

WHAT BIBLE TEACHES (ABOUT JESUS CHRIST)

by R. A. Torrey

A comprehensive theological work demonstrating Christ's deity through His divine names, attributes, and offices including omnipotence, omniscience, creation, forgiveness, and sovereign judgment.

9 Chapters

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-Torrey-Wath BibleTeaches(About Jesus Christ)b

WHAT THE BIBLE TEACHES

THE TRUTHS OF THE BIBLE MADE PLAIN, SIMPLE AND UNDERSTANDABLE

R.A. TORREY

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BOOK 2 - WHAT THE BIBLE TEACHES ABOUT JESUS CHRIST

The Deity of Jesus Christ

Ch 01 The Deity of Jesus Christ

I. DIVINE NAMES OF JESUS.

Luke 22:70 — "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am."

The Son of God: This name is given to Christ forty times. Besides this the synonymous expressions, "His Son" and "My Son" occur frequently. That this name used for Christ is a distinctly divine name comes from John 5:18- "Therefore the Jews sought the more to kill him, because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God."

John 1:18 — "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The Only Begotten Son: This name occurs five times. It is evident that the statement Jesus Christ is the Son of God only in the same sense that all men are sons of God is not true. Compare to Mark 12:6 — "Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son."

Here Jesus Himself, having spoken of all the prophets as servants of God, speaks of Himself as "one," a beloved "Son." Revelation 1:17 — "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."

The First and the Last: Compare to Isaiah 41:4 "Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he" and to Isaiah 44:6 — "Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." In these latter passages it is "Jehovah of hosts" who is "the first and the last."

Revelation 22:12-13; Revelation 22:16 — "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

The Alpha and Omega:

the Beginning and the Ending: Revelation 1:8 RV — "I am the Alpha and the Omega saith the Lord God, which is and which was and which is to come, the Almighty." Here it is Jesus Christ, referred to as the Lord God, who is the Alpha and Omega.

Acts 3:14 — "But he denied the Holy One and the just, and desired a murderer to be granted unto you."

The Holy One: In Hosea 11:9 ("I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee: and I will not enter into the city") and many other passages; it is God who is "the Holy One." Since the disciples referred to Jesus as the Holy One, they equated him with God.

Malachi 3:1 — "Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of Hosts."

Luke 2:11 — "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Acts 9:17 — "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Compare with John 20:28; Hebrews 1:10.) The Lord: This name or title is used for Jesus several hundred times. The word translated "Lord" is used in the New Testament in speaking of men nine times (e.g., Acts 16:30; Ephesians 4:1; John 12:21), but not at all in the way it is used of Christ. He is spoken of as "the Lord" just as God is. See, for example, Acts 4:26 — "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ" and 4:33 — "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was given them all." Note also Matthew 22:43-45 — "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, until I make thine enemies thy footstool. If David called him Lord, how is he his son?" Php_2:11 — "And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" and Ephesians 4:5 — "One Lord, one faith, one baptism."

Acts 10:36 — "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)."

Lord of All.

1 Corinthians 2:8 — "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Psalms 24:8-10 — "Who is this King of Glory? The LORD strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates: even lift them up, ye everlasting doors: and the king of glory shall come in. Who is this King of Glory? The LORD of hosts, he is the King of Glory." The Lord of Glory and the King of Glory.

Isaiah 9:6 — "And his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace." Wonderful, Mighty God: Since Isaiah 9:6 is widely understood to predict the coming of the Messiah, we can take these as names of Jesus. Compare to Judges 13:18, RV — "And the angel of the Lord said unto him, Wherefore askest thou after my name, seeing it is wonderful?"

Hebrews 1:8 — "But unto the son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

God: In John 20:28 — "And Thomas answered and said unto him, My Lord and my God." Thomas calls Jesus "my God," and is gently rebuked for not believing it before.

Matthew 1:23 — "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

God with us.

Titus 2:13 RV — "Looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ."

Our Great God.

Romans 9:5 — "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." God Blessed Forever.

Proposition: Sixteen names clearly implying deity are used for Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.

II. DIVINE ATTRIBUTES OF JESUS.

OMNIPOTENT

Luke 4:39 — "And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them." Jesus has power over disease; it is subject to his word.

Luke 7:14-15 — "And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

Luke 8:54; Luke 8:55 — "And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat."

John 5:25 — "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." The Son of God has power over death; it is subject to His word.

Matthew 8:26; Matthew 8:27 — "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?" Jesus has power over the winds and sea; they are subject to His word.

Matthew 8:16 — "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick."

Luke 4:35-36; Luke 4:41 — "And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered

them not to speak: for they knew that he was Christ." Jesus has power over demons; they are subject to His word.

Ephesians 1:20-23 — "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all." Christ is far above all principality, power, might, dominion, and every name that is named, not only in this world, but also in the world to come; all things are subject to him.

All the hierarchies of the angelic world are under Him.

(f) Hebrews 1:3 — "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 hand of the majesty on high." Jesus upholds all things by the word of His power.

First Proposition: Jesus Christ, the Son of God, is omnipotent.

OMNISCIENT

John 4:16-19 — "Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet."

Jesus knows people's lives, even their secret history.

Mark 2:8 — "And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?"

Luke 5:22 — "But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?"

John 2:24-25 — "But Jesus did not commit himself unto them, because he knew all men. And needed not that any should testify of man: for he knew what was in man." (See also Acts 1:24.) Jesus knows the secret thoughts of people; He knows all people; He knows what is in every man and woman.

We are told in 2 Chronicles 6:30 ("Then hear thou from heaven, thy

dwelling-place, and forgive, and render unto every man according unto all his ways whose heart thou knowest (for thou only knowest the hearts of the children of men) and Jeremiah 17:9-10 ("The heart is deceitful above all things, and desperately wicked: who can know it? I, the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings") that God "only knoweth the hearts of the children of men."

John 6:64 — "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Jesus knew from the beginning that Judas would betray Him. Not only men's present thoughts but their future choices were known by Him.

John 1:48 — "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." Jesus knew what men were doing at a distance.

Luke 22:10-12 — "And he said unto them, Behold when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? and he shall show you a large upper room furnished: there make ready."

John 13:1 — "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

Luke 5:4-6 — "Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake." Jesus knows the future regarding not only God's acts, but the specific acts of men and even the fishes of the sea.

Note. Many, if not all, of these items of knowledge up to this point could, if they stood alone, be accounted for by saying that the Omniscient God revealed these specific things to Jesus.

John 21:17 — "Peter was grieved because [Jesus] said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things; Thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

John 16:30 — "Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

Colossians 2:3 — "In whom are hid all the treasures of wisdom and knowledge." Jesus knows all things; in Him are hidden all the treasures of wisdom and knowledge.

Second Proposition: Jesus Christ is omniscient.

Note. There was, as we will see when we discuss the humanity of Christ, a voluntary veiling and abnegation of the exercise of His inherent divine omniscience. (Compare Mark 11:12-14 with Php_2:7.)

OMNIPRESENCE

Matthew 18:20 — "For where two or three are gathered together in my name, there am I in the midst of them." Jesus is present in every place where two or three gather together in His name.

Matthew 28:20 — "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Jesus Christ is present with every one who goes forth into any part of the world to make disciples.

John 3:13 — "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." Jesus was in heaven while He was here on earth.

Note. The reading here is debatable. It is found in this way in the Alexandrian manuscript., and almost all other versions. The closing words are omitted in the Sinaitic and other important manuscripts. It is accepted by most of the best editors (e.g., Tischendorf and Tregelles), but is rejected by Westcott and Hort.

John 14:20 — "At that day ye shall know that I am in my Father, and ye in me, and I in you."

2 Corinthians 13:5 — "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Jesus Christ is in each believer.

Ephesians 1:23 — "Which is his body, the fulness of him that filleth all in all."

Jesus Christ filleth all in all.

Third Proposition: Jesus Christ is Omnipresent.

ETERNITY

John 1:1 — "In the beginning was the Word, and the Word was with God, and the Word was God."

Micah 5:2 — "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, 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."

Colossians 1:17 — "And he is before all things, and by him all things consist."

Isaiah 9:6 — "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

John 17:5 — "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (See John 6:62.)

John 8:58 — "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

1 John 1:1 — "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

Hebrews 13:8 — "Jesus Christ the same yesterday, and to-day, and forever."

Fourth Proposition: Jesus Christ is from all eternity.

IMMUTABILITY

Hebrews 13:8 — "Jesus Christ the same yesterday, and to-day, and forever."

Hebrews 1:12 — "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Fifth Proposition: Jesus Christ is unchangeable. He not only always is but always is the same.

Php_2:6 — "Who being in the form of God, thought it not robbery to be equal with God."

Sixth Proposition: Jesus Christ before His incarnation was in the form of God.

Note. The Greek word translated "form" means "the form by which a person or thing strikes the vision; the external appearance" (Thayer, Greek-English Lexicon of the New Testament).

Colossians 2:9 — "For in him dwelleth all the fulness of the God-head bodily."

Seventh Proposition: In Jesus Christ dwells all the fulness of the God- head in a bodily way.

Concluding Proposition: Five or more distinctively divine attributes are ascribed to Jesus Christ and all the fullness of the God-head is said to dwell in Him.

III. DIVINE OFFICES OF JESUS.

CREATION

Hebrews 1:10 — "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands."

John 1:3 — "All things were made by him; and without him was not anything made that was made."

Colossians 1:16 — "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

First Proposition: Jesus Christ, the Lord, is Creator of all created things.

PRESERVATION

Hebrews 1:3 — "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 hand of the Majesty on high."

Second Proposition: Jesus Christ is the Preserver of all things.

THE FORGIVENESS OF SIN

Mark 2:5-10 — "When Jesus saw their faith, he said unto the sick of

the palsy, Son thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? and immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to

the sick of the palsy)."

Luke 7:48 — "And he said unto her, Thy sins are forgiven.

Third Proposition: Jesus Christ had power on earth to forgive sins.

Note. He taught that sins were sins against Himself. (See Luke 7:40-47 — "And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned unto the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.") He speaks both of Simon and the woman as sinners, being debtors to himself. (Compare to Psalms 51:4 — "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.")

RAISING OF THE DEAD

John 6:39; John 6:44 — "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Fourth Proposition: It is Jesus Christ who raises the dead.

QUESTION: Did not Elijah and Elisha raise the dead? No. God raised the dead in answer to their prayer, but Jesus Christ raises the dead by his own word. During his humiliation it was by prayer that Christ raised the dead. (See John 11:41 — "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.")

TRANSFORMATION OF BODIES

Php_3:21 RV — "Who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself."

Fifth Proposition: Jesus Christ shall fashion anew the body of our humiliation into the likeness of His glorious body.

JUDGMENT

2 Timothy 4:1 RV — "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom."

Sixth Proposition: Jesus Christ shall judge the quick and the dead.

Note. Jesus Himself emphasized the divine character of this office. John 5:22-23 — "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him."

THE BESTOWAL OF ETERNAL LIFE

John 10:28 — "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

John 17:2 — "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Seventh Proposition: Jesus Christ is the giver of eternal life.

Concluding Proposition: Seven distinctly divine offices are predicated of Jesus Christ.

IV. STATEMENTS IN THE OLD TESTAMENT THAT ARE MADE DISTINCTLY OF JEHOVAH, GOD, TAKEN IN THE NEW TESTAMENT TO REFER TO JESUS CHRIST.

Psalms 102:24-27 — "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yes, all of them shall wax old like a garment; as vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end."

In Hebrews 1:10-12 the following statement is interpreted as referring to Jesus Christ: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail".

Isaiah 40:3; Isaiah 40:4 "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD (Jehovah), make straight in the desert the highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

In Matthew 3:3 and Luke 1:68-69; Luke 1:76, Jesus is the Lord before whose face the messenger goes: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David. And thou, child shall be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways."

Jeremiah 11:20 — "But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause."

Jeremiah 17:10 — "I, the LORD, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

In Revelation 2:23, it is Jesus who does what is distinctly said of Jehovah in the Old Testament passage: "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

Isaiah 60:19 — "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." (See also Zechariah 2:5.)

This is said of Jesus in Luke 2:32 — "A light to lighten the Gentiles, and the glory of thy people Israel."

Isaiah 6:1; Isaiah 6:3; Isaiah 6:10 — "In the year that king Uzziah died I saw also the LORD sit-ring upon a throne high and lifted up, and his train filled the temple. And one cried unto another and said, Holy, holy, holy is the LORD of hosts: the whole earth is full of his glory. Make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." (Compare to

John 12:37-41 — "But though he had done so many miracles before

them, yet they believed not on him. That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their hearts; that they should not see with their eyes, nor understand with their hearts and be converted, and I should heal them. These things said Esaias when he saw his glory, and spake of him.") In the Old Testament passage it was when he saw the glory of Jehovah of hosts that Isaiah spoke these things, but in the New Testament John says it was when Isaiah saw the glory of Jesus Christ that he said this. The inference is simple.

Isaiah 8:1-22; Isaiah 13:1-22; Isaiah 14:1-32 "Sanctify the Load of hosts himself: and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Compare to 1 Peter 2:7-8 — "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the comer, and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.") In the Old Testament Jehovah is the stone of stumbling, etc. In the New Testament it is Jesus Christ.

Isaiah 8:12-13 — "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts Himself; and let him be your fear, and let him be your dread." (Compare to 1 Peter 3:14 "But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.")

Numbers 21:6-7 — "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us, and Moses prayed for the people." (Compare to 1 Corinthians 10:9 — "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.")

Psalms 23:1 — "The Lord is my shepherd; I shall not want."

Isaiah 40:10-11 — "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Compare to John 10:11 — "I am the good shepherd: the good shepherd giveth his life for the sheep.") In the Old Testament Jehovah is the good shepherd; in the New Testament Jesus is the good shepherd.

Ezekiel 34:11-12; Ezekiel 34:18 — "For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pasture?

and to have drunk of the deep waters, but ye must foul the residue with your feet?"

Compare to Luke 19:10 — "For the Son of man is come to seek and to save that which was lost." In the Old Testament Jehovah "seeks and saves the lost," in the New Testament Jesus "seeks and saves the lost." Lord in the Old Testament always refers to God except where the context clearly indicates otherwise: Lord in the New Testament always refers to Jesus Christ except where the context clearly indicates otherwise.

Proposition: Many statements which in the Old Testament are made distinctly of Jehovah, God, are taken in the New Testament to refer to Jesus Christ; i.e., in New Testament thought and doctrine Jesus Christ occupies the place that Jehovah occupies in Old Testament thought and doctrine.

V. THE WAY THE NAMES GOD THE FATHER AND JESUS CHRIST THE SON ARE COUPLED TOGETHER.

2 Corinthians 13:14 — "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Matthew 28:19 — "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

1 Thessalonians 3:11 — "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

1 Corinthians 12:4-6 — "Now there are diversities of gifts, but of the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all."

Titus 3:4-5 — "But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Compare to Titus 2:13 — "Looking for the blessed

hope, and the glorious appearing of the great God and our Saviour Jesus Christ.")

Romans 1:7 — "To all that be in Rome, beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ." (There are many instances of this sort in all the Pauline epistles.)

James 1:1 — "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

John 14:23 — "Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

"We," God and I.

2 Peter 1:1 — "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." (Compare this with the RV.)

Colossians 2:2 — "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." (See RV.)

John 17:3 — "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

John 14:1 — "Let not your heart be troubled: ye believe in God, believe also in me." (Compare to Jeremiah 17:5-7 — "Thus saith the LORD; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Blessed is the man that trusteth in the LORD, and whose hope the LORD is.")

Revelation 7:10 — "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Revelation 5:13 — "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Compare this with John 5:23 — "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.")

Proposition: The name Jesus Christ is coupled with God the Father in numerous passages in a way that it would be impossible to couple the name of any finite being with that of the Deity.

VI. DIVINE WORSHIP TO BE GIVEN TO JESUS CHRIST.

Matthew 28:9 — "And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

Luke 24:52 — "And they worshipped him and returned to Jerusalem with great joy."

Matthew 14:33 — "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." (Compare to Acts 10:25-26 — "And as Peter was coming in, Cornelius

met him and fell down at his feet and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.")

Revelation 22:8-9 — "And I John saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book: worship God."

Matthew 4:9-10 — "And saith unto him, All these things will I give

thee if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

First Proposition: Jesus Christ accepted without hesitation a worship that good men and angels declined with fear (horror).

QUESTION: IS not the verb translated "worship" in these passages sometimes used for reverence paid to men in high position?

ANSWER: Yes, but not by worshipers of Jehovah, as is seen by the way both Peter and the angel drew back when such worship was offered to them.

1 Corinthians 1:2 — "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

2 Corinthians 12:8-9 — "For this thing I besought the LORD thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Acts 7:59 — "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus receive my spirit."

Second Proposition: Prayer is to be made to Jesus Christ.

Psalms 45:11 — "So shall the king greatly desire thy beauty: for he is thy LORD; and worship thou him."

John 5:23 — "That all men should honor the son, even as they honor the father. He that honoreth not the son honoreth not the father which hath sent him." (Compare to Revelation 5:8-9; Revelation 5:12-13 — "And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

Saying, with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea and all that are in them, heard I

saying, Blessing, and honor, and glory, an[]

power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.")

Third Proposition: It is God the Father's will that all men pay the same divine honor to Jesus Christ as to himself.

Hebrews 1:6 — "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."

Php_2:10-11 — "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Compare to Isaiah 45:21-23, where it is unto Jehovah that every knee is to bow, etc.)

Fourth Proposition: The Son of God, Jesus Christ, is to be worshipped as God by angels and men.

Concluding Proposition: Jesus Christ is a person to be worshipped by angels and men, even as God the Father is worshipped.

Summary. By the use of numerous divine names, by the ascription of all the distinctively divine attributes, by the predication of several divine offices, by referring statements that in the Old Testament distinctly name Jehovah God as their subject to Jesus Christ in the New Testament, by coupling the name Jesus Christ with God the Father in a way that would be impossible to couple any finite being with Deity, and by the clear teaching that Jesus Christ should be worshipped, even as God the Father is worshipped — in all these unmistakable ways, God in His word distinctly proclaims that Jesus Christ is a divine being; is God.

