

## JESUS AT THE GRAVE OF LAZARUS.

"Jesus wept."—JOHN xi. 35.

It was not to her brother's new-made grave,  
That Mary, from her chamber, went to weep,  
But to her Lord, so full of power to save,  
Who passed Himself through death's dark, swelling wave,  
To turn death's terrors into peaceful sleep.

She knew His love. She sat in happier hours  
A soul-rapt listener at His holy feet ;  
Drank in His living words like April showers,  
Like dew distilled upon the opening flowers,  
As heavenly music to her spirit sweet.

How changed the scene was now ! Her happy home,  
Where Jesus ever was a welcome guest,  
Sickness had entered, death's dark shadows come ;  
Lazarus was now an inmate of the tomb :  
Distracting thoughts and anguish filled her breast,

Had they not sent to tell Him of their pain ?  
"He whom thou lov'st is sick," their strong appeal ;  
They looked, but still they looked, and looked in vain ;  
At such an hour, what could His feet detain ?  
Did not His heart for their affliction feel ?

"Oh that He'd come ! or, even speak the word !"  
A hundred times her burthened spirit sighed ;  
The thought, "I am forgotten by the Lord,"  
With wound more piercing than a two-edged sword,  
Mary, may-be, thy tempted bosom tried !

Now all is o'er-gone is that brother dear ;  
Jesus nor came, nor spake the sought-for aid ;  
Four days have passed since death reigned master here,  
And they had weeping followed slow his bier,  
And in the silent tomb his body laid.

Many have gathered to that house of woe ;  
Well it was known to be the loved retreat,  
Where, after toil and conflict with the foe,  
From strife and tumult, Jesus used to go,  
And with these friends enjoy communion sweet.

But all in vain they seek her heart to cheer,  
 In vain their tears of sympathy may flow ;  
 Can they restore to her that brother dear ?  
 But Martha comes—she whispers to her ear,  
 " The Master calls thee ; to His presence go."

Oh, gleam of sunshine in the darkest sky !  
 " Jesus is here, He calls me !" From her seat  
 She rises quickly. Whither should we fly,  
 But to Thy bosom, when the waves are high ?  
 Weeping she falls, and worships at His feet.

" Lord, if Thou hadst been here, he had not died,"—  
 'Tis all her lips can utter. Lord, how true !  
 Death to assault Thine own in vain had tried,  
 If Thou wert here, and we but near Thy side ;  
 Thy absence is death's time, and Satan's too.

His answer was not words, but groans and tears ;  
 Oh, tears and groans of sympathy divine !  
 How fraught with glory, " JESUS WEPT," appears !  
 What stores of comfort through all coming years !  
 The woe, that wrings my spirit, touches Thine ;

It almost makes the darkness turn to light,  
 Sorrow to joy, when thus Thy grace we know :  
 On blackest clouds the rainbow shines most bright,  
 The stars most brilliant in the darkest night ;  
 So shines Thy love in deepest shades of woe.

Thou hast, O Lord, a bottle for our tears !  
 Thine in our inmost hearts deep-treasured lie,  
 Our richest cordial in all griefs and fears ;  
 More precious than the costliest gem, appears  
 Each drop of Thy most tender sympathy.

Men learnt Thy love, when they beheld Thy woe :  
 " See how He loved him," they admiring cried.  
 Oh, priceless tears, and groans ! and yet we know  
 E'en more Thy heart's deep fountains, since did flow  
 The streams of blood and water from Thy side.

Oh, blessed Jesus, all we want we find,  
 The more we know our wants all hid in Thee ;  
 A friend than brother far more true and kind ;  
 Balm for the bleeding heart, and tortured mind,  
 Full of divine and human sympathy.

And more than friend Thou art : for when we lay  
 In our own blood polluted, lost and dead,  
 And Justice drew its fiery sword to slay,  
 And hell exulting waited for its prey,—  
 Thou gavest up Thy life, and diedst instead.

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## WHAT IS DEATH?

