

The resurrection of Jesus Christ is the greatest event in the human history, without any doubt. I believe that every sane man, every man who is accustomed to think

through on the great problems of life, wants to believe that Jesus rose from the dead. I cannot believe that any man who is accustomed to weigh evidence can be happy as a skeptic.

The resurrection of Jesus Christ furnishes a solution to the human problem. By the "human problem," I mean man's being here. We may say what we will, the fact that man *is* is tremendous. His ultimate end, the reason for his being, reaches up and grips our minds and holds us in deadly embrace. And if Jesus is not the Son of God, there is no solution to the human problem. It is an enigma.

If Jesus rose from the dead the human problem is solved. We understand it. It solves the sin problem and that is the paramount problem. The universal man is conscious of the guilt of sin. I know by the altars that are built that cover the earth, by its universal priesthood. Thirty million priests in India. Why? Because India, with the rest of mankind, is conscious of guilt. Man's consciousness of guilt has made him formulate religions.

These are weighty matters I am bringing you tonight, gentlemen. These are the great basic problems of life. This is the solution of the sin problem. No religion among the religions of the world has ever offered a solution for the sin problem. Jesus Christ alone has brought the solution.

There is another problem that Jesus answers. Universal man has craved union with God. He has not only wanted to get rid of the sin problem and the sin burden and the sin guilt, but he wanted to be able to partake of the life and nature of God.

Man became a blood drinker. We call them cannibals. He became a blood drinker because he believed that if he would drink the blood of

THE RESURRECTION

Sermon #1

Resurrection attestation

the victim who lay on his altar, he would partake of the God-nature and never die. You can see the Lord's table behind that, can't you?

The outreaching of man after God are among the saddest of all the facts of human life. Man is God-hungry. Jesus is the solution of that problem. Through Jesus Christ we become partakers of the divine nature.¹

If Jesus arose from the dead, then redemption is a fact. If Jesus arose from the dead, man can go to heaven. At first that may not seem much to you. But you know, men, whether you have thought it through or not, the universal man believes in the life beyond the grave. Human religion has never had an adequate conception or hope.

What do I mean by human religion? The religions of India: Hinduism, Brahamanism, Buddhism. All are human religions. Christian Science is a human religion purely based upon philosophy. The very first step is to destroy the personal God, the conviction and concept of a personal God. I want to say with all candor that I believe that the men and women who have written against Christian Science, New Thought, and Unity have made the greatest mistake that was ever made in the world of apologetics. They have ridiculed it, but they have missed the crux of the matter.

Christian Science is built upon atheism. The communism of Russia has been atheistic. Christian Science as a religion is atheistic. The very first step is the destruction of the personal God. God is a person. They destroy that utterly and when they destroy that, aren't they atheists? If some man would write a book proving that Christian Science is atheism, it would destroy Christian Science in a great measure.

I am going to carry you through some facts that I want you to study with me tonight. If you are going to have a bonafide resurrection, it is necessary that you have an absolute death. You cannot have a genuine resurrection without a genuine death. I remember that Mr. Anderson, who was a disciple of Mr. Ingersol, wrote a book. I found it one day on the desk in one of my student's rooms. In it, Mr. Anderson made this assertion: that Jesus did not die, that He was in a state of coma. I want to refute it.

¹ See 2 Peter 1:4.

Turn to the nineteenth chapter of John. First, the Jewish Sanhedrin accepted the verdict of the Roman government that Jesus was dead. The Roman government pronounced Jesus dead. The Jewish Sanhedrin that had caused the death of Jesus accepted the verdict of the Roman government. But I want to give you something else. John 19:31, Jesus is on the cross.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

It was customary when they wanted death to come quickly to a crucified man that they would break his legs. That jar upon the nervous system would act upon the heart so that they would die suddenly.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.²

Let us get the picture clearly. Jesus is hanging on that cross. He has been there on the cross since three in the afternoon. It is now almost sunset. The Roman soldiers come, and the two men who were crucified with Jesus are not dead. They are hanging there moaning, and the soldiers break their legs. Death comes mercifully. One of the soldiers comes to Jesus, and His head is hanging forward. The body is cold and stiffened, and the soldier stands there and looks up at Him and then takes his spear and pierces the left side — not the right side that all the artists paint. Then he lifts on it.

