashionably as for church parade, quite unaware that their form of godliness simply means what the Holy Spirit describes as "a fair shew in the flesh" (Gal. vi. 12).

#### SOME FRUITS OF UNBELIEF AND RATIONALISM.

The foregoing is a painful but true picture of the fruits which now abound mainly as the result of unbelief, rationalism, agnosticism, and materialism.

These popular forms of belief have grown rapidly the past thirty years. The preference for this present world, its sins and sensual pleasures, are chosen far and away before the Lord Jesus Christ. His wonderful life, His sacrificial death, His glorious resurrection and ascension, mean little or nothing to them. "Life," as these men and women call it, and as "society" gives it, is here and now, and death ends all. Men otherwise intelligent have been leavened with the higher criticism and rationalism. Their thinking may be thus described. "This Christianity business is well nigh played out." "A comparative religion; at the best superior, perhaps, to the other antiquated superstitions." And again, "No man ever came back to tell us these things." "We do not believe it." "Nobody knows." "If we are anything we are agnostics." "Some of our number hold to the new cult, styled 'the ethics of one called Jesus,' who was, if tradition is to be believed, a well-meaning but self-deceived enthusiast of the first century of the so-called Christian era." Or once more, "Well, we shall find out the great secret, perhaps, some day." "Moreover, this sentimental talk about a Saviour from sins." "Why, what you call sin is delightful



to us." "We love the pleasures of sin with all our hearts." "It is our life." "As for eternal life and Christ's resurrection, what better life do we want than that we possess?" "We commence the twentieth century with an advanced theory of evolution." "Man is still an animal, that is his class, with a strong and upward tendency to gratify his animal passions and have 'a good time' here and now, and if there is any future let that look after itself."

Is this suggested testimony severe or overdrawn? We do not believe it is. Our Lord distinctly taught that as it was in the days of Lot and Sodom so it would be in the coming of the Son of Man, and we are close to the time of His second coming and at the end of this adulterous and sinful age. Paul was instructed to write that "the Lord Jesus shall be revealed from heaven, with the angels of His might, in flaming fire, yielding vengeance upon them that know not God and that obey not the gospel of the Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power; when He shall come to be glorified in His saints and to be admired in all them that believe" (2 Thess. i. 7-10). Here it is conclusively proved and

shown that open ungodliness, defiant agnosticism and rationalism will be ripe for terrific judgment.

THE GREAT DAY OF HIS COMING WRATH.

It is clear that the wickedness of the world will be so pronounced that nothing less than this tremendous manifestation of the divine wrath will yield the desert that will be due and paid. It is an intervention altogether supernatural in its character. "The angels of His might, in flaming fire, yielding vengeance," give the words which tell of this overwhelming judgment. Clearly the wrath has reference to the desert of those who prefer sin to salvation, ignorance of God in preference to His knowledge and fear, rationalism to revelation, agnosticism to the Gospel of Christ, and the present corrupt life to the incorruptible life which is in Christ Jesus the Lord. Well may it be written at the instance of the Holy Spirit, "How shall we escape if we neglect so great salvation?" Or again, "If we sin wilfully after receiving the knowledge of the truth there remaineth no more (no other) sacrifice for sin but a fearful looking for of judgment and of fiery indignation which shall devour the adversaries" (Heb. x. 26, 27).



## CHAPTER XXXI.

### THE WORLD'S CARICATURE OF PROGRESS.

NEVER, in our judgment, was there a more refined, veneered, and deadly presentation of the apologetics of fashionable men and women than that being presented to-day. Men are so enamoured of "the love of pleasure" and of having "a good time" that quiet and careful thinking is not theirs, neither is it in "the order of their course." The great verities of the Christian faith they know not. The Bible is to them a sealed book. Against its intelligent study ignorance and prejudice bind and hold. Gallio like, they care "for none of these things." Indifference grips them in sphinx-like stolidity. They are indeed dead to God, but alive to the energies, habits, and service of sin. Rejecting the gospel of the glory of the blessed God, they actually make His grace and love a principal cause of their eternal condemnation. Designed to be a "sweet savor of life unto life," they make it "the

savor of death unto death." Refusing glory to the Lord, the solemn words of Jeremiah are to be fulfilled, "Give glory to the Lord your God before He cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light He turn it into the shadow of death and make it gross darkness" (Jer. xiii. 15).