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For the unbeliever nothing can be more terrible than death. It is justly and scripturally called "the king of terrors" (Job xviii. 14). It is the judicial close of the first Adam. What is beyond? It is not merely so for the animal nature, though that be true, but the more it is considered in connection with man's moral nature, the more terrible does it become. Everything in which man has had his home, his thoughts, his whole being employed, is closed and perished for ever; "His breath goeth forth . . . in that very day his thoughts perish" (Ps. cxlvi. 4). Man finds in it an end to every hope, every project, to all his thoughts and plans. The spring of them all is broken. The being in which he moved is gone; he can count upon nothing more. The busy scene in which his whole life has been, knows him no more. He himself fails and is extinct. None have to do with him any more as belonging to it. His nature has given way, powerless to resist this master to which it belongs, and who now asserts his dreadful rights. But this is far from being all. Man indeed, as alive in this world, sinks down into nothing. But why? Sin has come in: with sin, conscience;

with sin, Satan's power ; still more, with sin, God's judgment. Death is the expression and witness of all this. It is the wages of sin, terror to the conscience, Satan's power over us, for he has the power of death. Can God help here ? Alas, it is His own judgment on sin ! Death seems but as the proof that sin does not pass unnoticed, and is the terror and plague of the conscience, as witness of God's judgment, the officer of justice to the criminal, and the proof of his guilt in the presence of coming judgment. How can it but be terrible ? It is the seal upon the fall and ruin and condemnation of the first Adam. And he has nothing but this old nature. He cannot subsist as a living man before God. Death is written on him, for he is a sinner, he cannot deliver himself. He is guilty withal and condemned.

The judgment comes. But Christ has come in. He has come into death—O wondrous truth, the Prince of life ! What is death now for the believer ? Now mark, reader, the full force of this wonderful, unspeakable, intervention of God ? We have seen death to be man's weakness, the break-up of his being, Satan's power, God's judgment, the wages of sin. But all this is in connection with the first Adam, whose portion—because of sin—death and judgment are. We have seen the double character of death ; the failure of life, or living power, in man ; and the witness of, and conductor into, the judgment of God. But Christ (" who knew no sin ") has been made sin for us ;

He has undergone death, passed through it as Satan's power and as God's judgment. Death, with its causes, has been met in its every character by Christ.

The judgment of God has been fully borne by Him before the day of judgment comes. Death, as the wages of sin, has been passed through. It has, as a cause of terror to the soul, in every sense, wholly lost its power for the believer. The physical fact *may* take place ; for so wholly has Christ put away its power that that is not necessarily the case. " We shall not all sleep," though " we shall all be changed " (1 Cor. xv. 51). Desiring, says the apostle, not to " be unclothed, but clothed upon, that mortality might be swallowed up of life " (2 Cor. v. 4). Such is the power of life in Christ.

But death has much more than passed away. Death is ours, says the apostle, as all things are (1 Cor. iii. 21, 22). By the blessed Lord's entering into it for me, death (and judgment too) is become my salvation. The sin, of which it was the wages, has been put away by death itself. The judgment has been borne for me there. Death is not terror to my soul ; it is not the sign of anger, but the fullest and most blessed proof of love, because Christ came into it. The very power of the law against me, I am freed from, for it has power over a man only as long as he lives ; but, in Christ, I am dead to the law already. In a word, Christ, the sinless One, having come in the likeness of sinful flesh, and for sin (Rom. viii. 3), my whole con-

dition, as in the first Adam, has been dealt with—dealt with so that all its consequences have been righteously undergone ; and by death the old man, Satan's power, sin, judgment, mortality itself, which are connected with the old (or sinful) man, are passed and done with forever. I live before God now in the One who is risen, after enduring all that belonged to the old for me. God has dealt with the old man, and all its fruits and consequences for me, in the new, who has taken even the natural consequences attached to it, and gone through its power as in the hands of Satan. Death has freed me forever from everything that belonged to, and awaited the old man, as alive.