That spearhead that is four to six inches wide, sharp as a razor, penetrates the side of Jesus; it goes up into the body, pierces the sack that holds the heart, and the miracle happens. Water flows out, and from that wide wound, four to six inches across, rolls great clots of coagulated blood. What happened? Jesus died of a ruptured heart. That last

² John 19:32-34.

cry was the death agony cry. His heart had ruptured, and when it ruptured the blood came pouring in from every part of the body to the heart and filled it; and as the body began to grow cold, this blood gathered there separated. The red corpuscles came to the top. The white serum settled to the bottom, and then when that soldier pierced that body and reached the heart sack, the water poured out first, and that is what John saw, then the blood.

Jesus was dead. His heart had been ruptured. The prophecy of the 22nd Psalm had been fulfilled. It was written a thousand years before Jesus died, and it is the most graphic picture ever written. I want you to note now, that Jesus was dead.

Read the last part of this chapter beginning with verse 38.

And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.³

What was the custom of the Jews? The wealthy Jews followed the processes that they had learned in Egypt. And all of the wealthier Jews had slaves that had learned the art of embalming the human body. It was not the total process.

So they took the body of Jesus from the cross. Joseph of Arimathea was wealthy. Nicodemus was wealthy. And they washed the precious body. Then they took the linen cloth and they tore it up into strips one and a half to two inches wide, and they took this sticky substance, a hundred pounds weight, and they smeared that cloth as you would a salve. Then they took a toe and wrapped it. Then the foot, then the leg, then the fingers and hands and arms. Then the body was wrapped round and round until they used one hundred pounds of that sticky substance. And they used linen cloth enough to use one hundred

³ John 19:38-40.

pounds. Jesus weighed likely two hundred pounds before His crucifixion. He must have been a perfect man — six feet, broad of shoulders, deep chest. He was God's crown of creation, the Master man, and He stood a king and peer among men.

If He weighed two hundred pounds, He must have shrunk twenty pounds at the crucifixion. He would be one hundred and eighty pounds plus one hundred pounds. Jesus body would weigh two hundred and eighty to three hundred pounds. The body was hermetically sealed. Across the chest it must have been three inches thick, perhaps more. One hundred pounds smeared like that over the body would be over one inch thick.

The entire body was covered except the face. That was left for loving hands to embalm, and the women came down to finish the embalming. If Jesus had not died of a ruptured heart and had not died of the spear thrust, after the body had been covered by the substance as I have indicated — hermetically sealed, so no air could get to it — He would not have lived four hours.

I want you to know that Jesus was dead. Rome pronounced Him dead. The Sanhedrin pronounced Him dead. The spear had found a ruptured heart. Blood and water had flowed out of it. He is now hermetically sealed and put in a tomb and that tomb is as dry as it is around Los Angeles in the summertime. And that body put in that place, it would only take a little while until the grave clothes would harden. You know that cloth would shrink more or less and tighten on the body.

Jesus is dead, in Joseph's tomb, and His body is hermetically sealed, and just that little place around the face is uncovered.

Turn with me now to the twentieth chapter of John. Do you know anything about the value of narrative evidence before a jury or judge? Suppose a man has been killed down here on the street in a brawl and the trial has come. Here is the value of narrative evidence. The trial goes on, and finally a little newsboy goes on the witness stand. He is fearless in the presence of the judge. He knew the judge. He knew the lawyers. He had sold them papers. He stands there unabashed in the presence of the judge, and presently the prosecuting attorney says, "Tell us what you saw." And in the vernacular of the street he begins

to tell. He says, "I saw that guy over there and the man that was killed quarreling. Mickey and I were shooting craps, and we heard the scrap and we saw that fellow there, judge. I saw him pull out a knife and stab and then run."

What do they do with that kind of evidence? That is narrative evidence. The boy describes it exactly as he saw it. The judge sits and listens, the jury sits and listens, and the court draws out of the child the whole picture. You cannot bring any kind of rebuttal. That boy's story has been the evidence. The boy saw it. That settles it; he saw it.

