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ART. I.—JESUS AND THE RESURRECTION.*

"O fools, and slow of heart to believe all that the prophets have spoken," the Saviour said to his two disciples as they walked on their way to Emmaus, and were sad (Luke 24: 13-33): "Ought not Christ to have suffered these things, and to enter into his glory?"

The "*ought not*" here may be referred to both clauses of the proposition, so as to mean that it was necessary for Christ to die and to enter into his glory, in order that he might by his glorification carry out in full the great purpose for which he had come into the world. Properly, however, the necessity in question is affirmed of the first part of the proposition in order to the second. Christ must pass out of the world through suffering and death as the only way in which he could enter into his glory.

Why was this order necessary? Why must the Redeemer of the world die, to fulfil his heavenly mission?

It may be answered, that the truth of the old Testament Scriptures required it. In no other way could they be fulfilled. The disciples are charged with folly, in not having understood and considered this. And so, we are told, "beginning at Moses, and all the prophets he expounded unto them in all the Scriptures the things concerning himself" (v. 27); as afterwards again in the midst of the eleven, we hear him declaring (v. 44), "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Whereupon it is added, "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations."

But this answer, it is easy to see, does not carry us at all to the inward reason of the fact which it serves to authenticate as right and true. God's revelation must of course be in harmony with itself from beginning to end. The plan of salvation foreshadowed in prophecies and types must agree with the plan of salvation fulfilled finally in Christ. But this only brings back upon us with new emphasis and force the question before proposed: Why was it necessary that the Saviour should have his mission to fulfil in this way? Why were the Scriptures so framed from the beginning as to converge throughout in this strange sense, that Christ must suffer and die in order that he might enter into his glory?

The answer may be again, that in no other way could he make satisfaction for the sins of men, and thus open the way for their being restored to the favor of God. It was necessary that sin should be atoned for by the penalty of death; the whole Gospel centres in the idea of sacrifice; without the shedding of his blood Christ could not be a true Saviour for sinners. Therefore "he bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness." By his death he became "the propitiation for the sins of the whole world." The *blood* of Jesus Christ the Son of God, we are told, "cleanseth us from all sin."

In all this there is unutterably precious truth. But still it does not of itself at once conduct us to the last sense of our question. Suffering and death abstractly considered have no force, in and of themselves, to atone for sin. We can easily conceive of the sufferings of Christ himself being so circumstanced, that they would have been of no efficacy whatever for this end. If he had suffered, for ex-

ample, in some other nature and in some other world than our own, the sacrifice must have been for us of no account. Or what is yet more to the purpose, if he had in our nature suffered and died in such way as to have continued afterwards under the power of death, it is plain that all the sorrows of Gethsemane and Calvary would have been powerless to take away a single sin. We cannot say therefore of this relation of Christ's death to the "call for blood" which is supposed to lie in the idea of God's offended justice, that it forms of itself the final cause or absolutely last reason of the law, which made it necessary for him to die in order that he might be a perfect Saviour. His death made atonement for sin; just as it was an exemplification also of the highest moral truth for the saving benefit of men through all time; but neither of these purposes can be said to have exhausted its intention or bounded the full scope of its action. They were both comprehended in a necessity of religion broader and deeper than themselves; and with reference to this it is that the question still returns upon us with more solemnity than ever: *Why* did it behoove Christ—having undertaken the redemption of the world—to suffer and to pass out of the world by death, in order that he might accomplish his mediatorial office and work?

The full proper answer lies in the form of the Saviour's interrogation itself, as already explained. "Ought not Christ to have suffered these things, and to enter"—that is, so as to enter, or in order that he might enter—"into his glory." It was necessary that he should die, since only in that way could he reach the glorious consummation of his mediatorial office, and become thus qualified in full to impart life and immortality to the world.

The nature of this necessity will appear, if we reflect upon the constitution of the Redeemer's person in its relation to the present world.

Christianity roots itself in the mystery of the incarnation. By the power of that great fact it started originally, in the person of Christ, within the bosom of our present natural human life. To redeem man, the Word became flesh,

clothing itself with our nature in the most real way. It did so because the idea of redemption required more than any merely outward foreign help. The help must incorporate itself with the life of humanity itself, so as to work by this and through this for the accomplishment of its ultimate object. Such was the meaning of Christ's person, as he stood among men in the days of his flesh. He was the wisdom and power of God unto salvation, in human form. The fulness of the Godhead dwelt in him bodily.