First, condemnation and judgment are entirely over, as a question of the soul's acceptance. The dreadful ordeal is passed ; but by another—so that it is my deliverance from it according to the righteousness of God. The floods which destroyed the Egyptians were a wall to Israel on the right hand and on the left, the path of safety out of Egypt. The salvation of God was there. Egypt and its oppressive power were left behind them. Death is deliverance and salvation to us.

Secondly, what is it become in practice ? In the power of Christ's resurrection, I am quickened (Ephes. i. 19, 20 ; ii. 5, 6). He is become my life (Col. iii. 4). I can dispense, if I may venture so to speak, with the life of the old man ; I have that of the new. But He who, now risen, is my life, passed through death. I reckon myself dead.

Hence it is never said that we are to die to sin. The old man does not and would not ; the new man has no sin to die to. We are said to be dead, and commanded to reckon ourselves dead ; " For ye are dead, and your life is hid with Christ in God " ; " Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord " (Col. iii. 3 ; Rom. vi. 11). We are then directed to mortify our members which are on the earth, in the power of this new life, and of the Holy Ghost which dwells in us. I have the title, then, to reckon myself dead.

What a gain is death to me in this respect, if really the desires of the new man are in me ; yea, what deliverance and power ! What is death for faith is the old, harassing, sinful man ; in which, if responsible to God, I was lost, and unable to meet Him. " When," says the apostle, " we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death " (Rom. vii. 5). But Rom. viii. 9,— " Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." The flesh is not our place of standing before God. We have acknowledged ourselves lost and ruined in it. That was the standing of the first Adam, and we were in it. Law applied to it death, judgment. But I am not in it now, but in the Second.

So as regards ordinances, the apostle says, " If ye be dead with Christ from the rudiments of the world, why as though living (or alive) in the world



are ye subject to ordinances?" (Col. ii. 20). For faith, we are dead, not alive, in the world. Hence, also, everything that practically makes us realize this—trial, suffering, sorrow—is gain. It makes morally true and real in our souls, that we are dead, and thus delivers from the old man. "In all these things is the life of the spirit" (Is. xxxviii. 16). It is disengaged and delivered from the obscuring and deadening influence of the old man. These sorrows and breaches in life are the details of death morally. But of the death of what? Of the old man. All is gain.

Thirdly, if death comes in fact, the death of what? Of what is mortal, of the old man. Does the new risen life die? It has passed through death in Christ, and this has been realized in us. It cannot die. It is Christ. Hence, in dying, it simply leaves death behind. It quits what is mortal. We are absent from the body and present with the Lord. It was previously outwardly connected with what is mortal; it is no longer so. We are absent from the body, and present with the Lord. We depart and are with Christ. It is true faith that looks for a greater triumph—we shall be clothed upon; still this is God's power. The old man, thank God, never revives. God, because of His Spirit that dwells in us, will quicken even our mortal bodies (Rom. viii. 11). The life of Christ will be displayed in a glorious body. We shall be conformed to the image of God's Son, that He may be the First-born among many brethren (Rom. viii. 29). This



is the fruit of divine power. But meanwhile death itself is always deliverance, because, having a new life, it is our being disencumbered from the old man which hinders and hems our way. It is our being with Christ. How sweet and refreshing is the thought! When once we have seized the difference of the old and new man, the reality of the new life we have received in Christ, the death of the old will be known and felt to be true and real gain. No doubt, God's time is best, because He alone knows what is needed in the way of discipline and exercise to form our souls for Himself, and He may preserve us to know the power of this life in Christ, so that mortality should be swallowed up without our dying.

But if death is the ceasing of the old man, it is but the ceasing of sin, hindrance, trouble. We have done with the old man, in which we were guilty before God—righteously done with it, because Christ has died for us—for ever done with it, because we live in the power of the new. Such is death to the believer. "To depart and to be with Christ is far better" (Phil. i. 23). As judgment, Christ has taken it; as to the power of sin, it is the death of the very nature it lives in. As actual mortality, it is deliverance from it to be with Christ in the new man which enjoys Him. Who, as to the proper gain of it, would not die?