Here is a narrative evidence. Here is the type of evidence that has been overlooked by people trying to prove the deity of Jesus.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

— John 20:1-8

Now what was it John saw that made him believe in the resurrection? "For as yet they knew not the scripture, that he must rise again from the dead."⁴ Not one of the disciples believed that Jesus was going to rise from the dead. And after He arose from the dead they doubted it, and Jesus upbraided them for their unbelief.

⁴ John 20:9.

Now what was it that made John believe? Let us go back and look at the story. Mary and the other women came down to finish the embalming of Jesus. Three days had gone by and before the face lost its beauty to them, they were going to cover it like the rest of the body. A napkin had been lying on the face. But when Mary arrived she found someone had been there and opened the sepulchre. She did not stop to look in. Filled with anger and indignation, for to the Jew the dead is sacred, she starts back to the city to tell Peter and John.

Down through the city she runs, bursts into the room where they were and says, "They have taken away the body of the Lord, and I do not know where they have laid Him." Then Peter, who had gone through hell for three days and three nights because he had denied Jesus in the face of the Sanhedrin said, "John, let's go." Peter is large and heavy of body and they run, and John outruns him, and he comes to the sepulchre hewn out, and a big stone had been rolled against it and sealed, but the stone is away now. And John drops on his knees and looks in. John has in him that refinement that you can feel through his writings.

But when Peter comes, he is a coarser type. He ducks his head and goes into the sepulchre. Then John reverently follows him. John *saw* something that made him believe. When God revealed this thing to me, he revealed it to a skeptic. I had been preaching for years, but in my secret heart I had questions about the resurrection of Jesus.

Come now, we will step inside the sepulchre. If John, when he went in, had seen that someone had come and ripped down that thing, he would not have believed. If John had seen that some wild animal had torn those grave clothes to shreds, would he have believed? No! Well, had John gone in and had seen the grave clothes intact and that Jesus had come out of the cocoon without destroying the rest of it, what would John have done? What would you have done? You would have believed.

I want to tell you what I did when I saw that empty cocoon, and I saw that the broad shoulders of Jesus had come out of the aperture for His face, that had hardened like a board. I slipped off my chair on to my

knees, and I said what Thomas said, "My Lord and my God!"¹ I knew Jesus had risen from the dead. I submit this to you. This is perfectly in harmony with Jewish custom of burying. It is within reason.

Josephus tells us there were more than a million visitors in Jerusalem. It was one of the cycle years when the Jews came from all over the world to make their sacrifices. Outside the city booths were built. Jews who were commercial travelers had come to their old home in Jerusalem. There was one thing that filled the very air — the story of Jesus. Thousands, ten thousands, had gone out and had seen the dead body of Jesus hanging on the cross. He was crucified early in the morning and the city was shaken to the foundation. Everybody was talking about it.

And when Peter and John came down over the hillside to the cemetery where Jesus was buried, what do you think they did? What do you think impulsive, warmhearted Peter did? Did he keep it quiet? Peter, rushing down to the first man he met, what do you suppose he said? What do you suppose John said? I know what you would say; I know what I would say. "He is risen." You would not have to say, "Jesus is risen."

In an hour's time, the whole city of Jerusalem was stirred to its foundations. It stirred under the impulse of the new miracle. What did they do? Do you suppose they stood and talked, or do you think they made a rush for the sepulchre? You can see them going. If it had been in Portland, a hundred thousand people would have visited it that day. A hundred thousand Jews visited that hillside and smote their breast and tore their hair, and they went back to tell it. All that day the empty cocoon preached and told the story that Jesus had risen from the dead. It went on day after day and week after week until forty-nine days, less three. For forty-seven days the clothes on the hillside preached, and countless thousands of men were stirred and shaken to the foundation.

And then, after the forty days John says, "I saw Him!"

Peter says, "I saw Him." And five hundred men followed Him to Olivet and saw Him ascend. What do you suppose the five hundred men told the multitude of visitors? There was no other subject talked about. That goes without arguing.

¹ John 20:28.

Then fifty days later another staggering thing happened. Early in the morning they heard the rushing, mighty wind, like a thousand airplanes over the town.⁶ God had planned the drama.