Note. Whoever refuses to accept Jesus as his Divine Savior and Lord is guilty of the enormous sin of rejecting God. A man often thinks he is good because he never stole or never murdered or never cheated. "Of what great sin am I guilty?" he complacently asks. "You are guilty of the awful, damning sin of rejecting God," we reply. But suppose one questions or denies His divinity. That does not change the fact nor lessen his guilt. Questioning or denying a fact never changes it. Suppose that one denies the goodness of a man who is in fact the soul of honor. It would not alter the fact but simply make the questioner' guilty of awful slander. So denying the fact of the Deity of Jesus Christ does not make it any less a fact, but it does make the denier guilty of awful blasphemous slander.

The Subordination of the Son to the Father

Ch 02 The Subordination of the Son to the Father

I. John 14:28.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."

Proposition: God the Father is greater than Jesus Christ the Son.

II. Hebrews 1:5

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

John 3:16 — "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Proposition: God the Father begat Jesus Christ the Son.

QUESTION: Does this begetting refer to the origin of the Eternal Word or to the origin of the incarnate Jesus?

ANSWER:

Psalms 2:7 — "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee" (See context verses 1-2, 6, 8).

Luke 1:35 — "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

3 John 1:6:57 RV.

"As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."

Proposition: Jesus Christ the Son lives because of the Father.

IV. John 5:19.

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

Proposition: The Son can do nothing independently of the Father.

V. John 6:29.

"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (See also John 8:29; John 8:41 — "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him... Jesus said unto them: If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me.")

Proposition: Jesus Christ was sent by the Father.

VI. John 10:18.

"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."

Proposition: The Son received commandment from the Father, and was under his authority and direction.

VII. John 13:3.

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."

Proposition: The Son received His authority from the Father.

V3 John 1:8:26, 40.

"I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

Proposition: The Son received His message from the Father.

IX. John 5:36 RV.

"But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." (See also John 14:10 — "Believest thou not that I am in the Father, and the Father in me: the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.")

Proposition: The Father gave the Son His works to accomplish, and it was the indwelling Father who did the works.

X. Luke 22:29.

"And I appoint unto you a kingdom, as my Father hath appointed unto me."

Proposition: The Son's kingdom was appointed to Him by the Father.

XI. 1 Corinthians 15:24.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

Proposition: The Son shall ultimately deliver up the kingdom to the Father.

XII. 1 Corinthians 15:27-28 RV.

"For, he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he excepted who did subject all things unto him. And when all things have been subjected to him, then shall the son also himself be subjected to him that did subject all things unto him, that God may be all in all."

Proposition: The Son is subject to the Father so that God may be all in all.

XIII. 1 Corinthians 11:3.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Proposition: God the Father is head of Christ as Christ is head of man and as the man is head of the woman.

XIV. Hebrews 7:25 RV.

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

Proposition: Men draw near unto the Father through the Son. God, not Christ, is the ultimate goal. The Son is the way to the Father. (See John 14:6 — "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but: by me.")

XV. John 20:17

"Jesus saith unto her, I ascend unto..., my God."

Proposition: God the Father is Jesus Christ's God.

Concluding Proposition: Jesus Christ the Son is, and eternally shall be, subordinate to God the Father.

In God the Father we have the source of deity, and in Jesus Christ the Son, deity in its outflow. But in the stream is all the perfection of the fountain (see Colossians 2:9). God the Father is the source of glory; Jesus Christ the Son is the effulgence (shining forth or off-flash) of His glory.

(Hebrews 1:3 RV — "Who being the effulgence of His glory.") All the passages quoted have reference to the incarnate Christ and not to the pre-existent Word.

The Human Nature of Jesus Christ

Ch 03 The Human Nature of Jesus Christ

I. HUMAN NAMES OF JESUS.

1 Timothy 2:5 — "For there is one God, and one mediator between God and man, the man Christ Jesus."

First Proposition: Christ Jesus is called man even after His ascension.

Luke 19:10 — "For the Son of man is come to seek and to save that which was lost."

Second Proposition: Jesus Christ is called the Son of man (seventy- seven times).

Stephen spoke of Him as the Son of man even when he saw Him in the glory standing at the right hand of God (Acts 7:55).

II. HUMAN PHYSICAL NATURE.

John 1:14 "And the word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth."

Hebrews 2:14 "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

First Proposition:

The Eternal Word was made flesh and partook of flesh and blood. Jesus Christ had a true human body.

Note. The denial of the reality of Christ's body is the mark of the spirit of anti-Christ.

1 John 4:2-3 — "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come and even now already is it in the world."

Note. The indwelling divine glory sometimes shone through and transfigured the veil of flesh (Matthew 17:2).

Luke 24:39 — "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."

John 20:27 — "Then sayeth 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."

Second Proposition: Jesus Christ had a true human body after his resurrection.

Acts 7:55-56 — "But he, being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Revelation 5:6 — "-And I beheld, and lo! in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

Matthew 26:64—"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."
Third Proposition: Jesus Christ still has a human body in heaven. He shall come again on the clouds of heaven as "the Son of man.'

Note. Our bodies at His coming shall be transformed into the likeness of His own (Php_3:21).

III. HUMAN PARENTAGE.

Luke 2:7 — "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

Acts 2:30 — "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

Acts 13:23 — "Of this man's seed hath God according to his promise raised unto Israel a saviour, Jesus."

Romans 1:3 — "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

Galatians 4:4 "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

Hebrews 7:14 "For it is evident that our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood." Proposition: Jesus Christ had human parentage and human ancestry. He was Mary's son and David's seed.

Mary was as truly the mother of Jesus Christ as God was His Father.

IV. HUMAN LIMITATIONS.

PHYSICAL LIMITATIONS

John 4:6 — "Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour."

Jesus Christ was weary. See Isaiah 40:28 — "Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

Matthew 8:24 "And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep." Jesus Christ slept.

Compare to Psalms 121:4-5 — "Behold he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper; the Lord is thy shade upon thy right hand."

Matthew 21:18 — "Now in the morning as he returned into the city, he hungered."

Jesus Christ hungered.

John 19:28 — "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." Jesus Christ thirsted.

Luke 22:44 "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Jesus Christ suffered physical agony.

1 Corinthians 15:3 — "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

Jesus Christ died.

First Proposition: Jesus Christ was subject to weariness, hunger, thirst, agony, and death — to the physical limitations of human nature.

INTELLECTUAL AND MORAL LIMITATIONS

Luke 2:52 RV — "And Jesus advanced in wisdom and stature, and in favor with God and man." Jesus Christ advanced in wisdom and stature and in favor with God and man. He was subject to human conditions of physical, mental, and moral growth.

Mark 11:13 — "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet."

Mark 13:32 — "But of that day and that hour knoweth no man; no, not the angels which are in Heaven, neither the Son, but the Father." Second Proposition: The knowledge of Jesus Christ was subject to limitation. (Compare to Luke 2:52.)

Note 1. His knowledge was self-limited. (Php_2:5 RV — "Emptied himself." Must not press this verse too far. The context shows an emptying of glory rather than of attributes.)

Note 2. John 3:34 "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." As a teacher Jesus was divinely and fully inspired so that he spoke "the words of God." Note 3. The indwelling divine nature often burst through the veil of flesh (see passages under Chapter I), but as a man he was a real man in his mental makeup.

Hebrews 4:15 — "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Hebrews 2:18 — "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Comp. James 1:13 — "Let no man say when he is tempted, I am tempted of

God: for God can not be tempted with evil, neither tempteth he any man.

Third Proposition: Jesus Christ was tempted. He was subject to the essential moral limitations of human nature.

Note. A carnal nature is not an essential part of human nature. It does not belong to human nature as God made it. It is what has become part of human nature by sin. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). Php_2:5-8 — "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Jesus Christ in His own moral limitation was self-limited. He voluntarily placed himself underneath the essential moral limitations that man is under in order to redeem man. Wondrous love! Note that He was tempted "without sin."

Fourth Proposition: Jesus Christ was subject to the intellectual and moral limitations essential to human nature.

LIMITATIONS OF POWER

Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

John 6:15 — "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (Comp. Matthew 14:23 — "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.")

Luke 22:41-45 — "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow."

Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Fifth Proposition: Jesus Christ prayed (twenty-five times mentioned). He obtained power for work and for moral victory as other men do, by prayer. He was subject to human conditions for obtaining what He desired.

Acts 10:38 — "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Sixth Proposition: Jesus Christ obtained power for His divine works not by His inherent divinity but by the anointing of the Holy Spirit. He was subject to the same conditions of power as other men.

John 14:12 — "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Seventh Proposition: Jesus Christ was subject to limitation in the exercise of power during the days of His humiliation.

Concluding Proposition: Jesus Christ was subject to human conditions for obtaining power and to human limitations in its exercise during the days of His humiliation.

V. HUMAN RELATION TO GOD.

John 20:17 — "Jesus saith unto her, 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; and to my God and your God."

Proposition: Jesus Christ called the Father "My God."

Jesus Christ bore the relation of man to God the Father.

VI. HUMAN IN ALL THINGS.

Hebrews 2:17 RV — "Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people."

First Proposition: Jesus Christ was made "in all things" like His brethren, subject to all the physical, mental, and moral conditions of existence essential to human nature.

Concluding Proposition: Jesus Christ was in every respect a real man. He became so voluntarily to redeem man (Php_2:5-8; 2 Corinthians 8:1-24; 2 Corinthians 9:1-15). He partook of human nature that we might become partakers of the divine nature. 2 Peter 1:4 — "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

QUESTION: How shall we reconcile the Bible doctrine of the true Deity of Jesus Christ with the Bible doctrine of the real human nature of Christ?

ANSWER: That is not our main business. Our first business is to find out what the various passages mean in their natural grammatical interpretation. If we cannot reconcile them, we must believe them. It is a thoroughly vicious principle of interpretation that we must interpret every passage in the Bible so that we can readily reconcile it with every other passage. This gives rise to a one-sided theology. One man becomes a one-sided Calvinist and another a one-sided Arminian, and so on through the whole gamut of doctrine. Our business is to find out the plainly intended sense of the passage at hand as determined by usage of words, grammatical construction and context. Remember that in many cases two truths that seemed utterly irreconcilable or perfectly contradictory to us once are now, with increased knowledge, seen to beautifully harmonize. Truths that still seem to us to be contradictory perfectly harmonize in the infinite wisdom of God, and will

some day, when we approach more nearly to God's omniscience, perfectly harmonize in our minds. How fearlessly the Bible puts the Deity and manhood of Jesus Christ in closest juxtaposition.

Matthew 8:24-26 — "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm."

Luke 3:21-22 — "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

John 11:38; John 11:43-44 — "Jesus, therefore, again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

Luke 9:28-29; Luke 9:35 — "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

Matthew 16:16-17; Matthew 16:21 — "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. and Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 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."

Hebrews 1:6 — "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." (Compare to Hebrews 2:18 — "For in that he himself hath suffered being tempted, he is able to succor them that are tempted.")

Hebrews 4:14-15 — "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."

The Character of Jesus Christ

Ch 04 The Character of Jesus Christ

I. THE HOLINESS OF JESUS CHRIST. THE FACT OF CHRIST'S HOLINESS

Acts 4:27; Acts 4:30 — "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. By stretching forth thine hand to heal; and what signs and wonders may be done by the name of the holy child Jesus."

Mark 1:24 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God."

Luke 4:34 "Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God."

Acts 3:14 "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you."

1 John 2:20 — "For ye have an unction from the Holy One, and ye know all things."

First Proposition: Jesus Christ is holy, absolutely holy. He is "The Holy One."

Note. In the Old Testament it is Jehovah who is called the Holy One. Jehovah is called "the Holy One of Israel" about thirty times in Isaiah.

WHAT DOES HOLY MEAN?

Leviticus 11:43-45 — "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the LORD your God: ye shall therefore sanctify yourselves and ye shall be holy; for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy."

Deuteronomy 23:14 — "For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee."

(See the context.) Holy means free from defilement. To say that Christ is absolutely holy is to say that He is absolutely pure. (Compare to 1 John 3:3 — "Every man that hath this hope in him purifieth himself, even as he is pure.") The Bible brings out this absolute purity of Christ:

Hebrews 7:26 RV — "For such a high priest became us holy, guileless, undefiled, separated from sinners, and made higher than the heavens."

Hebrews 9:14 RV — "How much more shall the blood of Christ, who through the Eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

1 Peter 1:19 — "But with the precious blood of Christ, as of a lamb without blemish and without spot."

1 John 3:5 — "And ye know that he was manifested to take away our sins; and in him is no sin."

2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Hebrews 4:15 — "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

1 John 3:3 — "And every man that hath this hope in him purifieth himself, even as he is pure."

Second Proposition: The Bible multiplies expressions and figures to produce an adequate conception of the absolute holiness or moral purity of Christ.

Nothing in nature compares to it except light.

1 John 1:5 — "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (Compare to John 8:12 — "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.") The dazzling white light that glorified the face and garments of Jesus on the Mount of Transfiguration (Matthew 17:2; Luke 9:29) was the outshining of the moral purity within.

HOW THE HOLINESS OF JESUS CHRIST MANIFESTED ITSELF

Hebrews 1:9 — "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Third Proposition: The holiness of Jesus Christ manifested itself in a love of righteousness and a hatred of iniquity.

It is not enough to love righteousness; iniquity must be hated as well. On the other hand, it is not enough to hate iniquity; righteousness must be loved as well.

There are those who profess to love righteousness, but they do not seem to hate iniquity. They are strong in applauding right, but not equally strong in denouncing evil. There are also those who profess to hate sin, but they do not seem to love righteousness. They are strong in denouncing evil, but not equally strong in applauding right. Jesus Christ's holiness was complete as well as spotless; he loved righteousness and hated iniquity.

1 Peter 2:22 — "Who did no sin, neither was guile found in his mouth."

John 8:29 — "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Matthew 17:5 — "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Compare to John 12:49 — "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.")

Fourth Proposition: The holiness of Jesus Christ manifested itself in deed and word — negatively, in His never doing sin or speaking falsehood, and positively, in His always doing what was pleasing to God and always speaking the things which pleased God.

The holiness of Jesus manifested itself not merely negatively in not doing or speaking wrong, but also positively in speaking all that God desired, all that was right to do or speak. A full manifestation of holiness does not consist merely in doing nothing wrong, but in doing all that is right.

Hebrews 4:15 — "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Fifth Proposition: The holiness of Jesus manifested itself in constant and neverfailing victory over temptation. It was not merely the negative innocence that results from being shielded from contact with evil, but also the positive holiness that meets evil and overcomes it.

The entire Sermon on the Mount (Matthew 5:1-48; Matthew 6:1-34; Matthew 7:1-29), especially Matthew 5:48 — "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Sixth Proposition: The holiness of Jesus Christ manifested itself in demanding absolute perfection of His disciples and refusing any compromise with evil.

Matthew 23:13 — "But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Matthew 16:23 — "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

John 4:17-18 — "The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he who thou now hast is not thy husband: in that saidst thou truly."

Matthew 23:33 — "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Seventh Proposition: The holiness of Jesus Christ manifested itself in the stern and scathing rebuke of sinners.

1 Peter 2:24 "Who in his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (Compare to John 10:17-18 — "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.")

Php_2:6-8 — "Who, being in the form of God, though it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: For it is written, cursed is every one that hangeth on a tree."

Eighth Proposition: The holiness of Jesus Christ manifested itself in His making the greatest sacrifice in His power to save others from the sin He hated and to the righteousness He loved.

This was the crowning manifestation of His holiness. He so hated sin and loved righteousness that He was not only willing to die rather than sin Himself, but even to give up His divine glory, be made in fashion as a man, and die the death of a malefactor, and be rejected of man and separated from God, that others might not sin. He was willing to make any sacrifice to do away with sin.

Matthew 25:31-32; Matthew 25:41 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

2 Thessalonians 1:7-9 — "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and they that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Ninth Proposition: The holiness of Jesus Christ will manifest itself in the awful, irrevocable punishment of those who refuse to be separated from their sin. He died to separate men whom He loves from sin which He hates. If men refuse this separation, He leaves them to their self-chosen partnership and the doom which it involves. Men talk much of the holiness of God and the love of Jesus, but Jesus is just as holy as God, and God is just as loving as Jesus (John 3:16; Ephesians 2:4-5). In this as in all else Jesus and the Father are one (John 10:30). Let us remember that first of all our Savior is holy. Until we have an adequate conception of His holiness, we can have no adequate conception of His love.

WITNESSES TO THE HOLINESS OF JESUS CHRIST.

Acts 3:14 "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you." — Peter.

1 John 3:5 — "And ye know that he was manifested to take away our sins; and in him is no sin." — John.

2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — Paul

Acts 4:27 — "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the People of Israel, were gathered together." — The whole Apostolic Company in Concert.

Acts 22:14 "And he said, the God of our Fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth." — Ananias.

Luke 23:41 — "And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." — The Dying Thief.

Luke 23:47 — "Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man." — The Roman Centurion.

Matthew 27:19 — "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." — Pilate's Wife.

John 18:38 — "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault in him at all."

John 19:4; John 19:6 — "Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him." — Pilate, himself, three times.

Matthew 27:3-4 "Then Judas, which had betrayed him, when he saw that he was condemned repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." — Judas Iscariot.

Mark 1:23-24 "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." — The Unclean Spirit.

John 8:46 — "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"

John 14:30 — "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." — Jesus himself.

John 16:8; John 16:10 — "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of righteousness, because I go to my Father, and ye see me no more." — The Holy Spirit.

Hebrews 1:8-9 — "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, that anointed thee with the oil of gladness above thy fellows."

Matthew 17:5 — "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." — God the Father.

II. THE LOVE OF JESUS CHRIST TO GOD THE FATHER. THE FACT OF HIS LOVE

John 14:31 — "But that the world may know that I love the Father; and as the Father giveth me commandment, even so I do. Arise, let us go hence."

First Proposition: Jesus Christ loved the Father.

