

**ORIGINAL.**

**"HIM HATH GOD EXALTED WITH HIS OWN RIGHT HAND A PRINCE AND A SAVIOUR."**

Acts 5: 31.

Luke says, in speaking of the re-appearing of the Lord Jesus Christ from the dead, "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God." But the Apostle says, "God raised Him from the dead." Christ said, "I have power to lay down my life, and I have power to take it again." The redemption of man was a matter thoroughly understood between the Father and Him who was to be the world's Redeemer, at least as early as the fall. When we consider the divinity of Jesus the Christ, we can see no discrepancy between the language of the Saviour and that of Paul when he says, "I and my Father are one" so there is a perfect harmony between the Father and the Son in every respect. But the brightest gem in the crown of our rejoicing is the fact that Jesus rose from the dead—hence says Peter, "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." In His death they felt that they had lost a great friend—one who could supply all their temporal needs—and through whom they fondly hoped to realize a deliverance from the Roman yoke, but in His resurrection they lost sight of temporal things, worldly honors, high positions near the temporal throne in the earthly kingdom, and even their deliverance as a part of a great nation, and their restoration to their original power and greatness—all, all sank into utter insignificance as soon as they were convinced that Jesus had risen from the dead. In silent tears, mingled with disappointment, they had witnessed the cruel, mocking, scourging, and death of Him who had long been the object of their fondest hopes and highest expectations—they had "left all" and followed Him—they scarcely knew why. No doubt, though poor at the time when they left all, they were poorer now. Jesus had told them that they should receive in return much more than they had forsaken, even an hundred-fold more, with persecutions, and in the end eternal life. They understood more of those things at the time, but the resurrection of Jesus from the dead made everything clear—hence the idea of being begotten again unto a living hope by the resurrection of Jesus from the dead. If Jesus had not risen from the dead, the gospel would be powerless—indeed we could have no gospel. All the suffering of Jesus, and even His death could not avail, would not be good news, but rather the reverse. But, says Paul, "Now is Christ risen from the dead and become the first fruits of them that slept." And he says, "If Christ had not risen our preaching would be vain"—hence in order to a gospel having in it the power of God, Jesus must rise from the dead. "He showed Himself alive by many infallible proofs." "All hail the power of Jesus name—let Angels prostrate fall." But God hath not only raised Him from the dead, but hath set Him at His own right hand, far above all principalities and powers, and might and dominion, and above 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.

In our efforts to grasp or comprehend the thought of the transcendent glory of the exalted Redeemer in His glorified state, the finite mind is lost in the infinitude of the length and breadth and height and depth of the indescribable glory of Him who was once the man of sorrows, but now fills Heaven and Earth with the glory of His presence. He is the Shechinah of the dispensation of grace. Him hath God highly exalted to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins. "Unto me," says Paul, "is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." During the days of His incarnation His glory was veiled in humanity. "thinketh no evil" on our part.

He stated in his first article that pastors ceased; in the same article and in the next one he said pastors remained. We referred to it as being yet upon the earth. Referring to the transfiguration on the Mount, he says, speaking of Jesus, "He received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my Son, in whom I am well pleased, and this voice came from Heaven, and we heard it when we were with Him in the sacred mount." In his opening address on that memorable day of Pentecost, he says, "This same Jesus hath God raised up, whereof we are all witnesses,—therefore, being by the right hand

of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this which you now see and hear."

The Prophet in looking forward to the advent of this mysterious stranger and the glory that should follow, says, "Unto us a Child is born, unto us a Son is given, He shall be called Wonderful, Counsellor, the Mighty God, the Father of an everlasting age, and the Prince of Peace." He was made for a little while lower than the Angels for the suffering of death, but now He is crowned with glory and honor, for it became Him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their Salvation perfect through suffering. "For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." "And being exalted He is now the Author of Eternal Salvation to all them that obey Him." He is Heir of all things, the possessor of Heaven and Earth—hence says the Father, "Let all the Angels of God worship Him." "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession."

Speaking of the Priesthood of Christ, the Apostle says, "Priests who preceded Him were not permitted to continue by reason of death, but this man, because He continueth ever, hath an unchangeable Priesthood." "God hath highly exalted Him." He is, indeed, the most exalted Being in the universe of God, and yet He says, "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him and sup with him, and he with me." Notwithstanding His exaltation, His perfection of character, human and Divine, He has been touched with the feelings of our infirmity, He has been even tempted in all points as we are, His cheek was once moistened with tears of human sympathy, His exaltation has not robbed Him of those noble traits which characterized His pure and spotless life while He trod this earth of ours, the "Man of sorrows." John reclined upon His breast, and so may you, Jesus loves you, and He says to you now, "Let not your heart be troubled," "I will come again and receive you unto myself." I have a place prepared for you—"in my Father's house are many mansions," "and there is no night there, no tears, no sorrow, no pain, no death." "He that overcometh shall inherit all things."

Let us follow our exalted Redeemer, that we may enter in through the gates into the city.

H. BROWN.

Warton, Jan. 7th, 1887.

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