One hundred and twenty men and women in that great square filled with people, and they heard those men and women speaking in tongues and glorifying God, telling of the resurrection of Jesus. Every man and woman hears in his own language. Every man hears the first message of Jesus in his own tongue and from the lips of Galilean fishermen. Some laugh, but others were serious.⁷ It was the climax that for fifty days had rocked Jerusalem and staggered the Jewish nation.

Peter stands forth. In the presence of whom? The Sanhedrin, the Senate, and the elders of Israel. Who is Peter? He is a humble fisherman. He is an untutored man. He has the same reverence for the high priest that the Roman Catholics have for the Pope. The Sanhedrin was sacred to him. He bowed before it. He feared it. The High Priest was sacred to him.

Yet, Peter stands out in the presence of the Sanhedrin, and he indicts first the Roman Governor as having murdered the Son of God. Second, he indicts the Sanhedrin, then the Senate and priesthood as murderers of the Son of God. His indictment is the most severe, the most amazing ever uttered.

Peter speaks only about twenty-five or thirty minutes, not longer than that, and what happens? Three thousand Jews broke with Judaism and accepted Jesus Christ of Nazareth as the Son of God and were baptized.

Where did he preach that sermon? Within the very shadow of that cross, within ten or twelve minutes of where Jesus hung stark naked one day crowned with thorns as an outcast. And three thousand Jews broke with Judaism. And every Jew who accepted Jesus Christ indicted the Sanhedrin, the Senate, and the Roman government with the murder of Jesus.

That was the most dramatic thing that ever happened in history. There is nothing like it. If that thing was not true, all Ananias or Caiaphas had to do was to stop it — raise his hand and say, “Gentlemen,

⁶ See Acts 2:2.

⁷ See Acts 2:5-13.

we know where the body of Jesus is. It has never raised." But Caiaphas never raised his voice. Caiaphas knew Jesus had risen from the dead. The Sanhedrin could have wiped out the whole thing in one day, but they dared not move until finally, two thousand more Jews accepted Christ Jesus. In the next two or three days five thousand and a large company of the priesthood swung into line.

They had Peter and John arrested because they healed a man. I want to read to you from Acts 4:6:

And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

This was the same crowd that crucified Jesus.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.⁸

"If we have been arrested and locked up for healing a tramp, a beggar, an outcast, for a good deed, be it known unto you and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole."

That is the most masculine piece of frenzy ever used in the world.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.⁹

⁸ Acts 4:8-11.

⁹ Acts 4:12.

And when they heard it, they could say nothing against it; and they sent them out, and said:

That indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in *this name*.¹⁰

You can preach anything you want to, but don't preach in *the name*. The name has dynamite in it. The name will raise the dead, heal the sick, cast out devils. The name: It is Jesus again on earth.

What are you going to do with that kind of evidence? Did Jesus rise from the dead? Before Jesus died He said something that would forever brand Him as an impostor. He said, after I am gone I am going to give you legal right to the use of my name, and "Whatsoever you shall ask the Father in my name, I will do it."¹¹

No other human being ever dared to talk like that. When a man was dead, he was dead. But here was a man that was going to do bigger things after He died than when He was alive, and He was going to give us the legal right to use His name. "Just whisper My name, and whatsoever you say, it will be done." That was the most staggering thing that was ever said. That brands Jesus as the very Son of God or as an impostor.

What happened? Did His name have power after He was dead? Jesus is the Son of God. I think I have made my case, haven't I?

I believe, gentlemen, that this thing is only a little fragment out of the body of truth. I believe that if it were given to the world that 90 percent of our skepticism would cease to be.

I want to make a few deductions. What are the implications if Jesus Christ rose from the dead? What then? Here are three things. We know He is the Son of God. We know that "He died for our sins

¹⁰ Acts 4:16-17.

¹¹ John 14:13-14 and John 16:23, paraphrased.

according to the Scriptures, and rose again for our justification.”¹² We know that every man who accepts Jesus Christ, God redeems that man, and we know that Romans 3:26 is true:

That he might be just, and the justifier of him which believeth in Jesus.

God automatically, when you confess Jesus and accept Him as your Lord, becomes your righteousness. And the moment that God becomes your righteousness, that moment your standing is like the standing of the Son of God.