The one thing that Jesus desired the world to know about Him was that He loved the Father. If the secret of His life was asked, it was this: "I love the Father." If we wish to know what loving God means in its purity and its fulness, we have to look at Jesus Christ.

HOW THE LOVE OF JESUS CHRIST TO THE FATHER MANIFESTED ITSELF

John 14:21 — "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

John 15:10 — "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

Second Proposition: Jesus Christ's love for the Father manifested itself in His doing as the Father commanded him to do. (Compare to 1 John 2:3.)

John 6:38 — "For I came down from heaven, not to do my own will, but the will of him that sent me." His obedience to the Father's will faltered not at forsaking the glory of heaven for the shame of earth.

Php_2:8 — "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." His obedience to his Father's will faltered not at death, even death on a cross.

John 10:15; John 10:17-18 — "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. 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." His death was in the highest sense voluntary. It was the goal toward which he deliberately walked.

Luke 9:51 — "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. But it was not only on that last journey that "He steadfastly set His face to go to Jerusalem." When He first took upon Himself the nature of man, He had steadfastly set His face to go to Calvary. The Jews stood beside the tomb of Lazarus and saw Jesus weeping and said, "Behold how He loved him [Lazarus]" (John 11:36). We stand beside the cross and behold Jesus bleeding and we cry, "Behold how He loved Him [God]."

John 8:55, RV — "And ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar; but I know him, and keep his word."

Third Proposition: Jesus Christ's love for the Father manifested itself in His keeping (i.e., attending to carefully, or guarding) the Father's word.

To keep God's word means more than to obey His commandments. One may obey commandments without a hearty love for them, but we cherish what we regard as a precious treasure. This Jesus did. The Father's word was Jesus' most precious treasure. He guarded it as others do their gold and jewels. This esteem for His Father's word was a peculiar mark of His love to the Father.

Matthew 26:39; Matthew 26:42 — "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Fourth Proposition: Jesus Christ's love for the Father manifested itself in unwavering submission to the Father's will, even when that will required something from which the soul shrank in heart-breaking anguish.

Psalms 40:8 — '2 delight to do thy will, O my God: yea, thy law is within my heart."

Fifth Proposition: Jesus Christ's love for the Father manifested itself in delight in doing the Father's will.

The connection shows that the Father's will was Christ's own sacrificial death.

Luke 2:49 — "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" This delight in the Father's will manifested itself even in Jesus' boyhood.

John 4:34 RV — "Jesus saith unto them, My meat is to do the will of him who sent me, and to accomplish his work." The doing of the Father's will, and accomplishing his work was Jesus Christ's meat, it was more to him than His necessary food. (See context.)

John 8:29 RV — "And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

Sixth Proposition:

Jesus Christ's love for the Father manifested itself in His always doing that which was pleasing to the Father.

This is more than obedience to expressed commands. A son may do whatever a father bids him, but a more loving son will not wait to be bidden, but learn what pleases his father and anticipate his will. To know what pleased the Father was Christ's constant study; to do these things was his unvarying practice.

John 5:30 — "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Seventh Proposition: Jesus Christ's love for the Father manifested itself in His seeking the Father's will.

The accomplishment of His Father's will was the one object of His pursuit. As other men hunt for gold, or pleasure, or honor, or the accomplishment of their own will, Christ sought the accomplishment of His Father's will.

John 5:34; John 5:41, RV — "But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. I receive not glory from men." (Compare to verse 44.)

Eighth Proposition: Jesus Christ's love for the Father manifested itself in His seeking and accepting testimony and glory from the Father alone.

John 17:4 "I have finished the work which thou gavest me to do." Ninth Proposition: Jesus Christ's love for the Father manifested itself in His finishing the work the Father gave Him to do.

QUESTION: When was that work finished? (John 19:30 — "When

Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost.")

ANSWER: On the cross. It was love to God before love to man that brought Jesus to Calvary. We speak of God the Father loving men in Christ, which is true, but it is also true that Christ's sacrifice for men finds its final reason and original source in obedience to the will of the Father, the object of His supreme love.

John 7:18 — "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

John 17:4 "I have glorified thee on the earth: I have finished the work which thou gavest me to do."

John 17:1-26: I — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

Tenth Proposition: Jesus Christ's love for the Father manifested itself in His seeking the glory of the Father alone.

The Father's glory was Jesus Christ's first and great ambition, the consuming passion of His life. For the Father's glory He planned, prayed, acted, suffered, and died. Jesus taught that the first and great commandment is "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37-38). His own life is the supreme manifestation of this law.

III. THE LOVE OF JESUS CHRIST TO MEN. WHO AMONG MEN DID JESUS LOVE?

Ephesians 5:24 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

First Proposition: Jesus Christ loved the Church.

The Church is loved by Christ in a particular sense and in a peculiar way. While a philanthropist may love all humankind and yet will in a peculiar way love his own wife as he loves no other woman, so Christ has a peculiar love for the Church, His bride. We must be on our guard, in studying the various passages in the Bible which speak about the love of Christ to note whether

they refer to His love in general (i.e., His love for all humankind) or His love in particular (i.e., His love for the Church, which is His body and His bride).

Ephesians 5:2 — "And walk in love, as Christ also hath loved us, and hath given himself for us as offering and a sacrifice to God for a sweet smelling savour."

Galatians 2:20 — "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Second Proposition: Jesus Christ loves individual believers.

Jesus Christ not only loves His church as a whole, but He loves each individual who believes in Him.

John 13:1— "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

Third Proposition: Jesus Christ "loved His own" which were in the world.

Not all men were "His own" when He was here upon earth, neither are all His own today.

QUESTION: Who are His own?

John 17:2; John 17:9; John 17:12 — "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

ANSWER: Jesus Christ's own are those who God the Father has given Him. The proof that anyone belongs to this elect company is that he comes to Christ. Refer to John 6:37 — "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." This highly favored company, made up of those given to Christ by the Father, and who come to Christ, are objects of Christ's special love. He ministers to them in a special way (see context John 13:1), and He guards them so that not one of them perishes (John 17:12, RV — "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scriptures might be fulfilled;" 18:9 — "That the word might be fulfilled which he spake. Of those whom thou hast given me I lost not one").

John 14:21 — "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Fourth Proposition: Jesus Christ loves those who keep His commands.

Christ has an altogether special love for His obedient disciples; to them He manifests Himself differently than He does to the world.

John 15:10 — "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Those who keep his commandments abide in his

love. This does not mean, as sometimes interpreted, "abide in the consciousness of his love." It means rather what it says. There is a love of Christ out of which one steps by disobedience.

Mark 3:35 — "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Whoever does the will of God stands in closest kinship to Christ. Such a person is to Him his brother and sister and mother. A man may love all men and yet he has a peculiar love for his own brother and his own sister, and above all, for his own mother. Jesus Christ has a love that combines all three in one for whoever does the will of God.

John 15:9 — "As the Father hath loved me, so have I loved you: continue ye in my love." (See also verse 10.) Jesus Christ's love to those who keep His commandments is just the same as His Father's love for Him.

Matthew 9:13 — "But go ye and learn what that meaneth, I will have mercy; and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Luke 19:10 — "For the son of man is come to seek and to save that which was lost."

Romans 5:6; Romans 5:8 — "For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Fifth Proposition: Jesus Christ loves sinners — the lost, the ungodly.

Jesus Christ loves the vilest sinner as truly as He loves the purest saint, but He does not love the vilest sinner in the same way that He loves the purest saint. Toward the one He has pity, in the other He takes pleasure. There is an attraction in both cases. In the one case, it is need appealing to compassion; in the other case, it is beauty appealing to appreciation and delight. Christ pities the sinner and He delights in the saint. He loves them both. In the parable of the lost sheep, we see that the attraction of need is the greater.

Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do."

Sixth Proposition: Jesus Christ loves His enemies.

John 19:25-27 — "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

1 Corinthians 15:7 — "After that he was seen of James." (Compare to John 7:5 — "For neither did his brethren believe in him.") After his resurrection, Jesus seems to have shown himself to no unsaved man except his brother.

Seventh Proposition: Jesus Christ loved His own kindred.

Jesus had a peculiar interest in and love for those who were His kindred according to the flesh. Christianity does not ignore but sanctifies natural ties.

Mark 10:13-16 — "And they brought your children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the

kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Eighth Proposition: Jesus Christ loves children.

Children had a special attraction for Jesus, and were the objects of his special solicitude and care.

Matthew 18:3; Matthew 18:6; Matthew 18:10 — "And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The man or woman who does not have a special love for children is not Christlike.

John 11:5 — "Now Jesus loved Martha, and her sister, and Lazarus."

John 19:26 — "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"

Ninth Proposition: Jesus Christ loved special individuals in a special way.

While Jesus loves all people with infinite love, and while he has a peculiar love for His Church as His body and bride, and while He has an individual love for each member of His body, and while He has a special love to all who keep His commands and do His Father's will, the more open any heart is to Him by faith and love, the more that person is the object of His special delight.

HOW THE LOVE OF JESUS CHRIST TO MEN MANIFESTS ITSELF

2 Corinthians 8:9, RV — "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

Tenth Proposition: The love of Jesus Christ to men manifested itself in His becoming poor that we might become rich.

How great the riches He renounced and how great the poverty He assumed is seen in Php_2:6-8 — "Who being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." How great the riches we obtain through His becoming poor we see in Romans 8:16-17 — "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Ephesians 5:2 — "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

Galatians 2:20 — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and

gave himself for me."

1 John 3:16 — "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends."

Eleventh Proposition: The love of Jesus Christ for us manifests itself in His giving Himself, laying down His life for us.

His is a self-sacrificing love. The death of Christ was not the only sacrifice He made, but the crowning one. His whole life was a sacrifice, from the manger to the cross. His becoming man at all was a sacrifice of immeasurable greatness and meaning (Php_2:6-7).

Luke 7:48 — "And he said unto her, Thy sins are forgiven." Twelfth Proposition: The love of Jesus to the vilest sinner manifests itself in His forgiving us when we repent and believe on Him.

Revelation 1:5 — "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

Thirteenth Proposition: The love of Jesus Christ to us manifests itself in His washing (or loosing, RV) us from our sins in his own blood.

Luke 15:4-7 — "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? And when he hath found it he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance."

Fourteenth Proposition: The love of Jesus Christ to His lost sheep manifests itself (a) in His' going after them until He finds them, (b) in His rejoicing over the lost one found, (c) in His laying the lost one found on His own shoulders, and (d) in His bringing it safely home.

John 10:4 — "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice."

Isaiah 40:11 — "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Fifteenth Proposition: The love of Jesus Christ to His flock manifests itself in HIS tender care for each member of the flock.

Matthew 8:17 — "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Sixteenth Proposition: The love of Jesus Christ for men manifests itself in Him taking our infirmities and bearing our sicknesses.

Matthew 14:14 "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

Seventeenth Proposition: The love of Jesus Christ for men manifests itself in HIS having compassion upon them and delivering them from their sicknesses.

Matthew 15:32 — "Then Jesus called his disciples unto him, and said, I have compassion on the multitude because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

Eighteenth Proposition: The love of Jesus Christ to men manifests itself in His having compassion upon them and supplying their physical needs. (Compare Hebrews 13:8, RV — "Jesus Christ is the same yesterday and today, yea and forever.")

Revelation 3:19, RV — "As many as I love, I reprove and chasten: be zealous therefore, and repent."

Nineteenth Proposition: The love of Jesus Christ to men manifests itself in His reproving them in order to bring them to repentance.

John 14:18, RV — "I will not leave you desolate: I come unto you."

Twentieth Proposition: The love of Jesus Christ to His disciples manifests itself in His not leaving them desolate. He Himself comes to them.

John 11:33-36 — "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!"

Twenty-first Proposition: The love of Jesus Christ manifests itself in His weeping over the sorrow of HIS loved ones.

He knew that this sorrow was but for a moment, that it was founded upon a misapprehension, that in a few moments it would be changed for exceeding joy; but it was real, and as it was theirs it was His also.

John 14:1 — "Let not your heart be troubled: ye believe in God, believe also in me."

Twenty-second Proposition: The love of Jesus Christ to His disciples manifested itself in his comforting them in their sorrow and anxiety.

This is the purpose of the entire fourteenth chapter of John. Note verses 1 and 27 — "Let not your heart be troubled: ye believe in God, believe also in me . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

John 14:27 — "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," etc.

John 15:11 — "These things have I spoken unto you, that my joy might remain in you and that your joy might be full." Twenty-third Proposition: The love of Jesus Christ to His disciples

manifests itself in His leaving them His own peace and His own joy.

Mark 3:5, RV — "And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored."

Twenty-fourth Proposition: The love of Jesus Christ to men manifests itself in His grieving over the hardening of their hearts.

The hardening of their hearts, as shown by the context, was shameful and outrageous. It aroused Christ's anger. But it also moved Him to grief. Oh that we had His feeling toward even the most outrageous sin, so that our anger at sinners would be mixed with our tears.

Luke 22:32 — "But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren."

John 17:15 — "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots." Twenty-fifth Proposition:

The love of Jesus Christ toward His disciples and toward His enemies was manifested in His praying for them.

This is a most important manifestation of love.

Luke 24:38-40 — "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet."

John 20:24-29 — "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came, the other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, 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. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Twenty-sixth Proposition: The love of Jesus Christ toward skeptics manifests itself in patient dealing with unreasonable, inexcusable, and stubborn doubts.

Mark 16:7 — "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

Twenty seventh Proposition: The love of Jesus Christ toward a weak disciple was manifested by patient and tender dealing with his lapse into grievous sin and apostasy.

Romans 8:37 — "Nay, in all these things we are more than conquerors through him that loved us."

Twenty-eighth Proposition: The love of Jesus Christ to those who believe in Him manifests itself in His giving them overwhelming victory in all their conflicts.

John 19:26-27 — "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, Behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

Twenty-ninth Proposition: The love of Jesus Christ manifests itself (a) in His forgetting HIS own awful agony in HIS sympathy for the sorrows of others, and (b) by entrusting His own work to the one He loved.

It was to the disciple He loved that He entrusted His most sacred charge.

John 13:1-5, RV — "Now, before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and laying aside his garments; and he took a towel, and girded himself. Then he poured water into the basin, and began to wash the disciples' feet, and wipe them with the towel wherewith he was girded."

Thirtieth Proposition: The love of Jesus Christ to men manifested itself in His performing the lowliest and most menial service for them.

It is easy to perform the most menial services for those we love. A mother can perform the most humiliating and repulsive service for the baby she loves. But love, wondrous love, enables the only begotten of God, in the full consciousness "that the Father had given all things into His hands, and that He came forth from God, and goeth unto God," to arise from the table and with His own hands do menial service for His disciples. Judas was there, too, and the devil had already put it into his heart to betray Jesus (see verses 2, 10-11, RV).

John 15:15 — "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Thirty-first Proposition: Jesus Christ's love for His friends manifests itself by His making known to them all things that the Father makes known to Him. When you discover some great truth, what do you wish to do with it? Do you not wish to hurry away to your most-loved ones and make it known to them? So Jesus, in the fulness of His love for us, hastens to make known to us all that the Father makes known to Him.

John 10:3 — "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." Thirty-second Proposition: Jesus' love to His own sheep

manifests itself in His calling them by name.

This seems like a very small matter, but in that fact lies part of its significance. It is a tender illustration of the Savior's love for His own. There was also something peculiar in the way He called His own by name. (Compare John 20:16.) John 17:12 — "While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept and none of them is lost, but the son of perdition; that the scriptures might be fulfilled."

John 18:8-9, RV — "Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake. Of those whom thou hast given me I lost not one. Romans 8:35-39 — "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For 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 us from the love of God, which is in Christ Jesus our Lord."

Thirty-third Proposition: The love of Jesus Christ to His own manifests itself in His keeping them so that not one of them is lost.

Acts 9:5 — "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

Matthew 25:37-40; Matthew 25:41-45 — "Then shall the righteous answer him, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me not meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

Thirty-fourth Proposition: The love of Jesus Christ to HIS disciples manifests itself in His so thoroughly identifying Himself with them that He regards all that is done to the least of them as done to Himself.

Ephesians 5:31-32 — "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

Thirty-fifth Proposition: The love of Jesus Christ for the Church manifests itself in His leaving the Father to cleave to the church, so that they two shall be one flesh. This is, indeed, a great mystery.

John 14:21-23 — "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Thirty-sixth Proposition: The love of Jesus Christ to those who keep His commandments manifests itself in His making Himself understood by them and making His abode with them.

John 14:2 — "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Thirty-seventh Proposition: The love of Jesus Christ for His disciples manifests itself in His going to prepare a place for us.

John 14:3 — "And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

Thirtyeighth Proposition: The love of Jesus Christ to His disciple will manifest itself in His coming again for us, that we may no longer be separated each from the other.

Compare to 1 Thessalonians 4:16-17 — "For the Lord himself shall

descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.")

He comes Himself: "I come again." He sends no mere messenger.

He comes to receive us "unto Himself," not merely into heaven. It is as if He longs for us, longs to press us to His very soul. We long for Him, but not as he longs for us. Heaven is a lonely place to Him without us. Earth ought to be a lonely place to us without Him. Godet's comment on these words is worth repeating: "He presses him to His heart, so to speak, while bearing him away."

There is an infinite tenderness in these last words. It is for Himself that He seems to rejoice in and look to this moment which will put an end to all separation" (Godet's John, Vol. 2, p. 270, Am. Ed.).

Ephesians 5:25-27 — "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Thirty-ninth Proposition: The love of Jesus Christ for the Church manifested itself in the past by His giving Himself for it, manifests itself in the present in His sanctifying and cleansing it with the washing of water by the word, and will manifest itself in the future by His presenting it to Himself "a glorious church not having spot, or wrinkle, or any such thing," but "holy and without blemish."

IV. JESUS CHRIST'S LOVE FOR SOULS.

Luke 19:10 — "For the Son of man is come to seek and to save that which was lost."