But the very same mystery which makes sure to us the real humanity of Christ, assures us also of the continual presence in his person of a life higher and far more powerful than that of our common manhood in its present natural form—a life supernatural and divine—in virtue of which alone it was possible for him to fulfil his mediatorial work, so as to become the author of salvation for the world. The incarnation means nothing except as it is taken to involve throughout the fact of this higher nature in Christ, and to require at the same time the full unfolding of its resources and powers in connection with his proper humanity, as the only way in which we can conceive of any such revelation as being true and complete. It lay thus in the very constitution of the Redeemer's person that its more than simply human attributes, qualities, and powers—what belonged to it as the eternal Word tabernacling in flesh—should come to suitable development and manifestation. Only so could he display the full perfection of his own being; only so could he take possession of his kingdom and glory; and only so could he be completely qualified as the prince of life, to save his people from their sins, and to bring them up finally from the power of the grave.

For all this, however, there was no room, no sufficient theatre and platform we may say, in the existing economy of the present world. The conditions and limitations of our life as it holds here in the order of nature are such, that it was not possible for the full power and glory of Christ's person, and so for the full sense and purpose of his mission into the world, to come out and make themselves

known under any such form. The impossibility was both physical and moral.

Regarded simply in its *natural* constitution, it was not possible that the world as it now stands could be a sufficient theatre for the manifestation of the kingdom and glory of Christ. It belongs to the very conception of nature, that it should exist in the form only of continual revolution and change. The fashion of the present world, in this view, is always passing away. It subsists by a perpetual process of coming and going. To this law of vanity man himself in his present life, forms no exception. As comprehended in the general constitution of nature, though including in himself at the same time the principle of a wholly different superior order of life, he is subject so far as this lower relation prevails to the same conditions of change that characterize the system everywhere else. His physical being here is in no sense commensurate with his moral or spiritual being; and nothing is more plain, than that this last needs and demands for its ultimate full development some different *mode of existence* altogether—a mode of existence in which while the physical shall remain, it will be no longer as the physical merely holding in its own order, as in the present world, but as the life of nature sublimated and transfigured into the life of spirit. In such view the present world, the mortal condition into which men enter here by birth only to pass out of it again by death, could never as such become the seat of a truly perfect and glorified humanity; and it was not possible, therefore, that the kingdom of God as it revealed itself in Christ, for the accomplishment of man's redemption in this form, could ever actualize itself in full on any such theatre or in any such sphere. It might begin here, nay, it was necessary that it should thus come in the flesh in order to be a true redemption for men born of the flesh—but it could not keep itself throughout to such unequal bounds; it must find room for itself by going beyond them, and unfolding a new order of existence answerable to its own nature.

There is represented to be thus, in the Scriptures, a con-

stitutional incompatibility between the present world, naturally considered, and the kingdom of God. The very idea of this kingdom involves attributes, which suppose and imply the passing away of much that is essential to the notion of the world as it now stands.

But the difficulty here is not simply physical, a want of full congruity between the conception of nature and the law of life in Christ Jesus; it meets us still farther under a moral aspect, and only in that view indeed comes out at last in its whole significance and force. That man should be subject to the general vanity of nature, and need to be supernaturally redeemed from it, notwithstanding his own spiritual constitution, in virtue of which it ought to be ancillary only to the objects of his higher life, is a fact which in and of itself convicts him of having fallen from righteousness into sin. His present life, being so related to the economy of nature around him, is not normal. His subjection to such vanity is plainly a penal curse. Death with him is the wages of sin; and his whole present mortal state, accordingly, running as it does continually toward this end, and having for itself no other possible issue or outlet, is comprehended in the terrible force of this law from beginning to end. How then should it be possible for him to be redeemed in full in his present mortal state? How should he be made superior to the curse of his fallen life, in the very circumstances and conditions which show the power of the fall itself, as it rests upon him in the present world from the cradle to the grave?