For years I hunted for this thing I have given you tonight. That ounce of unfitness and unworthiness (or as they call it in psychology, that inferiority complex) swamped me. But when I saw that God became my righteousness I said, “I want you to know, Satan, that you have lost your case.” I know what I am now.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

— 2 Corinthians 5:21

You, by the new birth, have become the righteousness of God, and God has become your righteousness. God could not make it any stronger than that.

I say to you reverently, friends, that if you have accepted Jesus Christ and are born again, you are standing in the presence of the great eternal Father God as Jesus is. You have just as much right to step into the presence of God Almighty’s presence as Jesus has.

Don’t you see what that means? It means that Satan cannot stand before you any more than he can stand before Jesus. Not only that, Jesus gave you the legal right to use His name. And the first thing He tells you to do is to cast out demons. The first thing He told the twelve to do was to cast out demons.¹³ When He sent the seventy out, He told them to cast out demons.¹⁴ When He gave the Great Commission He said, “They that believe shall cast out demons.”¹⁵ This is the first thing. Why?

¹² Romans 4:25 and 1 Corinthians 15:3-4, paraphrased.

¹³ See Matthew 10:8.

¹⁴ See Luke 10:17.

¹⁵ Mark 16:17, paraphrased.

The devil is the opposer, and as long as the devil reigns over the sinner, the sinner cannot do anything. It is your business to break his power. Can't you see sickness is called *sin in the flesh*, and God "*has condemned sin in the flesh*, that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."¹⁶

Your sickness has been condemned, indicted, and found guilty before the high court of God. And it has no more right in your body than I have a right to be in some other man's house or store that is locked up. And if I am found there, I will be arrested. And that disease has no right in your body, and you have no right to leave it there, to sympathize with it or to harbor it or to console it. You are consoling the enemy of God that is under indictment and condemnation. It is a serious thing I am bringing, gentlemen. Jesus Christ has absolutely redeemed you, for He rose from the dead, and disease has no right in your body and no power to stay there if you take sides with Jesus. You have a right to your healing, to redemption, to victory. You have a right to prayer. You have a right to your Father's fellowship.

¹⁶ Romans 8:3-4, paraphrased.



h r o u g h
Jesus Christ,
Christianity
stepped into
the arena of
the world religions as a
challenger. The Son of
God, just as the ancient
athlete did, threw down His gauntlet on the ground and challenged the religions of the world to take it up. Heaven's challenge still stands. Sophisticated religions, uncertainties, philosophic illusions and delusions have claimed the world's interest, but Heaven's challenge stands just as vigorously today as it ever did. So long as the blessed Word of God lives in the world, so long shall that challenge endure.

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Sermon #2

(suite) Evénement unique

Other religions were old, long-whiskered, and gray haired when Jesus Christ entered the arena. Christianity was a babe among the ancient religions. Zoroaster¹ had lived, taught his "purification by fire," and worshipped the human soul — the fire god. Zoroaster could conceive only one possibility of purifying the human soul, a process of fire cleansing. There could be no other. That was the conclusion of the ancient world. Buddha followed about 500 BC, but with no better hope than Zoroaster. His ideal was oblivion, personality lost, individuality gone, merged into the great whole, without distinctive consciousness, vacuity.²

Mohammed came at a later period, about 550 years after Jesus Christ. His heaven was a harem, the possibility of everlasting sensuality. Then, in modern days Mormonism followed with its "spiritual marriages" and dream of eternal polygamy, all abominable to the Spirit of the Son of God and as unlike Christianity as anything could be.

Into the muck and the mess and the darkness came the Son of God with the glory of holiness, divine righteousness, heavenly purity, angelic estate, never ceasing consciousness, perpetuated individually, life forevermore, resurrection from the dead, man's enjoyment of God eternally, yourself a son of God, like the Son of God, Himself; in His likeness immortalized.

Into the muck and the mess and the darkness came the Son of God with the glory of holiness, divine righteousness, heavenly purity, angelic estate, never ceasing consciousness, perpetuated individually, life forevermore, resurrection from the dead, man's enjoyment of God eternally, yourself a son of God, like the Son of God, Himself; in His likeness immortalized.

¹ Zoroaster was a 6th century Persian religious teacher.