Intellectual pride still holds high carnival. Original thinkers are heralded in the year 1901 as the imperatively needed men for light and leading. The worship of scholarly men and big names is the recent fetish and the popular cult, and this despite the fact that at least eight-tenths of the speculations and mental vagaries of the past twenty-five years, heralded as new and proved truths when they came out, are already in the limbo of exploded fallacies. In the sphere of science it has been bad enough, but in the department of theologic speculation the parade of hypotheses, fancies, and new fangled theories has been legion. Scarcely one of these but has been already exploded, and the erstwhile destructive critic has been "hoist with his own petard." The higher critics, great at destructive tactics, have done more to destroy their own reputations than anything else. They talk about a

restatement of doctrinal truth on the lines of the latest criticism. There is not one of their number that has done more than fire blank shot at the infallible and eternal word. As for a constructive critic, there is not one amongst them. Their phrenologic chart shows destructiveness abnormally developed, and not a few of their number have been deservedly sent to Coventry for their destructive tactics and writings.

#### THE NEW CENTURY AND POPULARITY OF SIN.

The new century begins with a striking and prominent combination of the phases of evil against which Christ so solemnly warned His disciples. The corrupt leaven of Herod, the Pharisee, and the Sadducee were never seen in wider areas or more attractive guise and setting. The twentieth century has joined hands with the first. Corrupt and sinful human nature with its ungodly propensities and passions has been and is being chosen by the vast majority of men and women in one form or another. This is popularly called "seeing life." Fashionable women, fair to look upon and of "easy virtue," are literally worshipped by masses of wealthy, educated, and licentious men. Herod is

as popular as ever. Corinth itself was not in the race as compared with the "huge flesh market" which centres at the bottom of Regent Street and stands within a mile of the houses of legislature. Its circumference would not be far short of three miles, and the "market" lies within gun shot of St. Stephen's, the nation's house of law.

The Imperial Government has for years past permitted, connived at, recognised, and protected this vast centre of Epicurean debauch. Instead of the law taking any steps to repress this modern Sodom, the police actually sanction and regulate this wealthy Augean stable. The vileness of Sodom is more than reproduced and established in London, and a more terrific judgment than fell upon the cities of the plain awaits this dread illustration and proof that the twentieth century sees human nature as foul, vicious, and corrupt as ever. Poverty is not in any sense the cause for this "London flesh market." It is enormous wealth that has elaborated this horrible centre, and that under cover of the gilding and veneer of fashionable civilization. Wicked men have succeeded in establishing and endowing the most splendid mart for sensuality and every form of moral degradation

that the world has ever seen. And this has been done right in the face of the unproved assertions anent the wonderful progress of man and the improvement of the world. As for the professing Church, she has closed her eyes to the awful fact of this market slaughter of masses of men and women for whom Christ died.

Ministers, politicians, and public men by thousands have played the role of the dumb dog, lying down and loving to slumber. Respectability, also, so called, has gathered her Phariseean skirts about her, and passed by on the other side. Nor this only, but quietly fashioning "joint stock companies," in which hundreds of the modern priests and Levites have taken distillery and brewery shares, they have not seldom busied themselves in throwing stones at any resolute soul or good Samaritan that dared to draw near either to denounce the market or deliver the fallen men and women who are being slain there by thousands. As for the market itself, a large and influential company, composed mainly of rationalists, materialists, evolutionists, agnostics, and a considerable sprinkling of legislators and ministers with little or no conviction concerning the awful sins of intemperance, gluttony,

and licentiousness, speak of the great flesh market as a principal need of the metropolis and a splendid adjunct and attraction to "London society," specially during what is known as "the season."

CONSTANT IMPORTS FOR THE LONDON "MARKET."