The case in this view is put by the Bible in the strongest light, when the present world itself, as a whole, is represented as having by reason of man's sin, fallen in some way under the actual dominion of Satan, so as to be now through his bad auspices positively hostile to all righteousness and truth. He is denominated the "prince of this world," the "prince of the power of the air, the spirit that now worketh in the children of disobedience." He is the "god of this world who blinds the eyes of them that believe not"—through the objects, relations and interests of

the present world of course—"lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." This way of representing the subject is too general, and too explicit, to allow of its being resolved into mere metaphor. Most clearly the Scriptures see in the world, as it now stands, an organized power of sin, over which Satan presides, with the purpose of defeating if possible all God's thoughts of mercy toward our fallen race. When Christ came into the world, it was to do battle with this prince of darkness and his kingdom in the most real way. So much was signified by his personal conflict with the Devil in the wilderness, immediately after his baptism; a conflict which served to foreshadow the meaning of his whole subsequent ministry, and which came finally to its last scene only when he could say: "Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up, will draw all men unto me"—signifying, we are told, what death he should die. In conformity with which, his incarnation is said in another place to have been for this purpose, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

It lay thus in the very idea of man's redemption, that it could not be completed in the form, and under the conditions of his present worldly life; for that would imply, that it might co-exist with the curse from which it seeks to set him free, and be in fact part of the very same constitution of things that has grown out of the curse, and which is pervaded and ruled throughout by the law of sin and death. If our human life was to be redeemed at all, it must be by its being "delivered from this present evil world" (Gal. 1:4); and such deliverance to be real must be in the form of a victory, surmounting the whole order of the world as it now stands, and revealing itself as a force greater than nature, greater than sin and all the consequences of sin, under another and altogether different mode of existence.

While it was necessary then that the Son of God, having undertaken the work of man's redemption, should for this purpose become man, and so make himself subject to the curse of his present fallen state, it was full as much necessary that he should not continue in the sphere of the curse—the constitution of man's life as it holds in the present world—but that he should break through this sphere, by exhausting and conquering the whole power of the curse, so as to make room for his kingdom and glory under a higher form. And being fully qualified for all this in the constitution of his person, through the union of the divine nature with his humanity, it was not possible that his incarnation, in its relations to the present world, could take any other course. His manifestation in the flesh here was necessarily a circumscription of his proper mediatorial life and power, an obumbration or hiding of his essential mediatorial glory, which in the nature of the case could not be permanent, but must be regarded as a temporary economy or process simply through which, in the fulness of time, the full mystery of his higher nature would break triumphantly into view. "It was not possible," we are told, "that he should be holden of the pains of death"—that the grave should be able to retain him in its power. But this may be said with equal force of his whole subjection to the power of the present world—the power of nature, including in it now the curse of sin and the inevitable issue of death. That which made it impossible for him to be holden of death, made it impossible for him also to be holden of the mortal constitution through which the natural life of man in the present world is penally shut up from the beginning always to this dread conclusion. Being in himself the principle of righteousness and life, he could not stay in the region of mortal vanity, he could not remain imprisoned in the sphere of the curse; he must burst all these bars, break through all these limitations, in order that the "powers of the world to come," which were all along inclosed in his person, might be able to unfold themselves in a way commensurate with their own glorious nature.

As the bearer of our fallen humanity, it was necessary thus for Christ, in order that he might enter into his glory, not simply to pass out of this world, but so to pass out of it that he should at the same time bear its curse. The law of sin and death, the power of Satan which prevails in the world through this law, must be met and surmounted in its own sphere, to make room for the law of life as a superior force in another sphere. The moral limitations of man's present state must be overcome in the way of righteousness, as well as its physical limitations in the way of power. In other words the Redeemer must exhaust the curse by entering into it and taking the full weight of it upon his own soul. He must suffer in order that he might be glorified. He must die in order that he might destroy, not only death, but him that had the power of death, and so bring life and immortality to light through the gospel.

This is the idea of the atonement; an idea which centres indeed, of course, in the passion and death of the Saviour, but yet never in these apprehended under an isolated separate view—as though the death of Christ *per se*, and without reference to anything farther, were sufficient at once to take away sin in the character of a legal payment in full to God's offended justice. The power of Christ's death to take away sin, its atoning and saving efficacy, is *always* conditioned in the New Testament by the fact of his resurrection, the victorious superiority of the law of life in him as thus asserted over the law of sin and death. Without the resurrection the death could be of no account. It is his victory over the grave that gives significance to all his sufferings, and imparts to his blood the whole virtue by which it has become the propitiation for the sins of the world.