First Proposition: The Son of man came to seek and to save the lost. This was the great object of His earthly mission, not to receive honor nor to accumulate wealth nor to gain a kingdom. He left behind greater glories than the world contained. He came to save the lost. Lost men were of more value in His sight than all earth's wealth and glory. A single soul was of priceless value. Each soul had this value in His sight, not only the soul of the philosopher and the saint, but the soul of the savage and of the outcast.

John 4:6-7; John 4:10 — -"Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked him, and he would have given thee living water."

Second Proposition: Jesus Christ was ever on the watch for opportunities to save perishing souls.

We see this again in John 9:35 — "Jesus heard that they had cast him out; and when he had found him he said unto him, Dost thou believe on the Son of God?" We also see it in Mark 2:4-5 — "And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." "He made use of His miracles as stepping-stones to reach the soul." (Stalker: "Imago Christi"; p. 231.) Similarly, we ought to take every opportunity to perform acts of kindness.

Luke 15:4 "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

Third Proposition: Jesus Christ pursued lost souls.

He not only watched for and welcomed opportunities when they came, He sought opportunities. He not only received the lost when they came to Him, He pursued them. A true love for souls will always reveal itself in taking the initiative to pursue people and bring them into the Kingdom of God.

John 4:32-34 "But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

Fourth Proposition: Jesus Christ found His joy and satisfaction in saving lost souls.

In this work He forgot weariness, hunger, thirst, and found joy and refreshment for His body. Mark 3:20-21 — "And the multitude cometh together again, so that they could not so much as eat bread, and when his friends heard of it they went out to lay hold on him: for they said, He is beside himself." Jesus so lost himself in His work that He neglected the ordinary needs of his body and His friends said, "He is beside himself."

Luke 15:5-7 — "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no

repentance."

Fifth Proposition: Jesus Christ rejoiced with great joy over lost souls found. As a shepherd rejoices over the sheep he finds that had gone astray; as the woman rejoices over the found coin she lost from her marriage necklace; as the goldhunter rejoices over the great nugget of gold that he digs from the rock; as the merchantman seeking goodly pearls rejoices over the one pearl of great price — thus (and infinitely more) Jesus rejoices over a lost soul found.

John 5:40 — "And ye will not come to me, that ye might have life."

Luke 19:41-42 — "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

Matthew 23:37 — "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Sixth Proposition: Jesus Christ grieved over lost souls that refused to be saved.

No woman ever grieved over her stolen jewels, no mother over a lost child as Jesus grieved over lost individuals who refused to be saved. No words can picture the agony that shot through the heart of Jesus Christ when people refused to come to him that they might have life.

John 10:11 — 'I am the good shepherd: the good shepherd giveth his life for the sheep."

Matthew 20:28 — "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Seventh Proposition: Jesus Christ gladly laid down His life to save souls.

V. THE COMPASSION OF JESUS CHRIST. THE OBJECTS OF CHRIST'S COMPASSION

Mark 6:34 "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

Matthew 9:36, RV — "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd."

First Proposition: Jesus Christ had compassion for the multitude who were distressed and scattered abroad like sheep not having a shepherd.

What if Jesus were in Chicago? How does He feel toward the hundreds of millions in China? Consider the Pharisees in John 7:48-49 — "Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed." Who are we more like, Christ or the Pharisees?

Mark 8:2 — "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat."

Second Proposition: Jesus Christ had compassion for the hungry multitude.

Both the spiritual destitution of men and their physical need appealed to the compassion of Jesus Christ.

Matthew 14:14 "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

Third Proposition: Jesus Christ had compassion for the multitude in general. Whenever Jesus saw a crowd of men, He was moved with compassion. His compassion for the multitude is mentioned in the Gospels five times. A crowd of men is a pitiful sight; it represents so much of sorrow, pain, and sin. What is your feeling when you look out upon a crowd? Judging by the context of this passage, the sick seem to have especially drawn out His compassion.

Matthew 20:34 "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

Fourth Proposition: Jesus Christ had compassion for the blind.

Mark 9:22; Mark 9:25 — "And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

Fifth Proposition: Jesus Christ had compassion for the demonized, the victims of the power of unclean spirits.

In the scripture above, there was much in the man that was repulsive and hateful, but Jesus beheld him with compassion.

Mark 1:40-41 — "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."

Sixth Proposition: Jesus Christ had compassion for the leper.

The world, even the religious world of that day, met the leper with repulsion, disgust, and scorn. Christ met him with compassion. While the world drew away from him, Christ drew toward him.

Luke 7:12-13 — "Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Logo saw her, he had compassion on her, and said unto her, Weep not."

Seventh Proposition: Jesus Christ had compassion for the bereaved.

This is the only recorded case where Jesus met a funeral procession. Here we see what His feeling was toward the mourner. What is your feeling toward mourners?

Luke 15:20 — "And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Compare vv. 1-2 — "Then drew near unto him all the publicans and sinners for to hear him, and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.")

Eighth Proposition: Jesus Christ had compassion for the sinful, the lost, the spiritually dead.

Mark 3:5 — "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."

Ninth Proposition: Jesus Christ had compassion for all those afflicted by any form of misfortune, wretchedness, or degradation.

Jesus Christ did not go about his work from a cold sense of duty, but His own heart drew Him out toward those He helped and saved. His deeds of mercy cost Him something more than the sacrifice of leisure and the expenditure of effort and power. They cost him heartaches. He made others' sorrows His own sorrows, others' agony His own agony, others' sin and shame His own sin and shame. He could not look upon misery, pain, death, or sin without heart pangs. (John 11:33 — "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled.") Herein lies one great secret of His power. It is the misery we make our own that we can comfort; it is the want we make our own that we can fully satisfy; it is the sin we make our own that we can save another from. (2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.") Real power to help others is an expensive thing, but anyone can have it who is willing to pay the price. However, the one who is not willing to give up lightness of heart, and take instead burden of heart over the world's sin and sorrow and shame, may as well give up the thought of being a helper, much less a savior of men. Men can not be saved by burning words, but only by bleeding hearts.

HOW THE COMPASSION OF CHRIST WAS MANIFESTED

Luke 10:33-36 — "-But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou was neighbor unto him that fell among the thieves?" The good Samaritan in the last analysis is a picture of Jesus Christ.

Tenth Proposition: The compassion of Jesus Christ was not manifested in mere feelings or words, but in action, in self-sacrificing, persistently ministering to the needs of the one for whom He had compassion.

Mark 6:34 — "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things."

Eleventh Proposition: The compassion of Jesus Christ for the unshepherded was manifested in His patiently teaching them when He himself was weary and sore at heart.

He taught before he fed. Why? His showing of compassion is an act that all Christians should imitate. Find a street person or a homeless child and begin showing some real compassion.

Matthew 14:14 "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

Twelfth Proposition: The compassion of Jesus Christ for the unshepherded was manifested in His healing the sick.

Matthew 15:32 — "Then Jesus called his disciples unto him and said, I have compassion, because they continue with me now three days, and have nothing to eat." (See following verses)

Thirteenth Proposition: The compassion of Jesus Christ was manifested in feeding the hungry.

Matthew 20:32-34 — "And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him."

Fourteenth Proposition: The compassion of Jesus Christ was manifested (a) in standing still when, while on important and urgent business, he listened to the cry of two blind beggars, and (b) in opening the eyes of the blind.

Mark 5:8 — "For he said unto him, Come out of the man, thou unclean spirit."

Mark 9:25 — "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

Fifteenth Proposition: The compassion of Jesus Christ was manifested in casting unclean spirits out of men.

Mark 1:41 — "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will: be thou clean."

Sixteenth Proposition: The compassion of Jesus Christ was manifested (a) in putting forth His hand and touching the leper (for years that leper had not felt the touch of a clean and loving hand), and (b) in healing the leper.

Luke 7:12-14 "Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said unto her, Wee!) not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise."

Seventeenth Proposition: The compassion of Jesus Christ was manifested (a) in bidding the sorrowing to no longer weep, and (b) in restoring the departed to the one bereft.

Luke 7:48; Luke 7:50 — "And he said unto her, Thy sins are forgiven. And he said to the woman, Thy faith hath saved thee; go in peace."

John 6:37 — "All that the father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Eighteenth Proposition: The compassion of Jesus Christ was manifested in welcoming and pardoning the sinner and bidding her go in peace.

Let us remember Hebrews 13:8 — "Jesus Christ the same yesterday, and today and forever," and 1 John 2:6 — "He that saith he abideth in him ought himself also so to walk, even as he walked."

VI. THE PRAYERFULNESS OF JESUS CHRIST. JESUS CHRIST WAS PRAYERFUL

Hebrews 5:7 — "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

First Proposition: In the days of His flesh Jesus Christ offered up prayers and supplications; He was a man of prayer.

The words "prayer" and "pray" are used at least twenty-five times in connection with Jesus, and there are many instances where His praying is mentioned and the words are not recorded. His praying is mentioned by each of the four evangelists.

Christ's life had many marked characteristics, but nothing is more marked than His prayerfulness. The extent to which he was a man of prayer will appear more clearly when we consider the next point.

WHEN CHRIST PRAYED

Luke 6:12 — "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

Second Proposition:

Jesus Christ prayed in the night, in some instances continuing all night in prayer.

QUESTION: Why in the night?

ANSWER: That he might be alone and have undisturbed communion with God.

Mark 1:35 — "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Third Proposition: Jesus Christ rose early in the morning to pray.

This was partly so that he might have solitude for communion with God and partly as a preparation for the day's work.

Luke 3:21-22 — "Now when all the people were baptized, it came to pass, that Jesus also being baptiz

The Death of Jesus Christ

Ch 05 The Death of Jesus Christ I. THE IMPORTANCE OF HIS DEATH.

First Proposition: The death of Jesus Christ is mentioned directly more than 175 in the New Testament.

Moreover, there are many prophetic and typical references to the death of Jesus Christ in the Old Testament. Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Second Proposition: Jesus Christ became a partaker of flesh and blood in order that He might die. The incarnation was for the purpose of His death. Jesus Christ's death was not a mere incident of His human life, it was the supreme purpose of it. He became man in order that He might die as man and for man. Matthew 20:28 — "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Third Proposition: Jesus Christ came into the world that He might die as a ransom. Luke 9:30-31 — "And behold there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

Fourth Proposition: The death of Jesus Christ was the subject that Moses and Elias talked with Him about when they appeared in glory. 1 Peter 1:11 — "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Fifth Proposition: The prophesied death of Christ was a subject of deep interest and earnest inquiry to the Old Testament prophets. 1 Peter 1:12 — "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Sixth Proposition: The death of Jesus Christ was a subject of deep interest and earnest inquiry to the angels. Revelation 5:8-12 — "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Seventh Proposition: The death of Jesus Christ is the central theme of heaven's song. 1 Corinthians 15:1; 1 Corinthians 15:3-4 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day. according to the Scriptures."

Eighth Proposition: The death of Jesus Christ is one of the two fundamental truths of the Gospel.

Compare to 1 Corinthians 11:26 ("For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come") and to Corinthians 2:2 ("For I determined not to know anything among you, save Jesus Christ, and him crucified"). The importance of Jesus Christ's death will become more clear when we consider the purpose and result of His death. The modern preaching that lays principal emphasis upon the life and example of Jesus Christ is thoroughly unscriptural.

II. THE PURPOSE OF HIS DEATH. Isaiah 53:5 — "But he was wounded [Hebrew "pierced"; same Hebrew word is so translated in RV of Isaiah 51:9] for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:8; Isaiah 53:11-12 — "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." 1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Romans 4:25 — "Who was delivered for our offenses, and was raised again for our justification." 1 Corinthians 15:3 — "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Peter 2:24 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed."

First Proposition: Jesus Christ died because of the sins of others.

It was sin that made His death necessary. It was not His own sin, but that of others that He bore in His death. His death was vicarious (i.e., a just one who deserved to live, dying in the place of the unjust men who deserved to die). Matthew 20:28 — "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Second Proposition: Jesus Christ gave His life as a ransom. His death was the price paid to redeem others from death. Isaiah 53:10, RV — "Yet it pleased the LORD to bruise him; he hath put him to grief when thou shalt make his soul an offering for sin (Hebrews 'a guilt-offering'), he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Third Proposition: Jesus Christ's soul was made a guilt-offering for sin.

It was on the ground of His death that pardon is granted to sinners. See Leviticus 6:6-7, RV. See also Hebrews 9:22 ("And almost all things are by the law purged with blood: and without shedding

of blood is no remission") and Hebrews 9:28 ("So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"). Compare to Isaiah 53:12. 1 John 4:10 — "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (The definition in Thayer's Greek-English Lexicon of the New Testament of the word translated "propitiation" is a "means of appeasing.") Romans 3:25 — "Whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God." (The word here translated "propitiation" means practically the same thing as the word used above — "an expiatory sacrifice.") Fourth Proposition: Jesus Christ is the propitiation for our sins.

God set Him forth to be a propitiation by His blood. Through the shedding of Christ's blood, or death, the wrath of God against us as sinners is appeased.

God is holy and must hate sin and His holiness and hatred of sin must manifest itself. His wrath at sin must strike somewhere, on the sinner himself or upon a lawful substitute. Isaiah 53:6 says, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." (See RV Margin. The literally translated Hebrew is, "made to strike upon.") And Isaiah 53:8, RV Am. App. — "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due." "The stroke due" to others fell upon Him and He was consequently "cut off out of the land of the living." The death of Christ has its first cause in the demands of God's holiness. Galatians 3:10; Galatians 3:13 — "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Fifth Proposition: Jesus Christ died to redeem us from the curse of the law by bearing that curse Himself. 1 Corinthians 5:7 — "For even Christ our passover is sacrificed for us." (Compare to Exodus 12:13; Exodus 12:23 — "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.")

Sixth Proposition: Jesus Christ died as our passover sacrifice, that His shed blood might serve as a ground upon which God would pass over and spare us. Galatians 4:4-5 — "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Seventh Proposition: Jesus Christ died to redeem those under the law that we might receive the adoption of sons, that the death of Christ might serve as a ground upon which men might be delivered from the claims of the law and be made sons. Galatians 1:4 "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

Eighth Proposition: Jesus Christ died to deliver us from this present evil age.

We were in bondage to this age by sin and law. By the death of Jesus Christ we were delivered from this age to become citizens of heaven and sons of God (Php_3:20). (Compare Galatians 4:3-5; Galatians 4:7-9; Galatians 5:1.) 1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Ninth Proposition: Jesus Christ died to bring us to God. His death puts out of the way the impassable gulf that yawns between a holy God and sinful man. John 12:24 "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Tenth Proposition: Jesus Christ died that He might bring forth much fruit. From His death sprang up the new race of Sons of God. Romans 14:9, RV — "For to this end Christ died, and lived again, that he might be the Lord of both the dead and the living."

Eleventh Proposition: Jesus Christ died and lived again that He might be the Lord of both the dead and living.

III. WHO DID CHRIST DIE FOR? Romans 8:32 — "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Ephesians 5:2 — "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Titus 2:14 "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 1 Corinthians 5:7 — "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

First Proposition: Jesus Christ died "for us," for believers in Jesus Christ.

Jesus Christ died for all men, but His death was especially for those who by faith take the blessings His death purchased. (1 Timothy 4:10 — "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." This is the truth contained in the old doctrine of a limited atonement.) Ephesians 5:25-27 — "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Second Proposition: Jesus Christ gave himself for His Church.

While Christ died for all, He had His bride, whom He would redeem for Himself, especially in view, and His death avails especially for Her. Galatians 2:20 — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Third Proposition: Jesus Christ gave Himself for individual believers; not merely for the church as a body, but for each individual in the body, so that each believer can say, "He loved me and gave himself for me." Romans 14:15 — "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." 1 Corinthians 8:11 — "And

through thy knowledge shall the weak brother perish, for whom Christ died?"

Fourth Proposition: Jesus Christ died for the weak brother.

He died not only for the strong, enlightened, mature Christian, but for the weakest member of the household of faith as well. If we would bear this in mind, we would be more patient considerate toward the weak Christian who does not progress as rapidly as we wish. He is a weak brother, it is true, but he is "the weak brother for whom Christ died." Matthew 20:28 — "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Fifth Proposition: Jesus Christ died for many. It was no small company for whom Christ died. Revelation 5:9, RV — "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation."

Sixth Proposition: Jesus Christ died for men of every tribe, and tongue, and people, and nation.

Here is the foundation warrant for worldwide missions, and here is the urgent call to press the work: "Let me go and find in the heart of Africa the men of that tribe for whom Christ died." John 1:29 — "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"

Seventh Proposition: Jesus Christ died for the whole world. On the grounds of Christ's death, God can deal with the whole world in mercy. The death of Christ is sufficient for the whole world, but it is fully efficient for believers only. We shall see that it is in part efficient for all humankind (1 John 2:2; 1 Corinthians 15:22). Jesus Christ is the head of the church (Ephesians 1:22) and died for it as its head. But He is also in another sense the head of the race — the second Adam — and died for all men as the head of the race (1 Corinthians 15:22; 1 Corinthians 15:45). 1 Timothy 2:6 — "Who gave himself a ransom for all, to be testified in due time."

Eighth Proposition: Jesus Christ gave Himself a ransom for all.

He died for all. The ransom price is paid for all. Provision is made for all.

Mercy can be preached to all. The sin accounts of all men are all settled.

All men are potentially forgiven; all they need to do is to accept by faith and thus make their own the pardon purchased. Hebrews 2:9 — "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Ninth Proposition: Jesus Christ tasted death for every man.

He died for every man. Not only for all men as a race, but for each individual man in the race. On the ground of Christ's death God can deal in mercy with each individual and offer him salvation on the ground of Christ's death. 1 Peter 3:18 — "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Tenth Proposition: Jesus Christ died for the unjust. Romans 5:8 — "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Eleventh Proposition: Jesus Christ died for sinners. Romans 5:6 — "For when we were yet without strength, in due time Christ died for the ungodly."

Twelfth Proposition: Jesus Christ died for the ungodly.

IV. THE RESULTS OF CHRIST'S DEATH. IN RELATION TO MEN IN GENERAL John 12:32-33 — "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

First Proposition: Through the death of Jesus Christ all men are drawn unto Him. The death of Christ is the world's great magnet drawing all men unto Him.