Beautiful foreign animals in the shape of women are imported from Belgium, France, and other parts of Europe, and make up a total of well nigh 10,000 "fast women" and "ladies" always on shew for 365 days and nights in the year. These conditions certainly prove the evolution in 1901 to be downwards, viz., earthly, sensual, devilish. Everything that artistic ability, aided by the expenditure of hundreds of thousands of pounds, to embellish the market has been done. Everything that can cater to the vile passions of ungodly men and women abounds. The setting is worthy of the devil. The deeds of darkness are hidden behind Satanic veneer and a glamour of midnight brilliance that the fiends of hell themselves could not surpass. Thousands of educated human animals, more degraded than the beasts that perish, constantly hold high carnival here.

In this huge maelstrom and vortex of sodomy,



intemperance, harlotry, and every form of immorality, are found great houses of pleasure under the name of theatre and music hall, which yield houses of assignation, where licentious animals, in the attire of harlot and evening dress, congregate by tens of thousands. Many of the plays are chosen for representation because they excite and stimulate the base passions of the auditory, and set them on fire for the high-class suppers and the inflaming wines, brandies, and whiskies which precede the hours of debauch. The materialism which has been preached and written up as a modern philosophy is largely responsible for this magnificent centre of the modern Herodians and Sadducees. Conscience is dead and buried. Here in the centre of the first city in the world is enacted and lived out the hateful brazen and cultured scepticism. "Let us eat and drink for to-morrow we die." Brandy and whisky, the love of gold, sensual pleasure, and gambling, are among the gods many that are being worshipped. They laugh to scorn the name of the Christ of God in the market and make passionate choice of "the pleasures of sin."

This large area represents a chief feature of "the season in London." The glory is in their shame.

They call it "seeing life." What we term sin is their pleasure, fascination, and delight, their magnet, the goal toward which they aim, the winning post of their daily round. They make money for sin, they traffic in gold and diamonds for sin, they spend fortunes upon sin. That which is popular and pleasant they do not want saving from. In refined but gross sensuality hundreds of thousands in London in the year 1901 live and move and have their being. There is now no God, they please themselves, and death ends all. Thus the new century begins in the very centre of England's great metropolis, and the rationalists and the higher critics have done as much we fear to further these conditions as any other factors that could be named.

#### THE GUILTY AND CRIMINAL SILENCE.

Their criminal silence in the past in regard to this vast and gilded den is an awful fact. Nor this only, they have dared to maintain the evolution of morality, and the upward trend of right, in the face of conditions of iniquity and wickedness, never exceeded since human history began. Ignoring the awful fact of man's depravity, and denying the terrible and abominable quality of sin, they have

not only closed their eyes to the conditions which exist, but they have done their part to popularise sin by impairing the repressive authority of the sacred Scriptures, and practically teaching that there is neither hell nor wrath to come.

To such a pass has this central London Sodom and Gomorrah come that, if any man could be found brave enough to denounce in the House of Commons this great mart of high-class iniquity, he would be heralded with shouts of derisive laughter, or voted a "crank," a "puritan," or "a weak-kneed moralist." The licensed liquor traffic is so closely interwoven with this haunt of wickedness that neither Premier, leader in the House of Commons, nor Government, dare bring in a measure to restrain, much less suppress, this hideous cesspool of twentieth century debauch. The "higher critics," the scholarly "rationalists," and the cultured "agnostics," have been and are dumb to the fact that truth, purity, and maidenly virtue lie crushed and dead in this splendid haunt of human sensualists and demons. Truth has fallen in the streets, and equity cannot enter. Yea, truth faileth! and he that departeth from evil maketh himself a prey (is accounted mad, marg) (Isaiah lix. 14, 15). Such was Isaiah's prophetic

testimony concerning the actual condition which exists in London in 1901, and at the close of this sinful and adulterous age. They apply accurately to scores of the chief cities of the world. They are emphatically true of London, Paris, and New York.

Such is the fact at the end of an age that began with the murder of the Lord of Glory. An age that is now closing with large numbers of its cultured men doing their utmost to undermine the integrity and inspiration of God's Word, the only authority at all adequate to grapple with the evils which exist. Had the "higher critics" dealt fearlessly with the abounding iniquities, which are so patent, instead of prostituting their intellectual powers in the attempt to impair the authority of the Word of God, what splendid advantage had been gained! Nor this only, but what a mass of error and cultured folly, born of scholarly pride, had never been produced or circulated! It must not be forgotten that fully eight-tenths of the speculations and hypotheses of the higher critics evolved during the past twenty-five years are already written down as the exploded fallacies of clever and scholarly men. The wise have again and again "been taken in their own craftiness."