² vacuity: absence of ideas or intelligence. *Webster's Desk Dictionary of the English Language* (NY: Gramercy Books, 1983), p.989.

Heaven stood aghast, earth stood aghast, and hell stood aghast when Jesus Christ stepped into the arena. Could He accomplish the thing He talked about? Was there power in heaven or on earth to revolutionize the nature of man, change the darkness, take away sin, and obliterate the night from his soul? Could the darkened soul be lightened from on high? Could the spirit of man, begotten in iniquity, be changed into loveliness, heavenliness, and holiness? Could the personality of man be preserved? Were Christians going to die just like others die? Did He truly possess eternal life? Could He impart it to others? Was Jesus Christ a boaster or a Savior?

Christianity did not come to the world to apologize for its existence or to beg a place to live. It came as heaven's champion. It has the champion soul. "It shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). That champion-consciousness is in the soul of the Christian. Being born of God, he is champion of the Son of God and a demonstrator of His salvation. He is the champion of God. He cannot be anything else. "As he is, so are we in this world."³

In our day, we have almost come to the place where the world is being taught to believe that the message of Christianity is morality — be decent, don't act like a pig, keep the beast under control. That is about the message of modern Christianity. Jesus Christ never wasted His time establishing mere morality. Jesus Christ, the Son of God, declared *immortality* to be the goal of Christianity, its attainment, the purpose of God for you and me. "I will raise him up at the last day,"⁴ said Jesus. "I will give him eternal life."⁵ "The dead in Christ shall rise first."⁶

No religion in the world except Christianity ever suggested resurrection as its declared intent. Who in the world except Christianity ever suggested resurrection as its declared intent? Who in the world was ever bold enough to suggest a resurrection? What dying creature could? It was only the Son of God Himself, out of heaven, with the knowledge of immortality and eternal life that would dare to suggest such a climax for mankind. If there were no other evidence of Jesus

¹ 1 John 4:17.

² John 6:40,44,54.

³ John 10:28, paraphrased.

⁴ 1 Thessalonians 4:16.

Christ's eternity but that, it would be sufficient. "Who only hath immortality."⁷ "In him was *life*; and the *life* was the light of men."⁸ "He that liveth and believeth in me shall never die."⁹ "Destroy this temple, and in three days I will raise it up."¹⁰ Marvelous Redeemer!

Christianity stands today absolutely unique. No other religion on earth has our hope, or our consciousness, or our power. I fear sometimes that we moderns somehow have lost the spirit of original Christianity. We have lost the smash of it. We have lost the charge of it. We have lost the overcoming of it. We are begging the devil for a place in the world, apologizing for our faith in God, trying to conform our religion to the mind of the world.

Salvation is the transforming power of God. Jesus Christ looked upon the world which was saturated with sin, shapen in iniquity, and said that the task was not too great for Him. The biggest contract in this universe was undertaken back in the eternal ages when one time, in the council of the Godhead, Jesus Christ, the responsible Creator, became the responsible Saviour and settled the sin question by offering Himself as the Saviour of the world. He wrought our redemption. "He that...believeth on him that sent me, hath everlasting life" (John 5:24).

His dying on the cross was the first incident in connection with our redemption but it was not the conclusive incident. If Jesus had died on the cross and the process of salvation had ceased then, there would not be a redeemed sinner today.

David was sitting on the mountainside one afternoon watching his sheep, and his spirit traveled out into the regions of God. He began to observe, as a seer does, the things that were taking place; and he broke out shouting,

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

— Psalm 68:18

⁷ 1 Timothy 6:16.

⁸ John 1:4.

⁹ John 11:26, paraphrased.

¹⁰ John 2:19.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; the King of Glory is coming in.

— Psalm 24:7 FFV ¹¹

That is the Christ of God; that is His salvation!

This was a battle of worlds. It was not a battle of earthly religions. It was the battle of every power of light and darkness in heaven and earth. Jesus Christ, the champion of righteousness and salvation, had to make good or, like the philosophers, pass into oblivion at the grave. Instead of being the life-giver, He would have been just the pro-ponder of another philosophy.