If we live to serve Christ, the sorrow of this world is worth while; but it is not the less sorrow in itself, whatever blessing may cheer us through

it. To us to live, is Christ ; to die, gain. It is but the old man that dies ; our misery first, our enemy afterwards. Of course this supposes divine life, and in practice the heart to be elsewhere than in the things the old man lives in.

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## THE RESURRECTION.

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### I CORINTHIANS XV.

The resurrection after all is that which is the full and perfect deliverance from the whole effect and consequence of sin. At the same time it shews that what God has predestinated us to is an entirely new estate and condition of things altogether. Nothing is more important than that we should clearly apprehend what it is God is about ; whether He is correcting the old thing, or setting up an entirely new thing. Now the resurrection shews that God is not bringing about a modification of the scene in which we are, but that He is bringing in a totally new power. The discernment of this has the most important effect upon the way of life, the modes of seeking to do good, the objects and efforts of Christians. Christ went about doing good, and we are of course to follow His example ; but what of the state of things around did Christ correct or set right when down here? Nothing ! The very result of the Lord's coming into the midst of the Jewish nation was just this, that they rejected, hated, and crucified the Prince of life and Lord of glory. The Lord Jesus

went about doing good, but seemingly in vain. Still none of God's counsels have failed ; but as to the outward result, the Lord said, "I have laboured in vain, I have spent my strength for nought." (Is. xlix. 5.) And so far as the outward scene went in which He laboured, there was no kind of restoration ; for the more love Christ manifested, it only brought out more fully man's hatred to Him. "For My love they are My adversaries."

The resurrection introduces an entirely new scene, so that Scripture says, "Therefore if any man be in Christ, he is a new creature ; old things are passed away, behold all things are become new" (2 Cor. v. 17). Now it is a very difficult thing for men to submit their minds to this truth, because it plainly tells man that, in himself as man, he is totally and utterly ruined. It is quite true, and I fully admit, that naturally man has great and wonderful faculties, and faculties which, it may be, will be much more developed than they now are. But still, with all this, man morally is utterly ruined and lost. Paul opens out in this chapter what the character and power of resurrection are, the resurrection of the just being the subject of it, although that of the unjust is also glanced at. It is not merely God acting in sovereign power, which can take a dead thing out of the state of death ; but by virtue of association with the life of Christ we have participation in Christ's resurrection. It is not only that we are blessed, but blessed with

Christ. If He lives, we also live together with Him: "Because I live, ye shall live also" (John xiv. 19). If He is the righteousness of God, we are "made the righteousness of God in Him" (2 Cor. v. 21). If He is the Heir of glory, we are "joint-heirs with Christ" (Rom. viii. 17), and "where He is, there shall we be also" (John xiv. 3). If He is the Son, we are sons also: "I ascend unto My Father, and your Father" (John xx. 17). We are put, through grace, into this wonderful place of sons; so that it is a real thing; and having thus been brought by adoption from a state of sin to that of sons, the Holy Ghost is given to us as the power of our enjoyment of it. Such is the marvellous place into which we are brought, even that of everlasting companionship with Christ, "members of His body, of His flesh, and of His bones" (Eph. v. 30). Man down here on earth "disquieteth himself in vain" (Ps. xxxix. 6); for wonderful as his natural faculties may be, as soon as "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Ps. cxlvi. 4). What then becomes of his wondrous faculties? All is gone; for there is no fruit whatever reaped by himself. The man may have directed the world, but what of that, if death comes in and writes nothingness on all his powers? Another may come after him and improve upon what he has done, but it is all gone as regards himself for ever, although the man has a moral responsibility in connection with it all.

In this chapter the apostle was meeting the minds of those who had cast doubts on the resurrection, but not on immortality. A man will cast doubts on the resurrection, while he will speak of his immortality and magnify himself in it, because it is *me*. It is *I* that am immortal. But if I am the dead thing God raises from the dead, what then—where am I? Why my pride is brought down, and God's power is brought in and exalted. Therefore if I am talking of immortality, I am talking of myself; but if talking of resurrection, I am wholly cast on God.