## CHAPTER XXXII.

### THE CONCLUSION OF THE MATTER TO DATE.

THE foregoing chapters will have shewn our readers something of the reality of the conflict which has existed and still continues between revelation and rationalism. We have purposely displayed a little of the strength of the position held by those who courageously maintain the full inspiration of the Word of God. But what shall be said and written of the conflict between the great truth of resurrection and rationalism? We scarcely know a writer amongst the higher critics who has intelligently dealt with this fundamental fact of the doctrine of Christ. From Wellhausen's *Prolegomena* onwards the staple of the arguments used and the hypotheses suggested, have denied and controverted the corrupt condition of a sin-laden humanity. Refusing the doctrine of man's fall and depravity, and the consequent necessity for Christ's resurrection, the human reason

was bound to occupy a position antagonistic to the revelation given by God.

The modern theory of evolution, so far as man is concerned, simply represents human intelligence denying the fact placed beyond dispute, by the resurrection of Christ, that "sin has entered the world and death by sin, and so death has passed upon all men for that all have sinned," that "as in Adam all die, so in Christ shall all be made alive."

The new year commenced with a sluggish tide of reaction against at least eight-tenths of the crude assertions of the higher critics. The clever but irreverent Wellhausen, knowing nothing of resurrection, led the attack against the Old Testament Scriptures. Possessing the necessary factor of unbounded assertion this German Jehoiachim literally cut in pieces the time-honoured Bible. This modern iconoclast made, to his own satisfaction, a veritable ruin of the Word of God, and reduced Abraham, Moses, and Jehovah, into myth, deceit, and a kind of local "god of the hills."

It is little more than a quarter of a century since that Wellhausen blew such an effective blast that a large proportion of the occupants of professors' chairs in the universities and colleges, knowing

nothing of resurrection, practically forsook the authority of the Scriptures and elected to stand with the German rationalist. Following this man of light and leading, and cheering to the echo his bulky pyrotechnic display, the critics went up in the fierce light of this recent meteor. Ascending much like rockets to challenge the stars of God, their descent was sudden also, for they came down rapidly amid the exhausted fires of the German critic.

TIME OF "GREAT SWELLING WORDS."

Nothing could well surpass for quantity the assertions of the higher critics. That which the Holy Spirit has described as "great swelling words" has certainly belonged to them. Their assumed knowledge ; their meekness to pass judgment upon everything pertaining to the Word of God when they themselves were destitute of Christ's resurrection life, could only produce scholarly confusion. Affecting competence as the high court of appeal, and the voice of educated authority when they knew nothing of being "born of God," the result could only be what is everywhere apparent to the spiritual mind.

Never in human history has the intellectual activity of cultured men produced such a plethora of speculative fancies and falsehoods as during the past thirty years. We say fancies and falsehoods, for the sufficient reason that Wellhausen's volume, *e.g.*, has been proved to be an elaborate mass of assertion and hypothesis without foundation in fact or truth. Had the author known partnership in Christ's resurrection he could not have written such a volume of scholarly falsehood. Verily, the god of this world was behind the cultured German critic who, alas! was engaged in the ignoble work of "blinding the minds of them that believe not." The intention of Wellhausen was to overthrow the truth of the inspiration of the Word of God. The author stands to-day utterly discredited, and his *Prolegomena* false and worthless.

Professor Sayce, in his valuable volume, "Early Israel," proves that the assertions made by Wellhausen and other critics concerning the ignorance of the ancient East are altogether untrue. Speaking of the revelations of the discovered monuments he says—"They have made it clear that civilisation in the East is immensely old. As far back as we can



go, we find there are all the elements of culture ; man has already invented a system of writing, and has made some progress in art. . . . The history of the ancient East contains no record of the development of culture out of savagery. It tells, indeed, of degeneracy and decay, but it knows of no period when civilisation began. So far as archæology can teach us, the builders of the Babylonian cities, the inventors of the cunie-form characters, had behind them no barbarous past."

So, also, in regard to the creation of man, we have entire confidence in the testimony of Him who is "the Eternal Life." Here are Christ's words—" But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife ; and they twain shall be one flesh, so that they are no more twain but one flesh " (Mark x. 6-8). This is revelation; it is not evolution.