To fulfil his mission at all then as the Redeemer of our fallen race it was in every way needful that Christ should suffer and die, so as to rise again, and take possession of his kingdom in its proper, eternally glorious form. The problem of redemption itself required it; and it was made

necessary also by the constitution of his own person. It would have been a grand contradiction, to pretend to set up and complete his kingdom in this world. The eye of the Saviour himself, accordingly, was steadily directed through the whole course of his ministry toward what he saw to be the necessary end of it in his violent death. His disciples indeed, to the very last, clung to the expectation that he would still assert his Messianic glory, agreeably to the common notion among the Jews, under an outward temporal form in the present world. But this was in the face always of their Master's own most plain and solemn words, affirming just the contrary; and when their understanding was properly opened for the purpose after his resurrection, they could see easily enough that it was against the true sense also of the old Testament scriptures, as well as at war wholly with every right view of Christ's person and work. For the salvation of the world, we may say all depended on the glorification of Christ; and this was conditioned absolutely, not simply by his coming in the flesh, but by his suffering in the flesh, and passing out of the world by death. The incarnation must complete its own necessary historical movement in the person of the blessed Redeemer himself, by his being made to suffer the contradiction of sinners, and the furious assaults of hell, out to the extremity of death itself, and by his rising again from the dead, and ascending to the right hand of God—all power being given unto him in heaven and in earth—before it could become fully available, fully prevalent rather, for the purposes of salvation in general, through the mission of the Holy Ghost as it began to take place on the day of Pentecost. "The Holy Ghost," it is said in one place, "was not yet given, because that Jesus was not yet glorified." So he continually speaks of his own removal from the world, as being not merely the signal, but the cause, for such a spread and triumph of his kingdom as could have place in no other way. "Except a corn of wheat fall into the ground and die," we hear him saying with reference to this very thought, "it abideth alone; but if it

die, it bringeth forth much fruit." Again: "It is expedient for you that I go away; for if I go not away the comforter will not come unto you; but if I depart, I will send him unto you." The entire gospel, with all its opportunities and powers of salvation, depended on Christ's glorification.

The "glory" into which Christ entered by his sufferings and death was in one view the same, which he had with the Father before the world was (John 17:5). But in another view it was a new state or condition, resulting from his union with humanity and the work of redemption. It was the glory of his mediatorial life advanced to its full perfection, in the form of victory over the powers of darkness and evil in the world. It was the glorification of the man Christ Jesus, made perfect through suffering, and exalted at last to the free unobstructed use of the prerogatives and powers which belonged to him as the Son of God. This was the end and object of his humiliation from the beginning. He became a man, and made himself subject to the curse of humanity in its present fallen state, that he might roll away the curse, and in his human nature itself become head over all things to his church. Because he humbled himself, we are told, God hath highly exalted him, and given him a name which is above every name (Phil. 2:8, 9). For the joy that was set before him in this form, he endured the cross, despising the shame, and is set down at the right hand of God (Heb. 12:2). He descended first into the lower parts of the earth, that he might ascend up afterwards far above all heavens, leading captivity captive, and so have power to confer all heavenly gifts upon men (Eph. 4:8-10).

The relation of this mediatorial glory of Christ, then to his previous state of humiliation in the present world, was not one simply of local difference—the humiliation belonging to one world and the glory a waiting fact in another—making it necessary for him to pass from the first over to the second that he might possess the fact as his own; as strangers, for example, may find it necessary to cross

mountains or seas, in order to come to their proper homes. The relation was one at the same time of real cause and effect. The humiliation of the Redeemer, by its victorious issue, created and brought to pass his mediatorial glory—his condition of perfected humanity in virtue of which only he is the author and finisher of salvation for men; just as the seed, to use his own image, which is cast into the ground and dies there, through that very process of decomposition, is not simply metamorphosed afterwards into another form of life, but actually produces and calls into being what it thus dies to reach. Only as sin, and death, and hell were first conquered in his person; only as the principle of life which was in him became the actual presence of the resurrection, bringing the whole order of the world under his feet, and making room for his glory as a fact brought to pass in this way of victory and conquest; only as the powers of that higher life in the Spirit were first triumphantly asserted in the mediatorial glorification of Christ himself, was it possible for any such state or condition of glory, any such reign or kingdom of salvation, to have real being at all for our fallen race. Thus literally must we take his own words: "I am the resurrection and the life." Because he lives, his people live. Their life is hid with him in God, so that when he appeareth they shall appear with him in glory. As he is the first-born of the natural creation, by whom all things were created that are in heaven and that are in earth, so is he also the beginning, the first-born from the dead, in whom is comprehended the whole power of the new spiritual creation, in virtue of which all his saints are to be raised up to life and immortality at the last day (Col. 1: 16-18).

