

NON-CONDEMNATION BY CHRIST.

THE RESURRECTION OF CHRIST.

"Yea rather, who is risen again, Rom.—viii-34.

The Apostle Paul, whose soul was burning with ardent love to Jesus and full of holy joy, in the context in which this passage lies embedded, expresses his unwavering confidence in his Saviour. That confidence was grounded on the fact that God justifies: and also on the fact that he justifies for the sake of Christ, who, in his death, atoned for our sins, who rose again, who sits at the right hand of God, and intercedes for us.

The atoning death of Christ is the ground of non-condemnation and justification; and whatever amount of turpitude and evil there may be in our sins, there is more worth and excellence in the righteousness which Christ wrought out for us. But it appears that there is something in the Saviour's resurrection, as also in his session at the right hand of God, and in his intercession, fitted to give the believer assurance of his safety. The Apostle says "Who is he that condemneth? It is Christ that died, *yea rather, who is risen again*, who is even at the right hand of God, who also maketh intercession for us."

The mode of expression employed by the Apostle appears to teach that the resurrection of Christ is of great importance in its influence in the justification of believers, and in increasing their assurance of safety. "It is Christ that died, *yea rather who is risen again*." The Saviour, in whom the believer confides, is not a dead Saviour. It is true he died: he was crucified for sin. In making the atonement he gave up his life; he obeyed until death for us and thus magnified the law and made it honourable. But he did not continue under the power of the grave. The pains of death were loosed because it was not possible that he should be holden of it. He is a living Saviour. We should therefore look to him and confide in him as a Saviour, who was dead, but who is now alive. He revealed himself to the apocalyptic seer in Patmos as alive. "I am he that liveth, and was dead, and behold I am alive for evermore, amen, and have the keys of hell and of death." Rev. i. 18. The atoning work of Jesus is a finished work. We look back to it as something which was accomplished for men long, long ago. Though completed at the end of the Jewish age, all who from the beginning of time till then, went