THE REDACTORS AND LETTERED COMPANY.

The higher critics have given a recent and melancholy rendering of fallen among thieves on

the highway between Jerusalem and Jericho. They appear to have laid in wait for the Word of God. Assisted by numerous editors, later scribes, pre-exilic and post-exilic creations, they laid violent hands upon the sacred volume, and used their rationalistic knives to the cutting and wounding of their long suffering victim. Not content with the assaults of these dissectors, a fresh company of redactors and lettered egos such as D. and J., E. and P., with the redactor competent to discern in a single text four different authorships, and name the date in which the patching up took place, by the D. or J. responsible for the deceit, all these set upon the unfortunate victim.

It was pre-exilic dissection and post-exilic vivisection in very deed. Can it be matter for surprise that the critics left their victim "stripped, wounded," and in their judgment, "half-dead?" Neither can we affect surprise that certain of the attacking party lost their lives and brought upon themselves "swift destruction." Not content with making the Word of God to appear as a compilation of deceit and falsehood, certain critics did not hesitate to charge the Holy One of God with ignorance and sin. Then came "the grinding wheels of God," and

swift destruction followed, even before the scholarly sheets of blasphemous assertion were dry or found place in the columns of the rationalistic Press. The battle is being pressed to the gate, and not a few of the leaders have fallen. Very solemn and weighty are the words concerning the false teachers that should be in the last days, who, denying the Lord that bought them, should bring upon themselves "swift destruction."

They have written and spoken with a daring never exceeded in recent times. Their affected superiority in divine knowledge merited and is receiving solemn rebuke. How they have gloried in their positions, and this in the face of the known deceptions that were practised upon them, and which they received, adopted, and printed. We could have supposed that something of deep feeling and sorrow had been theirs when the integrity of the Word of God appeared to be overthrown. There was no expression of sorrow then, nor tearful fear of seeming loss sustained.

#### HIGHER CRITICAL HEARTLESSNESS.

No heartless iconoclast could have been colder than they, and now that the elaborate fables and

vagaries of the "higher critics" are proved to be as false as Wellhausen, the same heartlessness holds sway. Enthusiasm for error has died down, but it has not been replaced by the fervent love of truth. Where is there expressed sorrow for having been grossly deceived? Where the tears and words of repentance with indignant renunciation of further complicity with the deceivers of the higher critical school? Alas! alas!! that men calling themselves the servants of Christ should have been guilty of the moral cowardice which pertains to the refusal to confess their sins, and come away from their false positions.

Scores of men, had they humbly confessed their grievous sin of complicity with this leaven of scholarly deceit, might have known divine forgiveness and restoration. To-day, however, they stand with damaged reputations and rejected confidences; the reason being that they have attempted to come without expressed confession of sin through a back-door into the esteem and respect of their fellow-men. This may not be done. Corrupt work cannot be ignored without loss of respect to the man who does it, and certainly not without rejection at the hands of the Living

God, who has "magnified His Word above all His name," and which is "as silver tried in a furnace of earth seven times purified" (Ps. xii. 6).

We recall with deep solemnity a conversation with one of the most profound students which the latter half of the last century has known. He has recently passed into the presence of the King. One remark among many we shall never forget. It was as follows:—"I have carefully observed that men who have departed from the truth of Christ and loyalty to His Holy Word seldom if ever come back to the exercise of a sound judgment. It is as though some subtle poison had been imbibed, whose deadly virus had so impaired the perceptive and apprehending powers of the mind, that permanent injury had been sustained. Not one in fifty of those who depart from the living God ever come back to the equipoise of a sound judgment." Truth tampered with and rejected is the sure precursor of eternal bondage.

#### STRENGTH AND IMPORTANCE OF RESURRECTION.

The fundamental truth of the resurrection of Christ yields the strength and importance of the

testimony presented in the foregoing pages. It is the one supreme and eternal reality found in this scene of sin and death, whose transient fashion is passing away. Well might Paul write, "If by any means I might attain unto the resurrection from among the dead," and again, "That I may know Christ and the power of His resurrection." This grand fact of the evangel of Christ risen, carrying with it the momentous truths of the deity and coming again of the Lord Jesus Christ, is the truth for every generation and every century.

