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"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—Paul.

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The Christian.

THE LORDSHIP AND MESSIAHSHIP OF JESUS.

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"Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified.—Acts ii. 36. (Rev. Ver.)

Let us study briefly the significance of this passage of Scripture. The message which it contains is assured to us. An inspired man has reached this statement as the conclusion of one of the sublimest arguments on record. The argument cannot be refuted; it never has been successfully attacked. Hence the conclusion must be accepted as correct. We can then "know assuredly" that what is here said is true. This insures our confidence in the statement. Furthermore, as the message is of incalculable importance to us, it merits our closest and sincerest attention.

I. *The arrangement spoken of has God for its author.* "God hath made Him both Lord and Christ." Were it man's arrangement we could afford to treat it with indifference. But when God speaks man should listen. When God makes arrangements, man should defer to His wisdom. When God commands man should obey.

All the requirements of the Christian religion are God-given. On this point there seems to be a popular misunderstanding. Men speak of and treat the institutions of the Gospel as though they were the requirements of men, resting on no higher authority than that of the Church, and hence not necessarily obligatory on men. They think they can be saved as well without them as with them, and that their observance is only necessary as a means of identifying themselves with the church.

But God has taught us to esteem every institution of the Gospel as divine, and a necessary part of His system of redemption. And that God has given an ordinance or authorized an act should be a sufficient reason for any man's cordial obedience.

The exaltation of Jesus is a thing into which God's wisdom and His sovereign power enter; and it ought to demand our closest attention and our most cheerful acquiescence.

II. *The positions to which God has raised His Son are of the most vital importance to men.*

1. He has made Him Lord. The meaning of that term is Master, Potentate, Sovereign. It is the right of such a person to rule. To make laws, to demand submission, to rule over subjects, to punish enemies, is his rightful prerogative. That God has exalted His Son to such a position all scripture testifies.

Moses says, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Isaiah says, "And the government shall be upon His shoulder, * *

of the increase of His government and of peace there shall be no end." God himself says, "This is My beloved Son; hear ye Him." Mark says, "So there the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God." Paul says, "Wherefore, also, God highly exalted Him, and gave unto Him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Peter says of Him, "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him."

What a phalanx of inspired witnesses rise up to attest the truth of Peter's words, that God has made Jesus Lord! But what has this to do with us? Very much. If He is Lord, it is our duty to submit to Him. As Lord or Sovereign He is the author of laws which we ought to obey. He makes claims on us which we cannot ignore. He claims the right to our affections, our wills, our powers of body and mind. It is God's purpose in His exaltation that these should all be given to Him. We must either submit to His claims or rebel against them. If we rebel against the claims of Christ, we rebel against God Himself. The whole matter of our acceptance with God, our salvation from sin, and our safety in the hereafter, turns on a personal surrender to Christ. It is not simply a question of joining a church or making a public profession of religion. It is a question of loyalty to Him whom God has exalted above all things and obedience to His will. He is the only Mediator between God and man. His authority is supreme, for "All authority hath been given unto Me in heaven and on earth." He alone has the right to dictate terms of pardon and give promise of blessing. His authority must be respected; His position must be recognized. God will treat with no man who ignores Him and His demands. Have we submitted to the Lord? or are we asking God to save us independent of Him?

2. He has made Him Christ. The term Christ means Anointed Saviour. God has summed up in Him the three offices of Prophet, Priest and King, to each of which men were anointed under the Old Dispensation. And in the discharge of the duties belonging to these offices, He saves men from sin and death. Hence He is an anointed Saviour. To the truth of this statement the Scriptures also set their seal.

The angel said to Joseph, "And thou shalt call His name Jesus, for He shall save His people from their sins." Peter says (Acts iv. 12), "And in none other is there salvation." Paul says, "Jesus came into the world to save sinners." The writer to the Hebrews says, "Wherefore also He is able to save to the uttermost them that draw near

unto God through Him." But what is this to us? It is everything! We are famishing. We need bread. Jesus is the Bread of Life. We are dying of thirst. We need living water. Jesus says, "If any man thirst, let him come unto Me and drink." We are lost. We need succour. Jesus says, "The Son of man came to seek and to save the lost." We are captives of sin. Jesus says, "If, therefore, the Son make you free, you shall be free indeed." Jesus says, "Come unto Me * * * and I will give you rest." Jesus as the Anointed Saviour is all we need. In Him is hope for a perishing world, and succour and safety for every needy soul.

But look at the passage again. Is the arrangement of those terms in the passage accidental and meaningless? Is it of no significance that the Lordship is placed first, the Christhood second? Is not this arrangement of the terms an intimation that Jesus must be our Lord before He can be our Saviour? That He must first rule, then rescue? All Scripture teaching on this subject corroborates this thought. Man is lost because of his waywardness and disobedience. He can be saved only by submission to an almighty Saviour. It is not proposed to save man *in* sin. He is to be saved *from* sin. Then he must be led out of sin into a godly life. This is done under authority of Christ. Heaven's law is, first obedience, then blessing.

Here again there is popular misapprehension. How many are looking to Christ for salvation who do not look to Him for instruction and law! How many expect to be saved through Him who are not ruled by Him! How many claim them as their Saviour to whom He is not Lord! Let us all remember the words of the Lord, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father who is in Heaven."

Williamsport, Penn., Dec. 14, 1885.

THE LORD'S SUPPER.

That which Luke calls "Breaking of Bread" is appropriately termed by the Apostle Paul in his first letter to the Corinthian brethren, "The Lord's Supper. We say appropriately, for it is His institution. From this present hour through each succeeding century until the first of the Christian era, and that period of it designated by the sacred historian, and not one hour beyond it, can be traced through the pages of history the Lord's people observing the mandate, "Do this in remembrance of Me." It calls to mind what He did; what He is doing; what He will do. It is a memorial of His love—a love that far transcends anything known to the human family. "While we were yet sinners Christ died for us." It links, and inseparably, too, the faithful of this century with those of the former, and so on through successive centuries until we come to the apostles and through them to the Saviour Himself. An