Resurrection is connected with death (I am now speaking of believers), but it is the coming in of God's power to deliver from the power of death; not merely an escape from my sins, but a full and perfect deliverance from all the consequences of my sins, so that even the very dust of my body will be raised in divine glory. In Christ's death I also get another truth, which is, that my resurrection is consequent on Christ's death and resurrection. I share in it as forgiven; for Christ quickens me, in virtue of having put away my sins. "And you being dead in your sins . . . hath He quickened together with Him (Christ), having forgiven you all trespasses" (Col. ii. 13). We are partakers of the life in which Christ is risen; so that I have a life totally discharged from all question of sin; for I cannot have life without having forgiveness, and hence rest and peace.

Christ had an unchangeable life as Son of God;

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

made sin for us. All my sins are therefore entirely gone : He bore them all on the cross, and went down under the power of death, and rose again without them. Has death any more power over Him ? No, for He is risen in the power of an endless life. But still He has been there on account of our sins, and has entirely put away the sins that took Him there, having risen without them. What then can there be between me and God which Christ has not entirely put away ? Nothing. Seeing then that Christ has so completely acted out this condition before God, death is no longer death to me ; it has lost its power and its terror too ; for now death to me is simply " departing to be with Christ " (Phil. i. 23). It is to be " absent from the body, present with the Lord " (2 Cor. v. 8) ; it is but the getting rid of a mortal body.

The power of the resurrection is distinctive ; and it is of great importance to see this. God's eye rested on the blessed One who had glorified Him about man's sin ; so that He takes Him from amongst the dead up to Himself. We see a whole course of sin had gone on to the full accomplishment even of putting God's Son to death on the cross. But over all this evil Christ gained so complete a victory, and so thoroughly glorified every attribute of God about man's sin, that God's eye rested on this blessed and righteous One with complete satisfaction. And thus, as He said, was the world convinced of righteousness, " because I



go to my Father, and ye see Me no more" (John xvi. 10). But now, we who believe see Him—that is, by faith; being quickened together with Him, having all trespasses forgiven us. For God does not raise a saint to condemn him—no; but to make him a partaker of all Christ is. For Christ has accomplished a righteousness on which God has set His seal, in that He raised Him from the dead. God's eye being fixed on this accomplished righteousness, this object of His love, He took Him up to Himself; and having quickened us together with Christ, we are made partakers of it. Were there no resurrection, it would be complete abandonment by God; for He "is not the God of the dead but of the living" (Matt. xxiii. 32). And "if in this life only we have hope in Christ, we are of all men most miserable." For if Christ be not raised, our preaching is vain; we have not been preaching the truth of the Gospel, but preaching a lie: and your faith is vain; ye are yet in your sins.

But now comes a full burst of testimony to this accomplished work: "Now is Christ risen from the dead." Thus the righteous and beloved One is raised out of this scene into an entirely new one, even that of becoming the first fruits of them that slept. For if Christ be raised, His saints must be raised, as a Head cannot be raised without a body; it would be monstrous. There is then the broad statement in John xvii., "Thou hast given Him power over all flesh, that He should give

eternal life to as many as Thou hast given Him." The resurrection comes in, not by the power of God only, but also by man. "For since by man came death, by man came also the resurrection of the dead." It is the Man Christ Jesus coming in power. Every created thing, the whole universe, is to be wholly put under this righteous Man, this now glorified Man, the second Adam. He only is excepted which did put all things under Him—that is, God the Father.