This foundation truth of the doctrine of Christ is competent to vindicate the Word of God from all attacks, and adequate to overthrow the false positions of the higher critics. Here is the true interpretation which attaches to the modern phrase, "back to the Christ." In proportion to the knowledge of this central truth will be seen the falsehood which pertains to nearly all the hypotheses of the higher criticism. The ability to read Greek or Hebrew does not necessarily mean fitness for exegetic or critical authority. Unless men are regenerate, that is "born of God," they cannot know the mind of God any more than one of the lower creatures can possess the mind of man. Apart

from union with Christ in His resurrection every man is and must be destitute of His mind as an enlightening and controlling force.

Spiritual intelligence is a result of the possession of the eternal life which centres in Christ. This wisdom, which is of God, is the product of Eternal Life. No man can possess this until he has received Christ. Eternal life does not mean continuity of being in the individual only. The limitless beyond is where the eternal life has place, residence, and unfolding. Eternal life is the possession of Christ, hence it is written that "life and incorruptibility are brought to light by the gospel." "He that hath the Son hath the life, and he that hath not the Son hath not life" (2 Tim. i. 10; 1 John v. 11, 12).

Perpetuity of being is one thing; eternal life is quite another. Nothing save partnership in Christ's resurrection can give the divine nature to any man, or alter the fixed condition of the natural mind as being carnal and alien to the mind of the Spirit of God (Rom. viii. 7, 8). To every generation for ALL TIME the word stands. "To as many as received Him (Christ) to them gave He the right and power to become the sons of God, to them that believe on His name, which were born, not of blood, nor of the

will of the flesh, nor of the will of man, but of God " (John i. 12, 13).

Except as having incidental bearing upon the argument of this volume, we have not attempted to deal with the speculations of the higher critics. This is the more unnecessary seeing that writers like Professors Sayce and Hommell, with volumes also such as "Sanctuary and Sacrifice," have dealt with and overthrown their many positions. Archæology also has exploded their dates, and continues to destroy their hypotheses. Nevertheless it may be well in this, the closing chapter of the evangel of Christ risen, to accentuate the fact that nothing which has been written by the higher critics has either compromised or altered the truths common to the orthodox position whose foundation has been and is the Word of the living God.

#### THE DOCTRINE OF CHRIST ETERNAL.

By this we do not mean that all churches or men have maintained a position of loyalty to "the faith of Christ." What we maintain is this, THE DOCTRINE OF CHRIST IS, AS IT EVER WAS, FUNDAMENTAL, ETERNAL, AND UNALTERABLE. Men change, views change, opinions change. Of



the Author of the faith of Christ it is written, "I am the Lord, I change not." As an example of the departure of men in these last days, of a sinful and adulterous age from the faith of Christ and loyalty to sound words, we cite the following. How far removed from the mind of Christ the higher critics have become may be seen in the fact that they ignore the truth of the Lord's second and premillennial coming. The "glorious appearing of the great God and our Saviour Jesus Christ," whose coming again to earth is the blessed hope of the Church, and will result in the salvation of the world, they neither recognise or mention. Their rationalism and scepticism has ruled out this magnificent truth so constantly affirmed in the inspired Word (Titus ii. 13; Matt. xxv. 31).

We do not know a writer amongst the higher critics that even refers to, much less writes intelligently upon, this glorious theme. So also the evangel of Christ's resurrection "the gospel of the glory of the blessed God," they know not—that which God has placed as the daystar of promise, the time of the manifestation of the sons of God, when creation's groan shall cease and the world be delivered into the liberty that shall mark Christ's

coming and "the times of the regeneration." Concerning all this the higher critics are dumb. If any conclusive proof were needed to show how disobedient to the heavenly vision they have been and are, it is found in their denial of and opposition to these weighty and prominent truths of Divine revelation (Matt. xix. 28 ; Rom. viii. 18-23).