There are many who will resist that drawing to their own ruin (John 5:40). But the crucified Christ draws all men. 1 John 2:2 — "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Second Proposition: By the death of Jesus Christ a propitiation is provided for the world. A basis is provided upon which God can deal in mercy with the world. All God's dealings in mercy with anyone are on the grounds of Christ's death, and only on the grounds of Christ's death.

QUESTION: How, then, did God deal in mercy with those before Christ's time?

ANSWER: Revelation 13:8 — "And all that dwell upon the earth shall worship Him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." The death of Christ was in God's sight an eternal fact. He planned it from the beginning. Note. The propitiation of Christ bears a different relation to the believer than to the world in general. 1 John 2:2 RV — "He is the propitiation for our sins; and not for ours only, but also for the whole world" (but not "the sins of" the whole world). The propitiation avails for all, but it fully avails only for us. (Compare to 1 Timothy 4:10 — "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." Romans 3:25 — "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.") John 1:29 — "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"

Third Proposition: Jesus Christ by His death took away the sin of the world. His death took the sin of the world out of the way so that a clear way to God and pardon and life was opened for all. Romans 5:18 RV — "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life." 1 Corinthians 15:21-22 — "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Fourth Proposition: Through the death of Jesus Christ all men obtain resurrection from the dead. To what it shall be a resurrection, whether to life or to condemnation, shame, and everlasting contempt (John 5:28-29; Daniel 12:2), depends entirely on what attitude towards Christ the individual takes. THE RESULTS OF CHRIST'S DEATH IN RELATION TO THE BELIEVER

Isaiah 53:10 RV — "Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Fifth Proposition: Through Christ's soul being made a guilt-offering for sin (through His death), He sees his seed, He begets a spiritual progeny. The new race of sons of God springs from Christ's death. (Compare to John 12:24.) In this spiritual progeny that springs from His death Jesus sees of the travail of His soul and is satisfied (Isaiah 53:11). Hebrews 9:6 — "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Sixth Proposition: By His own sacrifice Jesus Christ has nullified sin. The context shows it is the sin of the believer that is in question. Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Seventh Proposition: By the death of Jesus Christ the believer is redeemed from the curse of the law. The penalty of the broken law has been paid by Jesus Christ, and the broken law has no longer any claim for satisfaction upon the believer. Colossians 2:14 RV — "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross."

Eighth Proposition: By His death upon the cross Jesus Christ has "blotted out," and "taken out of the way," and "nailed to the cross," "the bond written in ordinances that was against us," (i.e., the law). Not only has the curse which the law imposes upon the breaker of it been settled, but the law itself has been done away with by the death of Christ. (Compare 2 Corinthians 3:7; 2 Corinthians 3:11 RV) Christ has settled all the claims of the law, fulfilled it, and done away with it.

Compare Romans 7:1-4; Romans 7:6 RV "Or are ye ignorant, brethren (for I speak to men that know the law), how that the law hath dominion over man for so long time as he liveth? For the woman that hath a husband is bound by the law while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that ye might bring forth fruit unto God. But now we have been discharged from law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in the oldness of the letter." Ephesians 2:14-16 — "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Ninth Proposition: By the death of Jesus Christ the separation between Jew and Gentile is eliminated. The law that separates Jew and Gentile, Jesus abolished in his flesh. Now there is neither Jew nor Greek, but all are one man in Christ Jesus (Galatians 3:28 RV). The blood of Christ is the cement making all nations one. Galatians 4:3-5 — "Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was

come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Compare to Galatians 3:13 — "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.") Tenth Proposition: By the death of Jesus Christ, Jewish believers are redeemed from subjection to the law to receive the adoption of sons. Ephesians 2:11-13; Ephesians 2:19 — "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who some time were afar off are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

Eleventh Proposition: By the death of Jesus Christ, Gentile believers, who were aliens from the commonwealth of Israel, strangers from the covenants of promise, without God in the world, are made fellow-citizens in the household of God. Romans 5:10 — "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

Twelfth Proposition: By the death of Jesus Christ, believers who were once sinners are reconciled to God. That is, the enmity between God and the sinner is done away. Christ has made peace through the blood of the cross. He hath reconciled believers in the body of His flesh through death. (Colossians 1:20-22 — "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh thorough death, to present you holy and unblameable and unreprouvable in his sight.") Ephesians 1:7 — "In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace."

Thirteenth Proposition: By the death of Jesus Christ, believers have redemption, the forgiveness of their sins.

Forgiveness is not something that believers are to secure, it is something the blood has secured and that our faith has appropriated. 1 John 1:7 — "But if we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Fourteenth Proposition: The blood of Jesus Christ cleanses from all sin those who walk in the light.

QUESTION: Does this mean cleanses from the guilt that sin brings upon the sinner, or does it mean cleanses from the very presence of sin itself? Leviticus 16:30 — "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 17:11 — "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Leviticus 14:19; Leviticus 14:31 — "And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: Even such as he is able to get, the one for a sin offering, and the other for a burnt

offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord." Jeremiah 33:8 — "And I will cleanse them from all their iniquities, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." Psalms 51:7 — "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow." Revelation 1:5 — "And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth.

Unto him that loved us, and washed us from our sins in his own blood." Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Hebrews 9:22-23 — "And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Ephesians 1:7 — "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Romans 3:25 — "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Romans 5:9 — "Much more then, being now justified by his blood, we shall be saved from wrath through him." Matthew 26:28 — "For this is my blood of the new testament, which is shed for many for the remission of sins."

ANSWER: From these passages it is evident that in Bible usage, cleansing by blood is cleansing from guilt. Through the shed blood of Christ, all who walk in the light are cleansed continuously — every hour and minute — from the guilt of sin. There is absolutely no sin upon them; there may still be sin in them. Not the blood, but the living Christ and the Holy Spirit, deal with that. Romans 5:9 — "Much more then, being now justified by his blood, we shall be saved from wrath through him."

Fifteenth Proposition: By (or in) the blood of Christ believers are justified.

QUESTION: What is the difference between forgiveness and justification?

ANSWER: Forgiveness is negative — the putting away of sin.

Justification is positive the reckoning positively righteous. By reason of Christ's death there is an interchange of positions between Christ and the believer. In death Christ takes our place of condemnation before God, and we take His place of acceptance before God. (2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.") Romans 8:33-34 — "Who shall lay anything to the charge of God's elect? 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."

Sixteenth Proposition: Because of Christ's death, none can condemn the elect (or the believer in Christ).

There is absolutely no condemnation to those who are in Christ Jesus — the death of Christ has settled that forever Romans 8:1; Romans 8:3 RV — "There is now no condemnation to them who are in Christ Jesus. For that the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the

flesh." Acts 20:28 — "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." 1 Corinthians 6:20 — "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Revelation 5:9-10 RV — "And they sang a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto God a kingdom and priests; and they reign upon the earth."

Seventeenth Proposition: By the death of Jesus Christ, the whole church, and each believer, were purchased unto God and are now His own property.

We belong to God. Neither the devil, nor the world, nor ourselves have any claims upon us. God will take care of His own property. (Compare 1 Peter 2:9 RV — "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light.") Hebrews 10:10 — "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Eighteenth Proposition: Through the offering of the body of Christ, believers in Him are sanctified.

Every believer in Christ is sanctified. The sacrifice of Christ sets Him apart for God. The blood of Christ separates the believer from the world. (Compare Exodus 11:7 with Exodus 12:13.) We are to live out in our walk the separation between us and the world, which already exists by virtue of Christ's death. Hebrews 10:14 "For by one offering he hath perfected for ever them that are sanctified."

Nineteenth Proposition: By one offering — -the offering of His own life — Jesus Christ has perfected us forever QUESTION: In what sense have believers been made forever perfect?

ANSWER: Verses 1-2 — "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?"

Believers have been made perfect in their standing before God, not perfect in their state. By the death of Christ the believer is forever cleansed from all sense of guilt. Our sins are put away by the one all-sufficient sacrifice. Hebrews 9:14 — "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Twentieth Proposition: The blood of Christ cleanses the conscience of the believer from dead works to serve the living God. Not only does the blood of Christ relieve the conscience of the believer from the burden of guilt, but also from the burden of his own efforts to atone for sin and please God — "dead works." Sin is seen entirely settled by the perfect sacrifice, and now the believer, with a conscience free from guilt and also from the burden of his own imperfect works, enters into the service of the living God in the liberty and power of sonship. (Compare to Romans 8:15 — "For ye have not receive the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.") There are many today who call themselves Christians who have not permitted the blood of Christ to cleanse their conscience from dead

works.

They are constantly under the burden of doing something to atone for sin and to commend them to God. We have nothing to do, it is all done, the blood of Christ has forever commended us to God. (2 Corinthians 5:21 — "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Romans 3:21-22 — "But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.") There are three classes of men: (1) those who are not burdened by sin, but love it, (2) those who are burdened by sin and seek to get rid of the burden through their own effort, by doing something to atone for it to God — "dead works," and (3) those who believe in Christ and His atoning blood and see their sin settled forever by his death, having had their consciences cleansed from both guilt and dead works. Their hearts are filled with love for God, and they serve God in the freedom of the love born of a faith in the cleansing and perfecting blood. Hebrews 10:19-20 — "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

Twenty-first Proposition: By the blood of Christ — because of His death — the believer has boldness to enter into the holy place, into the very presence of God.

QUESTION: God is holy?

ANSWER: Yes.

QUESTION: And I am a sinner?

ANSWER: Yes, but by the wondrous offering of Christ "once for all," we are perfected; and on the grounds of that blood, so precious to God, we can march boldly into the very presence of God. Oh, wondrous blood! Revelation 22:14 RV — "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Compare 7:14 "And I say unto him, my Lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.")

Twenty-second Proposition: Because of the cleansing power of Christ's blood, those who trust in it for their righteousness (instead of trusting in their own good deeds) have the right to enter into God's presence forever in heaven. (Compare Genesis 3:22-24 "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." 1 Thessalonians 5:10 — "Who died for us, that, whether we wake or sleep, we should live together with him.")

Twenty-third Proposition: Because of the death of Christ, believers shall live together with Him. Revelation 7:14-15 — "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the

throne shall dwell among them."

Twenty-fourth Proposition: Because of the cleansing power of His blood, those who wash their robes and make them white in it shall be before the throne of God. Christ on the cross opens the way for others before the throne.

These seem to be the tribulation believers. We shall be on the throne, not before it. See Revelation 3:21 — "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." Hebrews 9:15 RV — "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."

Twenty-fifth Proposition: Because of Christ's death, those who have been called receive the promise of the eternal inheritance. Romans 6:3; Romans 6:6; Romans 6:8, RV — "Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; But if we died with Christ, we believe that we shall also live with him." Galatians 2:20, RV — "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Galatians 6:14 "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." 2 Corinthians 5:14 RV — "For the love of Christ constraineth us; because we thus judgeth, that one died for all, therefore all died."

Twenty-sixth Proposition: In the death of Christ we died; in His crucifixion we were crucified; when He was nailed to the cross "the old man" was nailed to the cross — this is our real position because of His death.

Christian living consists of living this out in life. We should see ourselves on the cross in the place of the curse and no longer try to live, but let Christ live in us. As the old man was crucified I should reckon myself dead to sin but alive to God in Christ (Romans 6:11 RV). How few of us see ourselves where the death of Christ put us. This is the great reason why the risen Christ cannot live the fulness of His resurrection life in us. We must be dead with Christ before we can live with Him. 1 Peter 2:21 — "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps." Matthew 16:24 — "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me."

Twenty-seventh Proposition: The death of Christ is an example left us that we should follow His steps. This was evidently not the main purpose of his death, as so many make it today, but an incidental result. (See also 1 Peter 1:18-19 — "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot.") Romans 8:32 — "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Twenty-eighth Proposition: In the death of His Son, God has given to the believer a guarantee that God will freely give us all things. Hebrews 2:14-15 RV — "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."

Twenty-ninth Proposition: By His death Jesus Christ has delivered all them who through fear of death were all their lifetime subject to bondage. This might come under the Purpose of Christ's death. THE RESULTS OF CHRIST'S DEATH IN RELATION TO THE POWER OF DARKNESS

John 12:31 — "Now is the judgment of this world: now shall the prince of this world be cast out." (See in context verses 27-28, 32-33.) Thirtieth Proposition: Through Christ's death the casting out of Satan from this world is secured.

Since Christ's death Satan is a usurper whose ultimate dethronement is assured. Hebrews 2:14 RV — "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the power of death, that is, the devil."

Thirty-first Proposition: Through Christ's death, Satan is rendered ineffective. The death of Christ was death to Satan's power. He could no longer wield the power of death over those who appropriated the virtue of Christ's death. Colossians 2:14-15 — "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

Thirty-second Proposition: In Christ's death, God triumphed over the principalities and the powers and exposed them to open disgrace. As to what these principalities and powers are, see Ephesians 6:12, RV — "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hoses of wickedness in the heavenly places." It was in the cross of Christ that God fought the decisive battle and won the decisive victory over the devil. The moment of Satan's seeming victory was the moment of his overwhelming defeat. He is now a conquered foe. In the cross God celebrated a triumph over him. The whole meaning of this conflict and this victory at the cross will be, I believe, a subject for contemplation and wonder at the wisdom of God in the eternal world. THE RESULT OF CHRIST'S DEATH IN RELATION TO THE MATERIAL UNIVERSE

Colossians 1:19-20 — "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

Thirty-third Proposition: Through Christ's death the whole material universe — "all things, whether they be things in earth, or things in heaven" — is reconciled unto God. The material universe has fallen away from God in connection with sin (Romans 8:20 RV; Genesis 3:18). Not earth only, but heaven has been invaded and polluted by sin (Ephesians 6:12 RV; Hebrews 9:23-24). Through the death of Christ this pollution is put away. Just as the blood of the Old Testament sacrifice was taken into the most holy place, Christ has taken the blood of the better sacrifice into heaven itself and cleansed it: "All things.., whether they be things in earth or things in heaven" are now

reconciled to God. "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Romans 8:21). "We look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). The atonement of Christ has an immense sweep — far beyond the reach of our human philosophies. We have just begun to understand what that blood that was spilled on Calvary means. Sin is a far more awful, ruinous, and far-reaching evil than we have been wont to think, but the blood of Christ has a power and efficiency, the fulness of which only eternity will disclose.

The Resurrection of Jesus Christ

Ch 06 The Resurrection of Jesus Christ I. THE FACT OF THE RESURRECTION.

2 Timothy 2:8 — "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel." 1 Corinthians 15:4 "And that he was buried, and that he rose again the third day according to the scriptures." (Many other passages.) First Proposition: Jesus Christ was raised from the dead. The resurrection of Christ is in many respects the most important fact of Christian history. It is the Gibraltar of Christian evidences, the Waterloo of infidelity and rationalism. If the scriptural assertions of Christ's resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation.

There are three lines of argument for the truthfulness of the Biblical statements:

EXTERNAL PROOFS OF THE AUTHENTICITY AND TRUTH OF THE GOSPEL NARRATIVES
Into this argument we need not enter at this time. The others are perfectly sufficient without it. THE
INFERNAL PROOFS OF TRUTHFULNESS

Suppose we had no external means of knowing by whom the four accounts of the resurrection were written; that we had nothing but the accounts themselves from which to decide their truthfulness or untruthfulness. Four Separate Accounts By a careful comparison of the four accounts we see that they are four separate and independent accounts. This is evident from the apparent discrepancies in the four accounts. There is harmony between the accounts, but it can be discovered only by minute and careful study. If the four accounts were prepared in collusion, on the surface there would appear agreement. Instead, we find discrepancy on the surface, but just such a harmony as would exist between four independent, honest witnesses, each relating the events from his own point of view. These four accounts must be either true or fabrications. If they are fabrications, they must have been made up either independently or in collusion. They cannot have been made up independently; the agreements are too marked and too many. They cannot have been made up in collusion, the apparent discrepancies are too numerous and too noticeable. They were, therefore, not made up at all.

They are a true relation of facts. The Accounts Came from Eyewitnesses The next thing we notice about these accounts is that they bear striking indications of having been written or spoken by eyewitnesses. The account of an eyewitness is readily distinguished from the account of one who is merely retelling what others have reported. Any careful student of the Gospel records of the resurrection will readily detect many marks of the eyewitness. The Accounts Are Straightforward The third thing we note is their artlessness, straightforwardness and simplicity. It sometimes happens, when a witness is on the stand, that the story he tells is so artless, straightforward, simple and natural; there is such an utter absence of any attempt at coloring or effect; that it carries conviction independently of any knowledge we may have of the witness. As we listen to this witness we say at once, "This man is telling the truth." The weight of this kind of evidence reaches practical certainty if we have several independent witnesses of this sort, all bearing

testimony to the same essential facts, but with varieties of detail, one omitting what another tells. This is the exact case with the four Gospel narrators of the resurrection.

While the stories have to do with the supernatural, the stories themselves are most natural. The Gospel authors do not seem to have reflected at all upon the meaning or bearing of many of the facts they relate. They simply tell outright what they saw in all simplicity and straightforwardness, leaving the philosophizing to others. Furness, the Unitarian scholar, says: "Nothing can exceed in artlessness and simplicity the four accounts of the first appearance of Jesus after his crucifixion. If these qualities are not discernible here we must despair of ever being able to discern them anywhere" (quoted in Abbot on Matt., p. 331, and also Furness, "The Power of the Spirit"). The Accounts Contain Evidence in Words, Phrases, and Details It often happens when a witness is on the stand that the unintentional evidence he bears by words, phrases and accidental details is more effective than his direct testimony, because it is not the testimony of the witness, but the testimony of the truth to itself. The Gospel stories abound in this sort of evidence; for example, Luke 24:16 says of the resurrected Jesus, "But their eyes were holden that they should not know him." Here and elsewhere we are told that Jesus was not recognized at once by His disciples when He appeared to them after His resurrection. There was nothing to be gained by their telling the story this way. Why, then, do they tell it this way? Because this is the way it occurred. If they had been making up a story, they would never have made it up this way. 1 Corinthians 15:5-8 — "And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After this he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Here, as everywhere else, Jesus is represented as appearing only to His disciples, with the single exception of His brother. Why is it so represented? Because it so happened. If a story had been fabricated years later, Jesus would certainly have been represented as appearing to and confounding some of His enemies. John 20:17 — "Jesus said unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God."

