

but He died as a man; for there was complete evidence given through many incontrovertible proofs that He was really a dead man, and that He was raised from the dead and seen of "witnesses chosen before of God" (Acts x. 41). How entirely Christ, by the grace of God, tasted death for every man (Heb. ii. 9) is seen by His being raised from the dead. All the gospel rests on the resurrection of Christ. There is no gospel at all unless there is the resurrection. This is a point of the deepest interest, shewing how really Christ entered into the case. So truly was Christ dead in consequence of our sins, that if He did not rise from the dead, then all is utterly gone for ever. But so completely was Christ a dead man for us, that if He is not raised from the dead, no man can ever be raised. And if dead people are not raised, then is Christ not raised. Yet we know He could not be holden of death; that were impossible (Acts ii. 24). It is most important for us clearly to see and understand this, that our faith and hope may be "in God which raiseth the dead" (2 Cor. i. 9). Thus everything that could possibly come between the sinner and God has been entirely removed—the burden of sin on the soul—God's wrath against sin—Satan's power—the weakness of man in death. Christ put Himself under all this. "He bore our sins," for He cried, "My God, My God, why hast Thou forsaken Me?" By grace Christ put Himself entirely in our place. He who knew no sin was