Oppose the truth as much as the "higher critics" and the rationalists may, they can never alter this fact, which they themselves are amongst the strongest witnesses of, viz., that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, for they are spiritually discerned" (1 Cor. ii. 14). It will be remembered that in the days of Luther the truth of justification before God through faith in Jesus Christ overthrew the deadly error of the Church of Rome of justification by works and human merit. In like manner, in this day, the great truth of Christ, "the Resurrection and the Life," is competent to pull down and overthrow the fearful strongholds of human depravity and wickedness that we have brought into the light of day and knowledge. Nor this only, but here are found the weapons, "not carnal but mighty through

God," to pull down the fastnesses which centre in the popular heresies of the times in which we live. This same truth also is more than a match for rationalism, Romanism, priestcraft, and every other phase of modern error. This volume has been written in order to the unveiling of the .evangel of Christ risen and the building up of all believers on their most holy faith, the faith of Christ once delivered to the saints—fundamental, eternal, and unchangeable (Jude 3.).





## CHAPTER XXXIII.

### THE OUTLOOK FROM REVELATION.

THOUGH it is not our intention to depart from the main purpose of the writing of this evangel, it becomes necessary to point out to our readers, as we close this volume, that our outlook is not in the direction of the Higher Criticism, or rationalism. We deal with revelation,—with His mind Who said that this age would close with existing conditions like unto the days when Sodom and Gomorrah were destroyed by supernatural and direct judgment from God (Luke xvii. 28, 29). The promise of Christ's second coming is the key to the situation. His return to the earth in "power and great glory" will mean, after the great day of His wrath, the deliverance and salvation of the world from all rule, all authority, and power which is contrary to His righteous will. When Pilate asked our Lord, "Art Thou a king?" His answer was, "To this end was I born, and for this cause

came I into the world, that I should bear witness to the truth " (John xviii. 37). The ultimate intention of Christ's incarnation was not that He should reveal the Father's love, or die as the infinite sacrifice for sins, but that He should reign over the earth—the "Blessed and Only Potentate," Prophet, Priest, and King—represent the order of the Divine intention. Three great purposes belong to competent government—Righteousness, Peace, and Longevity. Incompetency to attain these results has been demonstrated to the ends of the earth, so far as human government for six thousand years is concerned.

The nineteenth century has closed with a deplorable display of man's inability to rule. The evolution of the age which began with the rejection and violent death of the King of Righteousness and Peace, sees Europe in 1901 a vast armed camp, with 14,000,000 of the flower of the young manhood of the nations secured as soldiers for the dread arbitrament of war. Nor this only, but every deadly engine, instrument, and agent which modern science and human ingenuity could devise, adapted to the destruction of human life, is everywhere to the fore. To sustain these naval and

military systems, at least £200,000,000 of the world's capital is spent every year. These institutions contribute little or nothing to the wealth of the world. They are not producers; they are mere consumers, and a standing menace to enduring righteousness and peace.

Well may wars and rumours of wars abound, commercial depression also, with chronic national poverty, social squalor, and shameless immorality hang as self-inflicted and burdensome yokes upon the nations. This is bad enough, but we must add that the gulf of separation between earthly sovereignty and socialism has never been wider or more antagonistic than to-day, as also the gulf separating capital and labour, between huge wealth—often most unjustly obtained—and degrading poverty. We are not amongst those who make light of earthly rulers, but how humiliating is the fact that the present Governmental majority represents a result attained mainly by the political combination of church ecclesiastics, distillers, brewers, and the enormous influence of the licensed liquor sellers. What a painful picture! England's Imperial Legislature floated into power at St. Stephen's on the flood-tide of brandy and whisky

and beer, aided by ecclesiasticism, headed by Anglican Priests working into the hands of the Papacy. It must not be forgotten that this recent revival of ecclesiastical intolerance, issuing from Rome, is the latest trump card of European sovereignty directed, through the agency of the Pope, against the socialistic and democratic spirit, which is necessarily antagonistic to priestcraft.

Not in any critical much less cynical spirit do we affirm that after twenty-five years of active experience on both sides the Atlantic, as also in India and the Australias, we do not believe that six first-class statesmen exist who either have or are fitted to have the confidence of their fellowmen. Robust individualism and force of personal character is sadly deficient in the year 1901. The houses of Legislature in London, *e.g.*, give painful proof of this both in regard to paucity of numbers and strength of moral or political grip. The cry is heard everywhere, "Oh, for vigorous, competent, and far-seeing leaders."