All this being so, well might the risen Redeemer say: "Ought not Christ to have suffered these things, and to enter into his glory?" In no other way could the work of redemption become complete. In no other way could the mystery of the incarnation show itself to be true. The only order of faith here, as distinguished from all humanitarian fancies and from all Gnostic dreams, is that of the

ancient Christian Creeds. Starting with the supernatural conception and birth of the Saviour, it goes on immediately to confess his passion, his death, his descent to hades; only to proclaim, however as the necessary result of this the glorious fact of his rising again from the dead, his ascension to the right hand of God, the consequent sending of the Holy Ghost, the establishment thus of the Church, and the economy of grace within its bosom, from its one baptism for the remission of sins onward and forward to the resurrection of the body and the life everlasting.

The subject leads us to some general reflections on the nature of Christianity in its relations to the present world.

I. The Christian salvation, by its very conception, is a supernatural fact which must in the end transcend the constitution of the world as it now stands altogether, going out of it and beyond it, and finding room and opportunity for its full development only in a new and higher mode of existence.

This in one view seems to be so plain a truth as necessarily of itself to command universal acknowledgment; since all men do in fact pass out of the present world by death, and if saved at all therefore can be saved in full only on the other side of death and the grave. But the proposition now before us means a great deal more than this. What it affirms is a constitutional difference between the kingdom of Christ and the present world, making it impossible for them to cohere permanently in one system, and requiring the last absolutely to pass away in order to make room for the first. This is not at once plain for the general thinking of men; and there has always been a tendency in the human mind accordingly, to reduce the difference in question to one of mere measure and degree, to make it more outward than inward, more relative than absolute, so as to invest the idea of the kingdom of God after all with something of a mundane character, carrying out more or less the order of our present natural life.

Such, we know, had come to be the reigning opinion among the Jews, when our Saviour made his appearance in

the world. They looked for a Messiah who should rule as a temporal prince, restoring the throne of David, and extending his empire under a worldly form throughout the whole earth.

The same expectation was fondly cherished by the disciples of Christ, and exerted an active influence over them, even after they had come to apprehend in some measure the spiritual glory of his person, notwithstanding all the pains he himself took to eradicate every such thought from their minds. "We trusted it had been he," they say sorrowfully after his death, "which should have redeemed Israel." And even when fully assured subsequently of his resurrection, they were not able at once to take in the full sense of that transcendent fact, but are heard still asking: "Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1; 6). It needed the baptism of the day of Pentecost to liberate them completely from this Jewish preconception, and to reveal to them the true nature of the kingdom of heaven, as being an economy based upon the resurrection of Christ, which must therefore necessarily transcend along with this fact the entire constitution of the present world.

In different ages of the Church, the expectation of the millennium, and of Christ's personal reign upon the earth, has not unfrequently assumed a form involving virtually again the same old Jewish error.

There is however another more subtle; and more common, mode of overlooking the difference, which holds between the constitution of nature and the constitution of grace. It consists in regarding the kingdom of heaven as the continuation and carrying out in some way of the right order of the present world; so that if it may not be actualized here in full, there may be at least a near approximation to it through a proper use of the powers and possibilities of our general life this side the grave. Christianity, it is assumed, must be in harmony with the relations and needs of man's nature in his present worldly state; and what these show to be his obligation and calling here—