There is no explanation of the words "touch me not." It has been the puzzle of centuries for the commentators to explain them. Why is it told this way? Because this is the way it occurred. John 19:34 "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

Why is this told? Modern physiologists tell us that the physical explanation of this is that Jesus suffered from, in popular language, "a broken heart," and that other facts recorded (for example, the dying cry) prove the same thing. But John knew nothing of modern physiology. Why does he insert a detail that it takes centuries to explain? Because he is recording events as they occurred and as he saw them. John 20:24-25 — "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, 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." This is true to life. It is in perfect harmony with what is told of Thomas elsewhere, but to fabricate it would require a literary art that immeasurably exceeded the possibilities of the author. John 20:4-6 — "So they ran both

together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." This is again in striking keeping with what we know of the men. John, the younger, outruns Peter, but hesitatingly and reverently stops outside and first looks in. Impetuous, older Peter lumbers on as best he can behind, but once he reaches the tomb, he doesn't wait outside, but plunges in. Who was the literary artist who had the skill to make this up, if it did not happen just so? John 21:7 — "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea."

Again we see unmistakable marks of truth. John, the man of quick perception, is first to recognize his Lord. As soon as Peter, the man of impetuous, unthinking devotion, is told who it is, he tumbles into the water and swims to meet him. John 20:15 — "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Here is surely a touch that surpasses the art of any man of that day. Mary, with a woman's love, forgets a woman's weakness and cries, "Tell me where thou hast laid him, and I will take him away." Of course she lacked the strength to do it, but a woman's love never stops at impossibilities. Was this made up? Mark 16:7 — "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

Why was "and Peter" included? Reflection shows it was the utterance of love toward a despairing disciple who had thrice denied his Lord and would not think himself included in a general invitation. Was this made up? (12) . John 20:27-29 — "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 said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." The action of Thomas here is too natural and the rebuke of Jesus too characteristic to be attributed to the art of some master of fiction. (13) . John 21:21-22 — "Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me."

This, too, is a characteristic rebuke on Jesus' part. (Compare to Luke 13:23-24 — "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.") Jesus never answered questions of speculative curiosity but always pointed the questioner to his own immediate duty. John 21:15-17 — "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

There is no explanation of why Jesus asked three times or why Peter was grieved because Jesus did so. We must read this in the light of Peter's threefold denial to understand it. But the author does not tell us so. He surely would if he had been making this up. He is simply reporting what actually occurred. As one final internal proof of the four Gospels' truthfulness, examine the appropriateness of the way in which Jesus revealed Himself to different persons after His resurrection. To Mary John 20:16 — "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

Up to this point Mary had not recognized her Lord, but in that one word, "Mary," uttered in His voice, she knew Him, fell at His feet and tried to clasp them, crying "Rabboni." Was that made up? To the Two Luke 24:30-31 — "As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight."

There was something characteristic in the way he returned thanks at meals, so real and so different from the way in which any other did it, that they knew Him at once by that. Is that made up? To Thomas John 20:25-28 — "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, 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. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, 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." To Thomas, the man of sense, He makes Himself known by sensible proof. To John and Peter John 21:5-7 — "Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea." To John and Peter, He makes Himself known as at the first: by a miraculous draught of fishes. John 20:7 — "And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."

How strange that this little detail is added to the story with no explanation. But how deeply significant this little unexplained detail is. In that supreme moment when the breath of God passes over and through that cold and silent clay, and Jesus rises triumphant over death and Satan, there is no excitement upon His part, but with that same majestic self-composure and serenity that marked His whole life, absolutely without human haste or flurry or disorder, He rolls up the napkin that was about His head and lays it away in an orderly manner by itself. Was that made up?

These are small details, but it is from that very fact that they gain much of their significance. It is in just such little things that a fiction would disclose itself. Fiction betrays its difference from fact in the minute. But the more microscopically we examine the gospel narrative, the more we become impressed with its truthfulness. The artlessness and naturalness of the narrative surpass all art.

THE CIRCUMSTANTIAL EVIDENCE

There are certain unquestionable facts of history that demand the resurrection of Christ to account for them. The Early Church Preached the Resurrection Beyond question the foundation truth

preached in the early years of the Church's history was the resurrection. Why would the apostles use this as the cornerstone of their creed if the fact was not well attested and firmly believed?

Second, if Jesus had not risen there would have been evidence that He had not. But the apostles went up and down the very city where He had been crucified, and proclaimed right to the face of His slayers that He had been raised and no one could produce evidence to the contrary. The best they could do was to say that the guards went to sleep and the disciples stole the body. But if they had stolen the body, they would have produced it, and the great moral transformation in the disciples would remain unaccounted for. The Change in the Day of Rest The Sabbath day of rest was changed among the Christians by no express decree but by general consent. In the Bible we find the disciples meeting on the first day. Acts 20:7 — "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." 1 Corinthians 16:2 — "Now the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The Change in the Disciples They transformed from blank and utter despair to a courage nothing could shake (e.g., Peter. Acts 4:19-20; James the Lord's brother: 5:29). Such a sudden and radical change demands an explanation. Nothing short of the resurrection will explain it.

These facts are so impressive and so conclusive that infidel and Jewish scholars admit the apostles believed Jesus rose from the dead. Baur admits this. Even Strauss says, "Only this much need be acknowledged — that the Apostles firmly believed that Jesus had arisen." Schenkel says, "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty... It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion."

These admissions are fatal to the rationalists who make them. How Can Disbelievers Explain the Eyewitness Reports of a Risen Lord ? The question at once arises, Where does this conviction and belief come from? Renan attempts an answer by saying, "The passion of a hallucinated woman (Mary) gives to the world a resurrected God." (Renan, Life of Jesus, p. 357.) But we answer, "The passion of a hallucinated woman" is not equal to this task. There was a Matthew and a Thomas in the apostolic company to be convinced and a Paul outside to be converted. It takes more than the passionate hallucination of a woman to convince a Jew taxgatherer, a stubborn unbeliever, and a fierce and conscientious enemy.

Strauss tries to discount the eyewitnesses by inquiring whether the appearances may not have been visionary. We answer, "There was no subjective starting point for such visions in the apostles, and furthermore eleven men do not have the same visions at the same time, much less five hundred" (1 Corinthians 15:6). A third attempt at an explanation is that Jesus was not really dead. To sustain this view, its proponents appeal to the short time He hung on the cross, and that history tells of one in the time of Josephus taken down from the cross and nursed back to life. We counter by saying, remember (a) the events that preceded the crucifixion and the physical condition in which they left Jesus; (b) the water and the blood — the broken heart; (c) that His enemies would and did take all necessary precautions (John 19:34); (d) that if Jesus had been merely resuscitated he would have been so weak that His reappearance would have been measured at its real value; (e) that the apostles would have known how they brought Him back to

life, and the main fact to account for, the change in them, would remain unaccounted for; and (e) that the moral difficulty is greatest of all. If it was merely a case of resuscitation, then Jesus tried to palm himself off as one risen from the dead when He knew He was not. He was an arch impostor, and the whole Christian system rests on a fraud. It is impossible to believe that a system of religion embodying such exalted precepts and principles of truth, purity and love originated in a deliberately planned fraud. No one whose own heart is not cankered by fraud and trickery can believe Jesus an impostor and His religion founded upon fraud.

One last supposition remains: Jesus really was raised from the dead the third day. The desperate straits to which those who attempt to deny it are driven are in themselves proof of the fact. If the Apostles really, firmly believed, as is admitted, that Jesus arose from the dead, they had some facts upon which they founded their belief. These are the facts they would have related in recounting the story. If the facts were as recounted in the Gospels, there is no escaping the conclusion that Jesus actually arose.

We have, then, several independent lines of argument pointing to the resurrection of Christ from the dead. Taken separately, they satisfactorily prove the fact. Taken together they constitute an argument that makes doubt of the resurrection of Christ impossible.

There is really but one weighty objection to the doctrine that Christ arose from the dead: "That there is no conclusive evidence that any other ever arose." To this a sufficient answer would be: Even if it were certain that no other ever arose, the life of Jesus was unique, His nature was unique, His mission was unique, His history was unique, and it is not to be wondered at; but to be expected, that the issue of His life should also be unique.

II. THE IMPORTANCE OF THE RESURRECTION OF JESUS CHRIST.

First Proposition: The resurrection of Jesus Christ is mentioned directly 104 or more times in the New Testament. ("Raised," 37; "risen," 21; "resurrection," 11; "rise," 10; "liveth," 6; "rose," 6; "quicken," 3; "alive," 2; "rising," 1; "life," 1; "brought again," 1; "begotten," 1; "raise," 1.) Acts 1:21-22 — "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 2:24; Acts 2:29-32 — "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 4:33 — "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 17:18 — "Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection." Acts 23:6 — "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he

cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." 1 Corinthians 15:15 — "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

Second Proposition: The resurrection of Jesus Christ was the most prominent and cardinal point in the apostolic testimony. The resurrection of Jesus Christ had a prominence in the apostolic teaching that it has not in modern preaching. 1 Corinthians 15:1; 1 Corinthians 15:3-4 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Third Proposition: The resurrection of Jesus Christ is one of the two fundamental truths of the gospel.

Gospel preachers today preach the gospel of the crucifixion, the apostles preached the gospel of the resurrection as well. (2 Timothy 2:8 — "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel.") The crucifixion loses its meaning without the resurrection. Without the resurrection the death of Christ was only the heroic death of a noble martyr; with the resurrection it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God. In it we have an allsufficient ground for knowing that the blackest sin is atoned for. 1 Corinthians 15:14; 1 Corinthians 15:17 — "And if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins."

Fourth Proposition: Disprove the resurrection of Jesus Christ and Christian faith is vain. (The two Greek words used in passages quoted above mean "empty" and "forceless.") On the other hand, if Jesus Christ did rise, Christian preaching and Christian faith rest upon a solid and unassailable foundation of fact. Romans 10:9-10 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Fifth Proposition: The doctrine of the resurrection of Jesus Christ has power to save anyone who believes it. Php_3:8-10 — "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Sixth Proposition: To know the power of Christ's resurrection is one of the highest ambitions of the intelligent believer. The importance of the resurrection of Jesus Christ will come out still further when we come to study the "Results of His Resurrection."

III. THE MANNER OF THE RESURRECTION. Acts 2:24; Acts 2:32 — "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. This

Jesus hath God raised up, whereof we all are witnesses. Acts 10:40 — "Him God raised up the third day, and showed him openly." Acts 13:30 — "But God raised him from the dead." Romans 10:9 — "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Colossians 2:12 — "Buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead." Ephesians 1:19-20 — "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

First Proposition: God raised Jesus Christ from the dead by the working of the strength of His might.

It was not so much that Jesus Christ arose as that God raised Him. It was God who put forth the might; it was God who loosed the pains of death.

He was raised by an act of power from without and not by the fulness of life within. He laid down His life to the fullest extent, He was in the fullest sense dead, and it took the strength of God's might to raise Him. John 20:27 — "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." Acts 10:40-41 — "Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Luke 24:39 — "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:15; Luke 24:18 — "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" John 20:14-15 — "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Second Proposition: Jesus Christ, after His resurrection, ate and drank, had hands, feet, flesh and bones and all the appearance of a man. John 21:4; John 21:12 — "But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."

Third Proposition: Jesus Christ's resurrection appearance was so different from His earthly appearance as not to be clearly recognizable by His intimate friends. John 20:19; John 20:26 — "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Luke 24:31 — "And their eyes were opened, and they knew him; and he vanished out of their sight."

Fourth Proposition: Jesus Christ's resurrection body was of such a character that He could appear in a room where the doors were shut and could vanish from the sight of men. It was not subject to

some of the limitations under which ordinary earthly bodies exist and act. Php_3:21 — "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Compare to 1 Corinthians 15:42-49; 1 Corinthians 15:50 — "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Fifth Proposition: Jesus Christ had a transformed body, incorruptible, glorious, mighty, spiritual, heavenly, not flesh and blood ("flesh and bones" is not "flesh and blood").

IV. THE RESULTS OF THE RESURRECTION OF JESUS CHRIST. 1 Peter 1:21 RV — "Who through him are believers in God who raised him from the dead, and gave him glory; so that your faith and hope might be in God."

First Proposition: Through Jesus Christ men became believers in God who raised Him from the dead. By the resurrection of Jesus Christ a solid foundation is laid for our faith in God. Men have been looking constantly for proofs of the existence and character of God. There is the argument from the marks of creative intelligence and design in the material universe, but the resurrection of Jesus Christ points with unerring certainty to the existence, power, and holiness of God who raised Him. On the other hand, 1 Corinthians 15:17 asserts, "If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Peter 1:3-4, RV — "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Second Proposition: By the resurrection of Jesus Christ, believers are begotten again unto a living hope, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. The resurrection of Jesus Christ is the truth which, made living in our hearts by the Holy Spirit, results in the "new birth unto a living hope, and an inheritance incorruptible" (compare to Romans 10:9). Through our believing in a risen and living Christ, Christ begins to live in us. The resurrection of Christ also forms a foundation of fact upon which to build our hope for the future. Romans 1:4 "And declared to be the Son of God with power", according to the spirit of holiness, by the resurrection from the dead."

Third Proposition: By His resurrection Jesus Christ is declared (or openly designated) to be the Son of God with power. The claim that Jesus made was that, while even the greatest and best of the prophets were only servants, He was a Son, the beloved and only one of the Father. While other faithful messengers were only servants in the kingdom of God, it belonged to Him as His

own inheritance (Mark 12:6-7). He was one with the Father, and men should honor Him "even as they honor the Father" (John 10:30 John 5:23, RV). By raising Christ from the dead, God set His seal to this claim. Others, it is true, have been raised from the dead by God's power, but they made no such claim as this prior to their death. Jesus, however, made this extraordinary claim, was put to death for making it, that previous to His death claimed that God would raise Him again the third day. God did so and thus affirmed the claim of Jesus Christ and announced to all ages in a way more convincing and satisfying than an audible voice from heaven, 'Jesus Christ is my Son and all men must honor the Son even as they honor me.' The admission of the resurrection of Jesus Christ leads logically to the admission of His deity. Acts 17:31 — "Because he hath appointed a day, in the which he will judge the world in resurrection by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

Fourth Proposition: By the resurrection of Jesus Christ, God "has given assurance unto all men, ' that "He will judge the worm in righteousness" by Jesus Christ.

Jesus claimed that God would judge the world by Him (John 5:22; John 5:27-; John 5:29). By raising Christ from the dead God has set His seal to that claim. If one asks how we know there is a judgment day coming when Christ shall judge the world in righteousness, we can reply, "Because I know Jesus Christ arose." The sure fact of the resurrection of Jesus in the past, points unerringly forward to the sure coming of judgment in the future. Belief in a judgment day is no guess of theologians; it is a positive faith founded upon a proved fact. Romans 4:25 — "Who was delivered for our offenses, and was raised again for our justification."

Fifth Proposition: By the resurrection of Jesus Christ, believers in Him are justified; that is, declared righteous.

Christ gave His life as a propitiation for believers. He "was delivered up for our transgressions." The resurrection settles it beyond a doubt that God has accepted the propitiation. The resurrection is God's declaration of His acceptance of the propitiation and is, therefore, the declaration of our justification. By the resurrection, God declares that He has accepted and is satisfied with the settlement Christ has made. I am thus declared righteous in God's sight. If we are ever troubled with doubts as to whether God has accepted the offering Christ made, we have only to look at the empty tomb and the Risen Lord. When Christ arose, He arose as our representative: He died as our representative, He arose as our representative, He ascended as our representative, and He is seated as our representative (Ephesians 2:5-6). As one risen, ascended, seated, He is declared to be God's chosen and accepted one, and we are declared chosen, accepted, and righteous in Him. Romans 7:4 RV — "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God."

Sixth Proposition: It is through being joined to the risen Christ that the believer brings forth fruit unto God. The only living, doing, or accomplishing in the Christian life that is acceptable to God is through union with the risen Christ. Through union with the crucified Christ, we get our pardon, our cleansing from guilt, our justification, our perfect standing before God. Through union with the risen Christ, we get power for life and fruit. One reason why there is so little life and fruit in many professedly Christian lives is that there is so little knowledge of the risen and living Christ. Paul tells us that we were raised with Christ through faith in the working of God, who raised Christ from

the dead (Colossians 2:12). We are raised with Him to walk in newness of life (Romans 6:4). This is the truth which baptism symbolizes (Romans 6:3-4). We will not know the full power of Christ's resurrection until we attain resurrection ourselves (Php_3:10-11). "He that raised up Jesus from the dead shall also quicken our mortal bodies by His spirit which dwelleth in you" (Romans 8:11). But "the power of this resurrection" in our moral and spiritual lives, begetting "newness of life," and "fruit unto God," we may know even now, through being "joined to him who was raised from the dead." Romans 5:9-10 — "Much more then, being 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 reconciled, we shall be saved by his life."

Seventh Proposition: Through the life of Jesus Christ, believers shall be saved. The life here spoken of evidently does not refer to the example of Christ, but to His life, which is the outcome of His resurrection. (Compare to John 14:19 — "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.") The salvation spoken of here evidently does not refer to salvation from the guilt of sin (i.e., pardon and justification). That has been spoken of in the preceding verse as already secured "by his blood." It is a salvation in the future — "shall be saved by his life." By comparison with the previous verse, it is evidently salvation from the coming wrath. The life of Christ that is the outcome of the resurrection secures this for us. This life will have its perfect manifestation in the coming of the Lord (Colossians 3:4 RV; 2 Thessalonians 1:9-10). Romans 8:34 "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." Hebrews 7:25 — "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Eighth Proposition: Through the resurrection of Jesus Christ we have an ever-living high priest at the right hand of God to continually make intercession for us, and who is therefore able to save to the uttermost (or "unto all-completeness").