The close of the Nineteenth Century shows the miserable spectacle of failure and incompetency of government in every part of the known world. The commencement of the Twentieth Century, *e.g.*, with all its boast of civilisation, human progress,

medical science, and sanitation, gives the average of human life to be nothing higher than thirty-four. What a proof of the popularity of sin is disclosed in this tremendous fact!

When rationalism reaches its logical conclusion it is sure to deny God and revelation. When a certain well-known Atheist was asked by his followers "whether there was any goal or terminus this side of Atheism" for the sceptic, he answered, "Not if you have brains enough." We have seen how emphatic the testimony of the Lord Jesus Christ is as to the ripe wickedness of the world at the close of this age. What could be more conclusive than the following testimony by Paul?—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof" (2 Tim. iii. 1-5). There is full blown rationalism—human evolution without God.



In further confirmation that the time of Christ's Second Coming is nigh at hand, we notice that the Holy Spirit distinctly teaches that there must immediately precede what he calls a "falling away first" (1 Thess. ii. 3). This condition is seen in a remarkable way everywhere. It is not a falling away from Christ. He is the Eternal Life, and where He has been received and the heart and life surrendered to Him such cannot perish. Evidently it is a falling away from the professions of religiousness and church membership, which have been common, and answer exactly to the ripe fruit and harvest of the mere forms of godliness, which are destitute of Christ and His resurrection. There is not a single allusion to Christ, who is the wisdom of God and the power of God, in the terrible portrait which the Holy Spirit has given of the last days of this wicked and sinful age. Rationalism and the religions of men await His coming and judgment, who, with the angels of His might, will yield vengeance upon all who obey not the Gospel of Christ.

"THE HEAVENS MUST RULE" (*DANIEL*).

Let it ever be remembered that given the sovereignty of Christ the Lord over the whole earth,

and war is at once ruled out. His universal and beneficent rule will bring righteousness, peace, prosperity, and longevity.

The world's greatest need is a competent ruler. Here we see the imperative need for Christ's return. Man's inability to rule so as to establish peace, righteousness, and longevity, has been proved beyond dispute. Moreover, God's solution of the great question of government is found in His coming "whose right it is to reign." These are His words, "The Lord shall be King over all the earth. In that day there shall be One Lord, and His Name One" (Zech. xiv. 9). Supremacy can have no peer. To use the words of the Holy Spirit by Paul, "Which in HIS TIMES He shall shew Who is the Blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. vi. 15). BLESSED and ONLY, terms, evidently, of striking contrast to the many and corrupt sovereigns and rulers common to the "times of the Gentiles," then in progress, and now rapidly closing. The sands in the hour glass are nearly run out.

The Apostle knew what is well called "dispensational truth." He did not confound the times

of Christ with the reign of the Cæsars or the monster Nero. Hence he uses the definite future tense—SHALL SHOW—not “was then,” or “is now showing.” Nearly nineteen centuries of the times of the Gentiles (2520 years) had not run out or been fulfilled when Paul wrote these emphatic words. Those times began close to if not in the year 606 B.C. The times of Christ, His millennial reign, are not contemporary with the times of the Gentiles. They as certainly succeed and follow them. With the Holy Spirit, we decline to call the times of the Roman Empire or subsequent centuries of European or Eastern government the “times of Christ.” The so-called Christian era, now closing, would be more truthfully named the sinful and wicked age of the rejection of Christ.

Government, as we have known it, whether in England, Europe, or America, belongs to the times of the Gentiles, and must not be mistaken for or confounded with the reign of the Blessed and Only Potentate. He comes, He comes, “whose right it is to reign!” Gabriel was commissioned of God to tell to Mary the glad tidings, “And the Lord God shall give unto Him (Christ) the throne of His father David, and He shall

reign over the house of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 32). The sovereignty of Christ as King over the whole earth, apart from His coming in power and great glory in order to inaugurate His reign, never entered the mind of the Apostle, much less to put off the fact of His coming until the end of His millennial reign. His coming in manifested power and great glory in order to reign in righteousness and peace over all the nations of the whole earth is God's revelation! The denial of this great truth belongs to rationalism.