The resurrection morning came. Jesus, discussing His life had said, “I have power to lay it down, and I have power to take it again” (John 10:18). He took it at His will. He commanded life! He lived, and death became a captive. Jesus Christ, the Son of God, was victor — none like Him in all the universe. He came out of the battle with the “keys of hell and of death” (Revelation 1:18). No other soul in heaven or earth ever had such an experience. None other had ever challenged death. No other had ever taken death and hell captive. Jesus Christ stood unique in earth, in hell, in heaven.

When Jesus came forth in the resurrection, something breathed and throbbed and pulsed in Him that had never breathed or throbbed or pulsed before. It was the new *eternal* life. He used a new vocabulary — the ordinary language was not big enough. He said, “All power is given unto me in heaven and in earth.”¹² Who else in the universe had ever experienced such a thing? None but the Son of God. “*All power*” language exists in Christian vocabulary only. Christianity came from the heart of the Glorified. Christianity is the heavenly triumph. Christianity is 100 percent supernatural — God possessing man.

Just as God breathed the breath of life into Adam, so Jesus Christ breathed upon His disciples. If He could breath this consciousness of

¹¹ “FFV” is the Ferrar Fenton Version of the Bible, entitled *The Holy Bible in Modern English*. It is a direct translation from Hebrew, Chaldee, and Greek published in 1903 by Destiny Publishers in Merrimac, Massachusetts.

¹² Matthew 28:18.

triumph into them, they would become triumphant also. If they could take the deathless life of Christ, they would become deathless likewise. "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). In Peter's Pentecostal sermon he gives a revelation that no other writer gives us. Peter's broken heart was penetrative. He saw into the glory. He saw Jesus ascending to the throne of God. He saw the Almighty God receive Him at the throne. He observed what took place. He said,

Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.¹³

He saw Him get the eternal saving marvel for universal distribution to all mankind.

Right then Jesus became the world's Savior, the Savior of all mankind. He now possessed the saving grace, the Holy Spirit. God had fulfilled His promise. It completed His Saviorhood. It made Him heaven's High Priest. He had qualified as High Priest of things eternal. It was His right now to pour out the Holy Spirit on every hungry heart that was ready to receive. They were baptized in the Holy Spirit. So may you be.

A TWO-PART RESURRECTION

God offers a two-part resurrection to every sinner. When a person accepts Jesus as his Savior, he will experience a spiritual resurrection.

And you hath he quickened, who were dead in trespasses and sins... Even when we were dead in sins...and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

— Ephesians 2:1,5,6

It is Christ in you (Colossians 1:27). We are partakers of the divine nature (2 Peter 1:4).

¹³ Acts 2:33.

Consider the result of being born into the family of God. It means a new Father, a new Savior, a new Captain, a new armor, a new Physician, a new Comforter, a new Guide, a new Teacher, a new Truth.

It brings within, a new heart, a new mind, a new grace, a new hope, a new peace, a new joy, a new calmness, a new outlook on life, and a new purpose for living and being.

It is reflected in a new gentleness, a new kindness, a new cheerfulness, and a new love.

This new life brings with it a new power, a new protection, a new message, a new responsibility, a new rest, and a new shout of victory. We are a new creation in Christ Jesus (2 Corinthians 5:17). Even the physical body is quickened by the Spirit that dwelleth in us, that we may have good health (Romans 8:11).

The second part is the resurrection of the physical body. This is the mark of the prize of the high calling of God (Philippians 3:14). Paul realized that he needed to attain unto the resurrection (Philippians 3:11). It is the redemption of our bodies (Romans 8:23). It will be a permanent condition.

What will the resurrected body be like? In Luke 24:39, Jesus had His disciples handle Him and see, for a spirit hath not flesh and bones. That will be the composition of the resurrected body.

When will the resurrection take place?

At the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible (the dead) must put on incorruption, and this mortal (those alive) must put on immortality.

— 1 Corinthians 15:52-53

How long does it take to raise the dead and change the living? In the twinkling of an eye (1 Corinthians 15:52).

God has a plan for your life. It can only be realized on one condition. That condition is the (your) personal acceptance of Jesus as your Savior. Today is the day of salvation.¹⁴ God loves you and wants to bless you and give you rest and peace.

¹⁴ See 2 Corinthians 6:2.