physically, intellectually, socially, morally—that must be considered as fitting him also for his proper destination hereafter, and as forming, therefore, a direct preparation at least for the kingdom of heaven in the world to come. Such is the humanitarian evangel, which in one form or another has come to prevail so widely especially in our own time, thrusting itself into the place of the true gospel of our Lord and Saviour Jesus Christ. According to this the measure and criterion of Christianity are to be found in its supposed suitableness to the earthly interests of men in their present earthly state; and the prosperous furtherance of these interests, accordingly, is held to be the onward march of the gospel itself, advancing steadily to its millennial glory, and anticipating the full idea of the kingdom of heaven. The order of nature is regarded thus as a system or process, which completes itself by its own movement in the order of grace. "From nature up to nature's God," is made to be the watchword of religion in place of that grand announcement: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." To bring matter into subjection to mind through science and art—to verify the sense of the eighth psalm, as far as possible, in a merely natural way, instead of reaching after its verification in the way signified in the second chapter of the Epistle to the Hebrews—is held to be for man the great problem of his life, the first law of his ethical being, in fulfilling which he cannot fail to be true at the same time to the claims and behests of religion. Material interests readily transmute themselves thus into spiritual interests. Gain becomes godliness. The triumphs of political economy, the successes of agriculture and trade, pass themselves off for the triumphs and successes of Christianity. Knowledge affects to be, not only power, but piety also and faith. The idea of freedom and the rights of man puts itself forward as synonymous with the idea of redemption. The civilization of the world challenges acknowledgment and regard, as being in truth the evangelical salvation of the world.

But how different now from all these terrestrial schemes and conceptions, is the representation of Christianity and the kingdom of heaven with which we are met, when we look into the New Testament? My kingdom, Christ says, is not of this world. The way to it for himself lay through the world, and out of it, into another order of existence altogether; and how could it be for his people then any new disposition simply of the mortal *seculum* in which they have their being this side the grave, or any continuation merely of its laws and forces over into the world beyond. There can be but one law here for Christ and his followers; the disciple must be as his Master. If it was necessary for Christ to conquer and transcend the whole constitution of the world as it now stands, in the way of death, that he might enter into his glory, it must be no less necessary for Christians, if they are to have part in this glory, to pass out of the world in the same way. So much indeed is comprehended in the fundamental rule of Christianity: "Deny thyself, take up thy cross, and follow me; as well as in the pregnant aphorism: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The kingdom of heaven is no mere continuation or carrying forward of the order of this life, whether physical or ethical; it is constitutionally different from this; and is to be reached and possessed only as the whole system of things seen and temporal is superseded at last, through death and the resurrection, by things unseen and eternal.

II. Hence the true significance of the doctrine of the resurrection, and its momentous importance in the Christian system.

The gospel begins in the birth of Christ only to complete itself in his resurrection. Without Easter, Christmas can never be more than an Ebionitic lie or a Gnostic dream. The higher life which joined itself with our dying humanity in the person of Christ, to authenticate itself as real and true, must return again with this humanity to its original sphere. He that descended must also ascend—far above all heavens—up where he was before (Eph. 4: 10.

John 6: 62). "I came forth from the Father," we hear him saying, "and am come into the world; again I leave the world, and go to the Father" (John 16: 28). Being what he was from the beginning, the Word incarnate, the only begotten of the Father tabernacling in flesh, it was not possible that his life could hold itself to the bounds of our present earthly state—still less that it could remain shut up under the natural conclusion of that state in the grave and in the dark world of Sheol or Hades; it must rise from the dead, and in doing so burst the cerements at the same time of this whole mortal economy, showing death and sin to be conquered forces, and asserting its own original superiority in a new order of existence altogether. This is what we mean by the resurrection of Jesus Christ from the dead; and it is easy to see, how in this view it forms the grand argument or proof of his mission, and becomes for all genuine faith the keystone which binds together the universal arch of Christian doctrine. It is no outward seal simply—the attestation of a stupendous miracle—ratifying and confirming the Messiahship of the Saviour; it is the necessary end and completion of the idea itself which entered into the constitution of his person, without which this must be at once convicted of fantastic unreality. Without it he would have been an impostor, even if he had not pledged his truth previously on the fact. It was the only way in which he could be demonstrated effectually to be the Son of God (Rom. 1: 4). Being put to death in the flesh, he must be quickened in the spirit (1 Peter 3: 18). Manifested in the flesh, he must be justified in the spirit, that is, vindicated and shown to be divine through the power of the higher life which was in him, surmounting the law of death, and advancing him to heavenly glory, through the resurrection (1 Tim. 3: 16).