Salvation is begun by the atoning death of Jesus Christ; it is continued by the resurrection and intercession of Christ. We have not only a Savior who died and so made atonement for sin, but also a Savior who rose and carried the blood into the holy of holies — God's own presence — and presents it there, and who lives and pleads our case in every new failure. 1 John 2:1 — "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (Compare to Luke 22:31-32 — "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.") John 11:42 — "And I know that thou hearest me always."

Herein lies our abiding security and our assurance of the ultimate perfect completeness of Christ's work for us and in us.

Note the believer's triumphant challenge in "Who shall lay anything to the charge of God's elect? 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." Ephesians 1:18-20 — "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of

his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

Ninth Proposition: Through the resurrection of Jesus Christ we have an illustration and proof of the exceeding greatness of God's power toward us.

If we would understand and know what God can do in and for us, we have simply to meditate on the resurrection of Jesus Christ, looking to God to give us "a spirit of wisdom and revelation in the knowledge of Him" (Ephesians 1:17). 1 Thessalonians 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 2 Corinthians 4:14 "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."

Tenth Proposition: The resurrection of Jesus Christ is the guarantee of our own resurrection.

We know that God will raise us up because He raised Him up. We are so united to Christ by faith that if He rose, we must. If the spirit of Him who raised Christ from the dead dwells in us also, He that raised up Christ from the dead will also quicken our mortal bodies by His spirit that dwelleth in us (Romans 8:11). The resurrection of Jesus Christ has robbed death of its terrors for the believer (1 Corinthians 15:55-57). Acts 13:32-33 — "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."

Eleventh Proposition: The resurrection of Jesus Christ is the fulfillment of the promise made to the Fathers.

QUESTION: What was the promise made to the Fathers that the resurrection of Christ fulfills?

ANSWER: Acts 3:25 — "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." (Compare to Genesis 22:18; Genesis 26:4; Genesis 12:3; Galatians 3:16; Genesis 3:15.) The risen Christ is the seed in which all nations shall be blessed by Him turning them away from their iniquities. Acts 3:26 — "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Furthermore, resurrection is the substance of the promise made to the Fathers (Acts 26:6-8; Acts 23:6). And Jesus, the resurrected one and first fruits of them that sleep, is the fulfillment of this promise. The resurrection of Jesus Christ is the guarantee of the fulfillment of all the promises of God: First, because it declares Him to be the Son of God with power, and thus endorses that the promises of the Bible (Luke 24:44) are the sure words of God. Second, it reveals God's ability to keep His word and also His mighty power to us. He that keeps His word in raising the dead can surely fulfill all His promises (Compare Acts 13:38-39 — "therefore").

If we wish to know that all the promises of God are yea and amen in Christ Jesus, we have only to look to that most marvelous fulfillment of God's word and promise that has already taken place — the resurrection — and see in that the guarantee of the fulfillment of all. If you are ever tempted to think any promise of the Word too large and that you must discount it, remember that Christ is

risen and that therein you have a proof and illustration of the "exceeding greatness of his power to us-ward who believe."

The Ascension or Exaltation of Jesus Christ

Ch 07 The Ascension or Exaltation of Jesus Christ I. THE FACT OF THE ASCENSION.

Ephesians 4:8 — "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men." Acts 1:9 — "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Luke 24:51 — "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Hebrews 10:12 — "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

Proposition: Jesus Christ ascended up on high, was received into Heaven, and is seated at the right hand of God. The ascension or exaltation of Jesus Christ is spoken of at least thirty-three times in the New Testament.

II. THE MANNER OF THE ASCENSION OR EXALTATION OF JESUS CHRIST. Luke 24:51 — "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Acts 1:9 — "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

First Proposition: Jesus Christ was carried up into Heaven while the disciples were looking. John 17:5 — "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Second Proposition: The Father has glorified Jesus Christ with the glory Jesus had with God before the world was. Hebrews 7:26 — "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Third Proposition: Jesus Christ has been made higher than the heavens. (Compare to Hebrews 4:14 RV, "passed through the heavens.") Ephesians 1:20 — "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Colossians 3:1 — "If ye then be raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Fourth Proposition: Jesus Christ is now seated at the right hand of God.

QUESTION: Is this to be taken literally of location, or figuratively of power?

ANSWER: Acts 7:55-56 — "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Though God is in a sense everywhere, there is a place where He peculiarly manifests Himself and His glory — a place where He can be said to dwell in a sense that He dwells nowhere else. Jesus Christ is at God's right hand in that place. Ephesians 1:21 — "Far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Fifth Proposition: Jesus Christ has been exalted far above all principalities, power, might, and dominion, and above every name that is named, not only in this world, but also in that which is to come. (Compare to Ephesians 6:12 AV and RV with the Greek. The RV is inconsistent in its translation in these two passages.) Acts 5:31 — "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

Sixth Proposition: God the Father exalted Jesus Christ with His right hand. (Compare to Ephesians 1:19-20.)

III. THE PURPOSE OF THE EXALTATION OF JESUS CHRIST. John 17:1 — "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy son also may glorify thee."

First Proposition: Jesus Christ was glorified in order that He might glorify the Father. Acts 5:31 — "Him that God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins.

Second Proposition: Jesus Christ was exalted that He might be a Prince and a Savior, to give repentance to Israel and forgiveness of sins.

It is the "ascended" or "exalted" Christ that now rules the believer and saves him and gives repentance and forgiveness of sins. Hebrews 6:20 — "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."

Third Proposition: Jesus Christ was exalted to enter heaven as our forerunner.

He has gone ahead to prepare the way and open the gates by His atoning blood and priestly intercession. John 14:2 — "In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Fourth Proposition: Jesus Christ has ascended into heaven to prepare heaven itself as an abode for us.

QUESTION: How?

ANSWER: Hebrews 9:21-24 — "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heaven itself must be sprinkled with blood to be fitted to be the abode of blood-sprinkled sinners. Hebrews 9:24 "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Fifth Proposition: Jesus Christ ascended into heaven to appear before the face of God for us. He went to act as high priest on our behalf to present the blood of atonement and make intercession for us. This is illustrated by the Old Testament high priest who was only the type of Him that was to come. Hebrews 10:12-13 — "But this man, after he had offered one sacrifice for sins forever, sat

down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Acts 2:34-35 — "For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool."

Acts 3:20-21 — "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Sixth Proposition: Jesus Christ ascended into heaven and is seated at the right hand of God to await the complete subjection of His enemies and the restitution of all things. When that time comes He will come forth and His enemies will be quickly subdued before him. Ephesians 4:10, RV — "He that descended is the same also that ascended far above all the heavens, that he might fill all things."

Seventh Proposition: Jesus Christ ascended far above all the heavens that He might fill all things.

IV. THE RESULTS OF THE EXALTATION OF JESUS CHRIST. Ephesians 1:18-20 — "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

First Proposition: In the exaltation of Jesus Christ, as in His resurrection, the exceeding greatness of God's power toward us is seen. Hebrews 4:14-16 RV — "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

Second Proposition: Through the exaltation of Jesus Christ we have a great high priest who has passed through the heavens; thus, we can hold fast our confession and draw near with boldness to the throne of grace.

If we have any hesitation or fear in our approach to God, all we need to do is to remember our ascended Savior, our great high priest in the presence of God, at the very "right hand of the throne, the Majesty in the heavens" (Hebrews 8:1). Acts 2:33 — "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Third Proposition: Because of His exaltation, Jesus Christ has received of the Father the promise of the Holy Spirit and poured the Spirit forth upon His believing and obedient disciples.

It is the ascended Christ who baptizes with the Holy Spirit (John 7:39; John 16:7; Acts 1:5). John 14:12 — "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Fourth Proposition: Because of the exaltation of Jesus Christ, those who believe on Him will do greater works than He Himself wrought during the days of His humiliation. Hebrews 2:9 — "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Fifth Proposition: Because of His exaltation, Jesus Christ is seen clothed with glory and honor. Hebrews 1:3-4 "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 hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Sixth Proposition: By His exaltation, Jesus Christ is made better than (exalted above) the angels. Php_2:9 RV — "Wherefore also God highly exalted him, and gave unto him the name which is above every name."

Seventh Proposition: By His exaltation, Jesus Christ has been given the name which is above every name. 1 Peter 3:22 — "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Eighth Proposition: By the exaltation of Jesus Christ, angels and authorities and powers have been made subject to him. Ephesians 1:22 RV — "And he put all things in subjection under his feet, and gave him to be head over all things to the church."

Ninth Proposition: By the exaltation of Jesus Christ, (a) all things have been put in subjection under His feet, and (b) He has been made head over all things to the church. Php_2:9-11 — "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (See RV) Tenth Proposition: Because of the exaltation of Jesus Christ, in the name of Jesus every knee shall ultimately bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

The Coming Again of Jesus Christ

Ch 08 The Coming Again of Jesus Christ

I. THE FACT OF HIS COMING AGAIN. John 14:3 — "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Hebrews 9:28 — "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Php_3:20-21 — "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Acts 3:19-20, RV — "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of his holy prophets which have been since the world began."

First Proposition: Jesus Christ is coming again.

Christ's coming again is not at the death of the believer. He does not come again at death "with a shout" and those who are alive and remain are not caught up at the death of individual believers. (John 14:3 and Thessalonians 4:16-17 manifestly refer to the same event. They are exactly parallel in the three facts stated: (1) the "I will come again" of Jesus, equals "The Lord Himself shall descend from heaven" of Paul, (2) the "Receive you unto myself" of Jesus, equals the "Shall be caught up in the clouds to meet the Lord" of Paul, (3) the "That where I am, there ye may be also" of Jesus, equals the "So shall we ever be with the Lord" of Paul. Paul's words are manifestly an inspired commentary on those of Jesus, and the reference of the words of Jesus to His coming at death is thus made impossible.) "Jesus saith unto him, If I will that he tarry till I come, what is that to thee?

Follow thou me" (John 21:22) shows how utterly impossible it is to make Christ's coming refer to death. "If I will that he tarry" evidently means, "If I will that he remain alive." Now put Christ's coming at the believer's death and you get this nonsense: "If I will that he remain alive until he die, what is that to thee?" The "coming again" in the verse given above is not the coming of Christ at the coming of the Holy Spirit — that is, in a very real and important sense, a coming of Christ. This appears from John 14:15-18; John 14:21-23 — "If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. He that hath my commandments, and keepeth them, he it is that loveth me; and

he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." But this coming of Christ is not that which is referred to in the passages under consideration. All of these promises but one (John 14:3) were made after the coming of the Holy Spirit and pointed to a coming still future. Jesus does not receive us to be with Him at the coming of the Holy Spirit. At the coming of the Holy Spirit, He comes to be with us (John 14:18; John 14:21; John 14:23). He does not at His coming in the Spirit "fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Php_3:20-21). There is no trump of the archangel, no shout, no resurrection, no rapture in the clouds, at this coming of the Christ. In other words, this coming in hardly any detail conforms to the plain and explicit statements of Christ and the apostles concerning His coming again. The "coming again" mentioned in the verses above was not at the destruction of Jerusalem. The destruction of Jerusalem was in a sense the precursor, prophecy, and type of the judgment at the end of the age, and therefore in Matthew 24:1-51 and Mark 13:1-37 the two events are described in connection with each other. But God's judgment on Jerusalem is manifestly not the event referred to in the texts given above. On that occasion those who sleep in Jesus were not raised, living believers were not caught up to meet the Lord in the air, and the bodies of believers were not transformed.

Years after the destruction of Jerusalem we find John still looking forward to the Lord's coming (Revelation 22:20). John 21:22-23 says, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that that disciple should not die: yet; said unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?" These words were written years after the destruction of Jerusalem. Not any one of these events, nor all of them together, nor any other event that has yet occurred fulfills the very plain, explicit, and definite predictions of Christ and the apostles regarding Christ's coming again. The coming again of Jesus Christ, so frequently mentioned in the New Testament as the great hope of the Church, is still in the future.

II. THE IMPORTANCE OF THE DOCTRINE OF THE COMING AGAIN OF JESUS CHRIST.

First Proposition: The Second Coming of Christ is mentioned 318 times in the 260 chapters of the New Testament and, averaged out, occupies one in every twenty-five verses from Matthew to Revelation.

Second Proposition: By far the greater number of the predictions concerning Christ in the Old Testament are connected with His Second Coming. 1 Thessalonians 4:18 — "Wherefore comfort one another with these words." (See context.) Third Proposition: The coming again of Jesus Christ is the doctrine with which God bids us to comfort sorrowing saints. This is true also of the Old Testament. (Compare to Isaiah 40:1; Isaiah 40:9-10- "Comfort ye, comfort ye my people, saith your God. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Titus 2:13 — "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." 2 Peter

3:11; 2 Peter 3:13 RV — "Seeing that these things are thus all to be dissolved what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Fourth Proposition: The coming again of Jesus Christ and the events connected with it are the blessed hope and eager desire of the true believer.. The last prayer in the Bible is "Even so, come Lord Jesus" (Revelation 22:20). 2 Peter 3:3-4 RV — "Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

Fifth Proposition: The coming again of Jesus Christ is a doctrine which is the particular object of the hatred and ridicule of mockers who walk after their own lusts. A worldly church and worldly Christians also hate this doctrine. Matthew 24:44-46 — "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." Luke 21:34-36 — "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." 1 John 2:28 — "And now, little children, abide in him; that, when he shall appear, ye may have confidence, and not be ashamed before him at his coming."

Sixth Proposition: The coming again of Jesus Christ is the great Bible argument for a life of watchfulness, fidelity, wisdom, activity, simplicity, self-restraint, prayer and abiding in Christ. (See also Matthew 25:1-46.) Luke 12:35-36 — "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord, when he shall return from the marriage feast, that when he cometh and knocketh, they may straightway open unto him."

Seventh Proposition: The coming again of Jesus Christ is the one event for which the disciples of Christ should be looking. In verse 37, a special blessing is promised to those whom the Lord shall find watching when He comes. (Compare to Hebrews 9:28 — "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.")

III. THE MANNER OF CHRIST'S COMING AGAIN. 1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Matthew 25:31-32 — "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, s a shepherd divideth his sheep from the goats." 2 Thessalonians 2:7-8 — "For the mystery in iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

coming." Zechariah 14:4-5 — "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord, my God shall come, and all the saints with thee."

It is evident from a comparison of the above passages that the coming again of Jesus Christ has various steps or stages:

FIRST STAGE: In the air where believers in Him are caught up to meet Him.

SECOND STAGE: To the earth. In this latter stage His saints come with Him. 1 Thessalonians 3:13 — "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Colossians 3:4 RV — "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." 1 Thessalonians 4:14 "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." In the air Christ comes for His own; to the earth He comes with them. A considerable interval may take place between these two stages of the Lord's coming. (See Luke 21:36 — "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" and 2 Thessalonians 2:7-8 — "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." These verses seem to hint that the whole period of the great tribulation intervenes between the coming of Jesus in the air for His earthly saints and His coming to the earth with His saints.

There are not, however, two comings, but two stages in the one coming.

Bearing in mind the distinction between these two will help to solve many of the seeming discrepancies between different texts of the Bible on this subject.

THIRD STAGE: A succession of events follows His coming to the earth. Acts 1:11 — "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Hebrews 9:28 — "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." ("Shall appear," literally "shall be seen.") Revelation 1:7 — "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

First Proposition: Jesus Christ will come again bodily and visibly. Matthew 24:26-27 — "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers: believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Second Proposition: Jesus Christ will come again with great publicity. (Compare to Revelation 1:7 — "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.") These "inner chamber"

Christs and "obscure corner" Christs have long since been predicted and exploded. Even at His coming for His saints there seems to be a large measure of publicity about it. (1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.") A "secret rapture of believers" does not seem to be supported in Scripture. Matthew 24:30 — "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Third Proposition: The Son of man (Jesus Christ) will come in the clouds of heaven with power and great glory. "In the clouds." Compare to Exodus 19:9 — "And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD." Exodus 34:5 — "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD." Psalms 97:1-2 — "The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Matthew 17:5 — "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Psalms 104:3 — "Who layeth the beams of his chambers in the waters; who maketh the clouds His chariot: who walketh upon the wings of the wind." Isaiah 19:1 — "The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." From these passages it appears that it was Jehovah who came in the clouds; therefore, to say that Jesus is coming in the clouds is to say that He is coming as a divine one or in divine glory. Matthew 16:27 — "For the son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works." Mark 8:38 — "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." 2 Thessalonians 1:7 RV — "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire."

Fourth Proposition: Jesus Christ will come in the glory of His Father with the holy angels. Revelation 16:15 — "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." 1 Thessalonians 5:2-3 — "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Fifth Proposition: Jesus Christ will come as a thief — unannounced, without warning, unexpectedly, suddenly. The world will be taken up with its usual occupations. Matthew 24:37-39 — "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." The attempt to lay out a complete and fully defined chart of events leading up to the Lord's coming loses sight of this clearly revealed fact about His coming. Our part is to see to it that that day does not come upon us as a snare. Luke 21:34-35 — "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall

it come on all them that dwell on the face of the whole earth."

IV. THE PURPOSES OF CHRIST'S COMING AGAIN. John 14:3 — "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." 1 Thessalonians 4:16-17 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

First Proposition: Jesus Christ will come again to receive His own unto Himself' that where He is, there they may be also.

It is primarily love for His own that draws Jesus Christ to this earth again.

He so loves us that He cannot get on without us. (Compare to John 17:24 "Father, I will that they also, whom thou hast given me, be where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.") Php_3:20-21 RV — "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

Second Proposition: Jesus Christ is coming again to fashion anew the body of our humiliation, that it may be conformed to the body of His glory. Matthew 25:19 — "After a long time the Lord of those servants cometh, and reckoneth with them."

Third Proposition: Jesus Christ is coming again to reckon with His servants. Matthew 16:27 RV — "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

Fourth Proposition: Jesus Christ is coming again to render unto every man according to his deeds.