As spiritual men, we now belong to the second Adam, being content now to suffer with Him, that we may be glorified together with Him. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Christ had the heart to come down to us. He did not throw down the blessing to us from heaven, but He came Himself to bring it. Such was His wondrous love—a love which was stronger than death. Now He is set down at the right hand of God, expecting till His enemies be made His footstool (Heb. x. 12, 13). Meanwhile He is gathering out His joint-heirs—His friends. Christ came in grace, and took our place as sinners; and now takes us up to His place of righteousness: for to sit with Him on His throne is to be our place; and this through a real living association with Himself. He is the First-born among many brethren. He wrought the work alone, but He takes His power with the many. We may be burdened, groaning in conflict: still we have certainty. The Holy

Ghost is the witness of what Christ has done for us ; we are "made the righteousness of God in Him" (2 Cor. v. 21). What a thought, that I have this standing before God, though vile in myself ! In virtue of this, I hate sin, because it is so different from what I actually am there.

All power in heaven and earth is given to Christ (Matt. xxviii. 18). All are to be brought under His power. Not only will His saints bow before Him—who do it now with delight, in the power of a new life ; but His enemies must bow before Him. He is gathering His friends now, but His enemies will be dealt with by-and-by. The last enemy that shall be destroyed is death. The wicked dead are glanced at here ; for when death's power is destroyed, the wicked dead must all rise, as being no longer holden of it. What a different resurrection will this be to the resurrection of the saints, in virtue of their association with Christ in the power of the Holy Ghost ! (Rom. viii. 11). Then, when all things are made subject, and Christ shall have delivered up the kingdom to God, even the Father, the mediatorial reign will be at an end, because God will be all in all. Therefore Christ will not be ruling as the mediatorial Man then ; but Christ the Man will never cease to be "the First-born among many brethren." Subjection is man's perfection. Therefore Christ's subjection as man results from His perfection. "Then shall the Son also Himself be subject." This is most blessed, that for ever and for ever He will be in our midst

—He whose heart is love—He who, as the “Man of sorrows” here, brought down God’s love to us! He will take His place in our midst as the second Adam, as the Head and Source and Channel of every blessing.

If I am now joying in God, it is in virtue of being risen with Christ, God’s perfect delight. Why is it that God has given us so full a revelation of these things as He has by His word and Spirit, but that we might know and enjoy them now in our souls? As David says, “For Thy word’s sake and according to Thine own heart, hast Thou done all these great things to make Thy servant know them” (2 Sam. vii. 21). God has given us intelligence of these things, that knowing and enjoying them we may be sanctified by them. The simple child who loves his father knows more about the relationship than the philosopher who might write volumes on the subject. The child would be astonished that one should be unable to understand that love of the father which he as an affectionate child was living in the enjoyment of, but still he might not be able to explain it. Unless we are in the relationship we can never enter into the feelings which result from it. The relationship is not formed in heaven. The fruits of it will be enjoyed there, but the relationship is formed here on earth; while the One who is known and loved as a Father, being in heaven, the child wishes to be there, as it is very natural for the child to be with the father. Fellowship is more than inheritance.

It is most blessed to have the inheritance beneath our feet, but it is much more blessed to have fellowship with God as our Father above us. We have poor foolish hearts needing to be exercised ; but still we have accomplished glory, accomplished righteousness, and all in virtue of the accomplished work of Christ, so that our hearts bow before Him. The reason of all this blessedness is—" That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus " (Eph. ii. 7). The more faithfulness there is in us, the more sorrow doubtless ; but then there will be consolations abounding (2 Cor. i. 5, 7). Only let us take up the cross, and if it be really the cross, we shall find Jesus with it, and the earnest and spring of glory in our hearts.

The power then which delivers us from wrath, from sin and from Satan, is the resurrection of Christ in virtue of His accomplished righteousness, and thus we are brought into fellowship with Him. Our portion, whether in suffering down here or in glory up there, is all in Christ, as the One risen from the dead. The Lord keep our hearts full of rejoicing, through the Spirit mortifying the deeds of the body, and as being dead to law, sin and the world (cf. Rom. viii. 13 ; vii. 4 ; vi. 2-11 ; Gal. ii. 19, 20 ; vi. 14). We live to God in the same power in which Christ lives (Eph. i. 19, 20 ; ii. 4-6). The Lord give us thankful hearts for His unspeakable mercy.