The resurrection of Christ, being thus the natural result and necessary issue of his heavenly life in its union with the mortal life of men in this world, it could not be a return simply to the condition in which he was previously to his death, the mere recovery of what had been transient-

ly lost by that change. The restoration of Lazarus from the grave was nothing more than this ; it served merely to re-instate him in his old life. But it was not for Christ to be brought back from the dead in any such way as that. With the view that is sometimes taken of his death, indeed, as including in itself the whole power of the gospel in the light of a purely outward price paid for sin, and complete for this purpose by itself alone, a resurrection of this mundane sort, bringing after it the setting up of Christ's kingdom in the present world, might seem to involve no fatal contradiction ; and it is easy to see also that it would fall in happily enough with much of the humanitarian thinking of the present day, if only we were allowed to conceive of the Saviour's victory over the grave in this way. But every such conception turns the mystery of the incarnation into a figment at last, just as really as if it were pretended that his death was followed by no resurrection whatever. He rose from the dead in virtue of what he was *more* than all that belonged to humanity beyond his own person ; and his resurrection, therefore, was not only a return to what he was as a man before, but a free unfolding at the same time of the living power which was previously veiled under his earthly state—but which made itself known now in the way of victory over the universal order of the natural world, abolishing death, and bringing life and immortality to light.

And what the resurrection of Christ is for the doctrine of his person, that in the view of the New Testament the resurrection of believers is also for the doctrine of their future salvation. They are saved through the power of a new heavenly birth—the birth of the Spirit in contradistinction to the birth of the flesh—a birth from above, made possible by the coming down of the Divine Logos into the sphere of our present fallen life—in virtue of which, they are made through union with him to be partakers of the Divine nature, to be the children of God, so as to have in them even here the principle of an indestructible life, which shall be found to triumph hereafter over death itself, in

bringing up their bodies from the grave, and causing them to be fashioned into the likeness of the glorious body of Christ himself. The idea of the Christian redemption is never that of a salvation which consists in the mere perfecting of the order of man's present life (Ebionitic humanitarianism) ; nor yet that of a salvation which has to do with his soul only, magically transferred to some other state (Gnostic spiritualism) ; it looks always to a deliverance that shall make him as a part of the present world superior to its constitutional curse, carrying him victoriously through it, and crowning him at last with immortality in his whole person, body as well as soul. The doctrine of the future state for the righteous becomes thus the doctrine of the resurrection. How full the New Testament is of this thought everywhere, it is not necessary to say.

No one can attentively consider, however, the stress which is laid by the sacred writers on this whole topic, the resurrection of Christ and as flowing from that the resurrection of believers, without being made painfully sensible of a serious aberration from this evangelical peculiarity in much of what claims to be the most evangelical style of religious thinking at the present time.

In the Acts of the Apostles, it is remarkable how the whole idea of preaching with St. Peter first and afterwards with St. Paul, seems to revolve continually around the same theme. On all occasions it is the great fact of Christ's resurrection from the dead which is insisted upon, not as a proof merely that the Gospel in some other form is entitled to credit, but as being in reality the sum and substance of the Gospel itself—the whole power of which stands in the consequent glorification of Christ, and the mission of the Holy Ghost making it effectual for the salvation of men through the Church.—Not only at Athens, but in all places, it might be said of Paul emphatically, that he “preached Jesus and the resurrection.” So in all the New Testament Epistles. The burden of their teaching throughout is Christ crucified and raised again from the dead, the hope and power of a

like resurrection in due course of time for all his people. Let it suffice for the present to quote that trumpet toned passage, Eph. 1: 17-23, as an epitome of the universal gospel in *their* sense. "The God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him. 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 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—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."

Who will say that either the resurrection of Christ, or the resurrection of believers, is made to be of the same central interest in the Protestant Christian teaching generally of the present time? With a large part of our pulpits the theme rarely comes into full view at all; and when it does receive attention it is too often in such a way as virtually to kill it by making no account of its proper relations and connections. The truth is, the evangelical theory which rules very much of what is now regarded as Christian teaching would seem to be essentially complete in its own way, both christologically and soteriologically, without either the resurrection of Christ or the resurrection of believers.

III. The system of agencies and powers by which the kingdom of heaven is upheld and carried forward in the present world, in its course of preparation for the world to come, is supernatural, and can be properly apprehended only by the power of faith.

It is not magical—an economy of unearthly forces playing over into the world in a ghost-like visionary way. As

the manifestation of Christ himself in the flesh was real, and not simply apparitional as pretended by the Gnostics, so is the constitution of grace also proceeding from his person and work, in its relations to those who are still in the flesh, an earthly constitution. It belongs to the present world, and reveals itself historically under worldly forms and relations. With all this, however, it is a constitution which derives its whole being and force from the resurrection and glorification of Christ. It is brought to pass, and made to be of effect, not through any power that is comprehended in the natural organization of the world, but only through that higher power in Christ's person, in virtue of which he transcended at last the entire constitution of nature, and became head over all things to the church in another order of existence. The very conception of the church, in this view, is that of a spiritual organization in the world, proceeding from the resurrection life of Christ, which while it is in the world is yet not of the world, but the result and presence always of powers and forces which in relation to it are supernatural.