It is not at death, but at the coming of the Lord that we receive our full reward. 2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 1 Peter 5:4 RV — "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." 2 Thessalonians 1:10 RV — "When he shall come to be glorified in his saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day.

Fifth Proposition: Jesus Christ is coming again to be glorified in His saints and to be marveled at in all who believe. Matthew 25:10 — "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Revelation 19:7-9 — "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God."

Sixth Proposition: Jesus Christ is coming again to be united in marriage with His betrothed bride, the Church, and to celebrate the marriage supper. (Compare to Ephesians 5:23-32.) Luke 19:12; Luke 19:15 — "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Matthew 25:31 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Jeremiah 23:5-6 — "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." Psalms 2:6 — "Yet have I set my king upon my holy hill of Zion." Zechariah 14:9 — "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one." Revelation 19:12; Revelation 19:15-16 — "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." Revelation 20:4 "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 11:15 — "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Seventh Proposition: Jesus Christ is coming again to reign as a king. Zechariah 14:14 "Behold the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Eighth Proposition: Jesus Christ is coming again to deliver Israel in the day when his trials and sufferings shall culminate. Zechariah 8:3; Zechariah 8:7-8 — "Then saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain. Thus saith the LORD of hosts; Behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." Ninth Proposition: Jesus Christ is coming again to gather together the outcasts of Israel from the East country and the West country into Jerusalem. Romans 11:26 — "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

Tenth Proposition: Jesus Christ is coming again to deliver Israel and turn away ungodliness from Jacob. Malachi 3:1-3 — "Behold I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."

Eleventh Proposition: Jesus Christ is coming again as a refiner and purifier of silver. 2 Timothy 4:1 — "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Twelfth Proposition: Jesus Christ is coming again to judge the living and the dead. Matthew 25:31-32 — "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations."

Jesus Christ is coming again to judge all the nations. The nations here spoken of are the nations living on the earth at the coming of the Lord. Revelation 20:11-12 — "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Jesus Christ is coming again to judge the dead. One thousand years separate these two judgments (Revelation 20:7-11).

Jude 1:14-15 RV — "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

Thirteenth Proposition: Jesus Christ is coming again to execute judgment upon all; to convict all the ungodly of their works of ungodliness which they have wrought, and to convict those who have spoken against Him. Isaiah 26:21 — "For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Fourteenth Proposition: Jesus Christ is coming again to punish the inhabitants of the earth for their iniquity. 2 Thessalonians 1:7-9 RV — "And to you who are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus."

Fifteenth Proposition: Jesus Christ is coming again to render vengeance on those who do not know God, and on those who do not obey the gospel of our Lord JESUS. 2 Thessalonians 2:8 RV — "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming."

Sixteenth Proposition: Jesus Christ is coming again to slay the lawless one with the breath of his mouth and to bring him to naught by the manifestation of His coming. Isaiah 11:1-2; Isaiah 11:4-5; Isaiah 11:9 — "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Seventeenth Proposition: Jesus Christ is coming again to establish a universal reign of righteousness and godliness upon earth. The coming of Christ is the true solution of all social problems.

V. THE RESULTS OF CHRIST'S COMING AGAIN.

Naturally, the results of Christ's coming again run parallel to the purpose of His coming again. But some passages are better classified under the purpose and others under the results.

REGARDING GOD

Isaiah 40:5 — "And the glory of God shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Note the context, verses 3, 9-11.)

First Proposition: In the coming again of Jesus Christ the glory of the Lord shall be revealed, and all flesh shall see it together.

REGARDING THE CHURCH

1 Thessalonians 4:16 — "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Second Proposition: At the coming of Jesus Christ, the dead in Christ shall rise. Php_3:20-21 — "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Third Proposition: At the coming again of Jesus Christ, the bodies of believers shall be transformed into the likeness of the body of HIS glory. (Compare to Romans 8:23 — "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.")

Then the work of regeneration is completed.) 1 Thessalonians 4:17 — "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Fourth Proposition: At the coming again of Jesus Christ all believers — those still living and those who had died but are now raised — shall be caught up together to meet the Lord in the air to be forever with Him. (Compare to John 14:3.) 1 John 3:2 — "Beloved, now are we the sons of God,

and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Fifth Proposition: At the coming again of Jesus Christ, believers shall be made like Him because they shall see Him as He is.

Beholding Christ transforms us into the image of Christ (2 Corinthians 3:18 RV). Now we see through a glass darkly and the reflection is imperfect, but then we will see Him face to face in His undimmed glory and shall perfectly reflect it. Colossians 3:4 RV — "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory."

Sixth Proposition: When Christ comes again and is manifested, then shall believers be manifested with Him in glory. 2 Timothy 4:8 — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Seventh Proposition: At the coming again of the Lord, those who love His appearing shall receive a crown of righteousness. 1 Peter 5:4 RV — "And when the chief shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

Eighth Proposition: At the coming again of Jesus Christ, faithful shepherds of the flock shall receive a crown of glory that never fades away (see context as to what constitutes faithfulness). Revelation 20:4 "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Ninth Proposition: At the coming again of Jesus Christ, his people shall live and reign with Him. This verse seems to refer primarily to the tribulation saints, but by implication to all believers. Certainly the bride must reign with her husband.

REGARDING ISRAEL

Isaiah 25:9 — "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Logo; we have waited for him, we will be glad and rejoice in his salvation."

Tenth Proposition: Because of the coming again of Jesus Christ, there shall be great joy among His people. This can hardly be limited to Israel, but the context seems to imply that the primary reference is to them. Isaiah 11:11-12 — "And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Ezekiel 36:24 RV — "For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land." Ezekiel 37:21 — "And say unto them, Thus saith the LORD God:

Behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land." Zephaniah 3:19-20 — "Behold, at

that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even at the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD."

Eleventh Proposition: Because of the coming again of Jesus Christ, the children of Israel shall be gathered together from among the nations, from the four corners of the earth, and brought into their own land. Ezekiel 37:19; Ezekiel 37:22; Ezekiel 37:24 "Say unto them, Thus saith the LORD God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."

Twelfth Proposition: At the coming again of Jesus Christ, divided Israel — Ephraim and Judah — shall be reunited into one nation under the one king David — Jesus. Jeremiah 23:5-6 — "Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.

Thirteenth Proposition: Because of the coming again of Jesus Christ, Judah shall be saved and Israel shall dwell safely. (Compare Romans 11:26 — "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.") Ezekiel 37:23 — "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Ezekiel 36:25-27; Ezekiel 36:29 — "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you." (Note context) Fourteenth Proposition: Because of the coming again of Jesus Christ, Israel shall be cleansed from all their filthiness and from all their idols, A new heart will be given them and a new spirit put within them, the stony heart shall be taken away from them and they will be given a heart of flesh.

God will put His spirit within them and cause them to walk in his statutes and they shall keep His judgments and do them. (Compare Jeremiah 31:31-34 "Behold, the days come, saith the Logo, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto

them, saith the Logo: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Logo, I will put my law in their inwards parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.") Ezekiel 36:37-38 — "Thus saith the Logo God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Logo." Jeremiah 31:27 — "Behold the days come, saith the Logo, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." Ezekiel 36:33-37 — "Thus saith the Logo God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Logo build the ruined places and plant that that was desolate: I the Logo have spoken it, and I will do it. Thus saith the LORD God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Logo." Zechariah 8:3-5 — "Thus saith the Logo; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Logo of hosts, The holy mountain.

Thus saith the Logo of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

Fifteenth Proposition: Because of the coming again of Jesus Christ and the events that grow out of that coming, Israel shall be wondrously multiplied — the waste, desolate, and ruined cities shall be rebuilt, and the desolate land made like the garden of Eden.

Jerusalem shall be called "the City of Truth," and shall be filled with peace, prosperity, and gladness. Zechariah 8:23 — "Thus saith the Logo of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Isaiah 49:22-23 — "Thus saith the LORD God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Logo: for they shall not be ashamed that wait for me."

Sixteenth Proposition: Because of the coming again of Jesus Christ, Israel shall be greatly exalted above the nations. Isaiah 66:19 — "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Note context.)

Seventeenth Proposition: At the coming again of Jesus Christ, Israel shall go forth as preachers of the glory of Jehovah to the nations.

REGARDING THE NATIONS AND UNREGENERATE INDIVIDUALS

Matthew 24:30 — "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Revelation 1:7 RV — "Behold he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen."

Eighteenth Proposition: At the coming again of Jesus Christ, all the tribes of the earth shall mourn over Him.

It will be the gladdest day of all for His people, the saddest day of all for those who are not His people. Matthew 25:31-32 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations."

Nineteenth Proposition: At the coming again of Jesus Christ, all the nations shall be gathered before Him for judgment, and He shall separate them one from another, as a shepherd divides his sheep from his goats. Acts 15:16-17 — "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Zechariah 8:20-23 RV — "Thus saith the Logo of hosts: it shall yet come to pass, that there shall come peoples, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, let us go speedily to intreat the favor of the LoP, I), and to seek the LORD of hosts:

I will go also. Yea, many peoples and strong nations shall come to seek the Logo of hosts in Jerusalem, and to intreat the favor of the LORD, Thus saith the Logo of hosts: In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Isaiah 2:2-3 — "And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD form Jerusalem."

Twentieth Proposition: At the coming again of Jesus Christ, the residue of men and all the gentiles (nations) upon whom His name is called will seek after the Lord.

Many peoples and strong nations will come to seek the Lord of Hosts in Jerusalem, and to request the favor of the Lord.

QUESTION: How can this be if immediately upon His coming the nations are gathered before Him, judged, separated, and assigned to their eternal destiny?

ANSWER: It is not said that immediately upon His coming the nations will be gathered. Our difficulties arise from the fact that we assume what the Bible never asserts nor implies; that these things are all crowded into a day or a few days or a year. These events are connected with and result from His coming, but they may take time for their development. I doubt if the prophecies are intended to give us a definite and detailed history in their order of all the events connected with the Lord's coming. The important facts necessary to keep us watching and to cheer our hearts and fire us for our work are given in outline. But always remember that, while prophecy is exactly and literally true in every word, prophecy is not history. Psalms 2:9 — "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." (See context verses 6, 8.)

Twenty-first Proposition: At the coming again of Jesus Christ and His glorious reign, rebels against Him will be shattered. 2 Thessalonians 1:7-9 RV — "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might."

Twenty-second Proposition: At the coming again of Jesus Christ, those who do not know God and those who do not obey the gospel shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might. (As to what "destruction" means, compare Revelation 17:11, w1 Thessalonians 20:10, and 19:20. See also my chapter on the future destiny of those who reject the redemption that is in Jesus Christ.) Zechariah 14:16 — "And it shall come to pass, that every one that is left of all the nations which come against Jerusalem, shall even go up from year to year to worship the king, the LORD of hosts, and to keep the feast of tabernacles." Isaiah 49:7 — "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nations abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee." Revelation 15:4 "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Psalms 2:8 — "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 72:8-11 — "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

Twenty-third Proposition: At the coming again of Jesus Christ, everyone that is left of the nations, and kings and princes shall worship and serve Jesus Christ. Zechariah 9:10 — "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth." Revelation 11:15 RV — "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever."

Twenty-fourth Proposition: At the coming again of Jesus Christ, the kingdom of this world shall become the kingdom of our Lord, and He shall reign forever and ever. Isaiah 2:4 "And he shall

judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (See context, v. 2.) Micah 4:3-4 "And he shall judge among people and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." Psalms 72:7; Psalms 72:16 — "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."

Twenty-fifth Proposition: At the coming again of Jesus Christ, war shall cease, peace and plenty shall reign, and the righteous shall flourish.

REGARDING HUMAN SOCIETY AS A WHOLE

Isaiah 11:9 — "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."

Twenty-sixth Proposition: The earth shall be full of the knowledge of the Lord, as the waters cover the sea. The day of Christ's coming again and reign will indeed be the golden age and well may we cry, "Amen; come Lord Jesus."

REGARDING THE ANTICHRIST AND SATAN

2 Thessalonians 2:8 RV — "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming."

Twenty-seventh Proposition: The Antichrist shall be slain (or put out of the way) by the breath of His mouth and brought to naught by the manifestation of His coming.

Compare to Revelation 19:1-21; Revelation 20:1-15. Revelation 20:1-3 RV — "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time." Revelation 20:10 RV — "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever."

Twenty-eighth Proposition: Satan shall be chained and cast into the abyss for a thousand years, and then after a little space of liberty, he will be cast into the lake of fire where he will be tormented day and night forever and ever.

REGARDING THE PHYSICAL UNIVERSE

Romans 8:19-21 RV — "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption

into the liberty of the glory of the children of God." Isaiah 55:13 — "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off." (See context). Isaiah 65:25 — "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD." Isaiah 32:15 — "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Isaiah 35:1 RV — "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose." (See context of verses 2 and 4.)

Twenty-ninth Proposition: In connection with Christ's coming again, the creation itself shall be delivered from the corruption it is now subject to into the liberty of the glory of the children of God.

Thorns, briars and carnage will be no more. The wilderness and the solitary place will be glad, and the desert will rejoice and blossom as the rose. 2 Peter 3:12-13 — "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, looking for new heavens and a new earth, wherein dwelleth righteousness." Revelation 21:1 — "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Thirtieth Proposition: There shall be a new heaven and a new earth.

Compare to Revelation 21:2-27. As the result of Christ's coming there will be a new and glorious man, in a new and glorious body, in a new and glorious society, in a new and glorious universe. "Amen, come Lord Jesus."

VI. THE TIME OF CHRIST'S COMING AGAIN. Matthew 24:36; Matthew 24:42 — "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Watch therefore; for ye know not what hour your Lord doth come." Mark 13:32 — "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father."

First Proposition: The exact time of the coming again of Jesus Christ is not revealed to us.

Calculations from the data given in Daniel by which some try to fix the exact date of Christ's return are utterly unreliable. They attempt the impossible. The statements were not intended to give us a clue to the exact date of Christ's return. It is a part of God's purpose and method in dealing with humans to keep us in uncertainty on this point. The prophecies of Daniel were extant in the day when Christ uttered Mark 13:32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." And Christ doubtless understood the lessons those prophecies were intended to teach, but He distinctly declares that even He did not know the day or the hour of His coming again. Any teacher who attempts to fix the date of Christ's return is at once discredited; it is unnecessary to wade through his calculations. God does not desire us to know just when His Son shall return. Acts 1:7 — "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." He does desire that we shall be always ready for that return. Matthew 24:44 "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Second Proposition: The coming again of Jesus Christ will be at a time even His disciples don't realize. Even the faithful and wise servant will be taken unaware, but he will be found doing HIS Master's will. See also verses 45 and 46. Luke 17:26-30 — "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be in the day when the Son of man is revealed."

Third Proposition: The coming again of Jesus Christ will be at a time when the world is absorbed in its usual occupations. 2 Thessalonians 2:2-4 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Fourth Proposition: The coming again of Jesus Christ will not occur until after the man of sin is revealed. Of course the day of the Lord is the time of the Lord's coming to the earth. This is preceded by His coming in the air to receive His bride, the church, unto Himself (1 Thessalonians 4:16-17). There is nothing to show that quite an interim may not occur between this coming of Christ for His saints in the air and His coming with His saints to the earth. But there are indications that there must be such an interval. Christ has much to do with His people before He comes to deal with the world. It is distinctly taught that there is now a restraining power that hinders the manifestation of the man of sin (2 Thessalonians 2:6-7 RV). It is natural to presume that this restraining power has something to do with the church. 1 Timothy 4:1-16; 1 Timothy 1:1-20 — "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 2 Timothy 3:1-5 RV — "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." Luke 18:8 — "I tell you that he will avenge them speedily.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Fifth Proposition: The last days, and the time of the coming again of Jesus Christ, will be a time of apostasy and grief, and faith will be hard to find.

2 Timothy 3:1-5 gives an accurate picture of our own time. But we should bear in mind that earnest followers of God and students of the Bible have often thought in times past that the coming of the Lord was very near. So it was and they were not mistaken, as were those who thought it was so far away that they let it have no effect over their lives. The multiplying iniquities of our day; the apostasy of many professed Christians, preachers, and professors of theology into damning error and unbelief; the increase of lawlessness on the part of great corporations on the one hand and the oppressed poor on the other; these are all signs of His coming, which may be very near at

hand. Men's hearts are "fainting for fear, and for expectation of the things which are coming on the world" (Luke 21:26 RV). But when we see these things begin to come to pass, we should then look up and lift up our heads because our redemption draws near (Luke 21:28). Mark 13:34-36 — "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for we know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." Luke 12:35-36 — "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately." Matthew 25:13 — "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matthew 24:42; Matthew 24:44 "Watch therefore; for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Sixth Proposition: We are repeatedly exhorted to be watching, looking and ready for our Lord's return; it must, therefore, be an event that, as far as we know, may occur at any moment.

There is no event or series of events predicted in Scripture that must occur before Jesus comes to receive His own unto Himself. There are events that must occur before He comes to the earth with His saints (2 Thessalonians 2:1-17). He may come for us as far as we know at any moment, and we should be always ready.

QUESTION: IS not the world to be converted before Jesus Christ comes?

ANSWER: Scripture shows us a world anything but converted when He comes. Revelation 1:7 — "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Matthew 25:31-32 — "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." 2 Thessalonians 2:2-4; 2 Thessalonians 2:8 — "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." And then shall that Wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Luke 18:8 — "I tell you that he will avenge them speedily.

Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 21:35 — "For as a snare shall it come on all them that dwell on the face of the whole earth." 2 Timothy 3:1-5 — "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, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Thessalonians 1:7-10 — "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven

with his mighty angels, in flaming fire taking vengeance on them that know not God, and they that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

These passages show us two classes — converted and unconverted — at the revelation of Jesus Christ from heaven.

QUESTION: How shall we explain Matthew 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come?"

ANSWER: This verse tells us that the gospel is to be preached "for a testimony" (RV) unto all the nations, not that all the nations will be converted. In a sense, this has already been done. (Romans 10:18 — "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their works unto the ends of the world." Colossians 1:23 RV — "If so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which

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