The kingdom of Christ among men is something widely different thus from any other moral or spiritual dominion. Take for example, the authority of Aristotle, which ruled the world of mind through so many centuries. It stands forth as a grand fact in human history, worthy of more admiration than the outward empire of Alexander. But who thinks of ascribing to it, for this reason, any super-human character. The kingdom of Aristotle was after all part and parcel only of the world's natural life, as it culminates in human intelligence—a true and genuine product, historically, of the powers of humanity in its present mundane state, just as much as the victories of Alexander or the wars of Julius Cesar. But we have no right to conceive of the kingdom of Jesus Christ, under its earthly character, in the same way. It is *not* the product of any forces that are comprehended in the natural constitution of the world; and by no such powers can it be maintained, or carried forward, in the exercise of its legitimate functions,

to its heaven appointed end. It starts from the glorification of Christ; it is the form and manner in which the glorified Christ reveals his presence, and puts forth his power, in the world for purposes and ends that lie beyond the world altogether in his own state and condition of glory. How is it possible then to conceive of it all, if it be not considered a supernatural constitution, carrying in itself supernatural resources, fulfilling supernatural offices, and bringing to pass supernatural results?

Thus it is that the Church is made to be an article of *faith*—one of the primary fundamantal articles—in the Creed. Faith in the Church, however, cannot stop with its abstract conception. It must extend to its agencies and powers, its *modes and means* of grace generally. These may not be estimated by any merely natural standard. We are bound to own in them a supernatural efficacy and force. The word of God is quick and powerful, in a way that transcends all human rhetoric or logic. The sense of the sacraments is not to be plumbed and sounded by any mere natural reason; baptism is supernaturally more than the washing of water, and the Lord's Supper is supernaturally more than the eating of bread and the drinking of wine. The ministry of reconciliation, as it comes by commission from the risen Saviour, and forms part of his ascension gift, includes in it also some portion of his resurrection authority and ascension power. Ecclesiastical acts are not of one order simply with civil acts—they bind and loose, we are told, in heaven. These are hard "sayings," we know, for the common thinking of the world; but it is not easy to see how they can be successfully gainsaid, if we are to admit at all the idea of a constitution of grace on earth, differing from the constitution of nature, and flowing from the glorification of the Saviour regarded as an abiding fact. To make the Church of one order after all with the powers and possibilities of the present world, is to turn the resurrection of Jesus Christ into a Gnostic myth.

J. W. N.

ART. II.—THE EARLY INTRODUCTION OF CATECHIZATION IN THE REFORMED CHURCH.

JOHN CHRISTOPHER KOECHER, a little more than a century ago, wrote a Catechetical History of the Reformed Church, down to his time. About the beginning of the present century HENRY VAN ALPEN published "The History and Literature of the Heidelberg Catechism," in which is included much catechetical history relating to the Reformed Church. Down to 1750 he depends chiefly on Koecher, but from other sources he ably brings the history down to the beginning of the present century. There is also much valuable matter pertaining to this subject contained in Max Goebel's History of the Christian Life in the Rhine-Westphalian Evangelical Churches, Coblenz, 1849. These works are all in German. There is also considerable of valuable catechetical history contained in the Introductions to many of the older commentaries on the Heidelberg Catechism. Drawing freely, in some parts almost literally translating from these sources, we have arranged, combined, and from various less important sources filled out and complemented, a sketch of the introduction of catechization in all the Provincial Reformed Churches.

As the Reformed Church of Switzerland produced the first Reformed Catechism, so to it belongs also the honor of taking the lead in introducing the catechetical system into the Reformed Church generally. Soon after the Reformation the Swiss began, not only to instruct in this way the youth, but also those of an advanced age who were found ignorant of the fundamentals of the Christian religion; and for the attainment of this end they introduced the most excellent catechetical arrangements. The French Reformed followed the example of the Swiss; and soon Germany, especially the Palatinate, became alive to this interest.