

BR
1
C55
Articles on THE RESURRECTION

By Drs. Vos, Beattie, Edgar and Rev. Francis Palmer

STORAGE
Alw1
VOLUME III. New Series.

APRIL, 1901.

NUMBER 4.

The Bible Student

B387503 B

all things; hold fast that which is good.

Editors:

WILLIAM M. MCPHEETERS, D. D.

BENJAMIN B. WARFIELD, D. D., LL. D.

SAMUEL M. SMITH, D. D.

GEORGE T. PURVES, D. D., LL. D.

DANIEL J. BRIMM, D. D.

JOHN D. DAVIS, PH.D., D. D.

Contents:

- I. EDITORIAL NOTES: Facts. Then Doctrines. Importance of this Doctrine. The Evidence. The Walk to Emmaus. Thomas. (S. M. S.) *** Jer. vii. 22, 23—A Bit of History. An Old Interpretation: The Negative Used Comparatively. The Graf-Wellhausen Interpretation: The Negative Used Absolutely. Old Friends with New Faces: The Idiom of Exaggerated Contrast. (J. D. D.)..... 181
- II. OUR LORD'S DOCTRINE OF THE RESURRECTION. *G. Vos*..... 189
- III. THE VALIDITY AND SUFFICIENCY OF HUMAN TESTIMONY TO THE MIRACULOUS. *R. A. Webb*..... 197
- IV. THE EMPTY TOMB AND THE RISEN JESUS. *F. R. Beattie*..... 201
- V. THE PLACE OF THE RESURRECTION IN THE CHRISTIAN SYSTEM. *F. Palmer* 206
- VI. THE HARMONY OF THE ACCOUNTS OF OUR LORD'S RESURRECTION. *McC. Edgar*..... 213
- VII. THE DEVIL. *W. A. Moorehead*..... 219
- VIII. JESUS' METHOD AS A TEACHER. *A. J. Dickinson*..... 225
- IX. OUR LORD'S HOUR AND CUP. *J. A. Quarles*..... 230
- X. CURRENT BIBLICAL THOUGHT: The Backward Movement in Old Testament Criticism. The Passover Feast. Genesis and Legends. The Roots of Christianity. Prophets and Seers. (K. D. MACMILLAN.) Note on Bar-Jona. (J. D. D.) "The Earlier Home of the Sinaitic Palimpsest." (P. P. FLOURNOY.) 237

The R. L. Bryan Company Press, Columbia, S. C.

ON SALE BY—FLEMING H. REVELL CO., New York, Chicago and Toronto.
JOHN WANAMAKER, New York and Philadelphia.
PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia.
PRESBYTERIAN COMMITTEE OF PUBLICATION, 1001 Main St., Richmond, Va.

[Entered at Post Office at Columbia, S. C., as second class matter.]

\$2.00 A YEAR.

20 CENTS A COPY.

The Bible Student.

CONTINUING

The Bible Student and Religious Outlook.

Vol. III., New Series.

APRIL, 1901.

Number 4.

Facts.

There seem to have been always two parties to the discussion of the nature of religion, divided by the emphasis placed on doctrine or life. One party depreciates doctrine as relatively unimportant, adopting as its motto the popular couplet of Pope:

"For modes of faith let graceless
zealots fight,
His can't be wrong whose life is in
the right."

The other party conceives its mission to be a strenuous contention for the faith once delivered to the saints and very naturally, therefore, puts eminent emphasis on doctrinal soundness, and preaches a salvation through belief of the truth.

We need not attempt here to adjust the balance between these contending parties. Surely seriously reflecting, thoughtful people need no demonstration to prove that Pope's much quoted deliverance is sophistical enough to be well nigh frivolous, so illogical as to be irrelevant, inasmuch as it patently "begs the question" in each line of its sonorous sophistry. It may be more to the point, however, to suggest that in much discussion, particularly in re-

ligious debate, the difference is often mainly a matter of emphasis and both parties are likely to be extreme; neither wholly right nor yet either wholly wrong.

In the religious sphere this logomachy is as unnecessary as it is unfortunate. What a ceaseless pity it is that devoted disputants cannot preserve the beautiful balance so uniformly characteristic of the Scriptural presentation of themes which form the arena of unending conflict! How significant and suggestive of the peace which might reign, is the striking fact that each party can find in the Scriptures so much to justify its claim!

Christianity is primarily a religion of facts. By this is not meant that it is simply true as opposed to false nor yet practical as contrasted with theory or speculation; but rather that it is strictly and literally *historical*; that it is in the first instance a series of great events world wide in their relations and age long in their influence; that what is called in modern technical statement "historicity," lies at its basis and is fundamental to its integrity.

Occasionally it looks as though in some quarters this truth is not ap-

importance of the lesson and the occasion. It may be doubted whether our Lord was stereotyped in his style and method of teaching. Such a personality with such a catholic teaching it would be natural to expect to be master of all methods and to adopt any and all as the case in hand would seem to require. On this occasion he seems to adopt several methods alternately. He enlists the interest of his disciples with pointed direct questions and opens their hearts. He opens the scripture by a conversational lecture or expository discourse. He reveals himself as the risen Lord by an object lesson. Thus in several ways, all converging to his one lesson, he teaches "what sort of things" "the things concerning Jesus of Nazareth" were. His death and resurrection were the necessary fulfilment of the Law and Prophets as they foreshadowed the Christ; the fruition of his life and the crowning of the expectations of all that had hoped that it should be he that should redeem Israel; the gospel by which men should be saved. It is a great teacher who not only tells things, but brings home to the disciple what those things mean in life; who can so present matters as to crown them with sovereignty and charge them with power to change life; who can so construe a few facts, which hitherto but discouraged and dismayed, that they are thenceforth a gospel of salvation for the world. Truly he spake as one having authority and his words were spirit; they were life. It does not become us to limit and lace up such a teacher in the ordinary canons of criticism, for he speaks as never man spake. The spiritual import of his words can hardly be weighed by any human scale.

OUR LORD'S HOUR AND CUP.

PROFESSOR JAS. A. QUARLES, D. D., LEXINGTON, VA.

In the inspired records of our Saviour's life, there are ten references by name to His Hour: Jno. ii. 4; vii. 30; viii. 20; xii. 23, 27; xiii. 1; xvii. 1; Mat. xxvi. 45; Mk. xiv. 35; and Luke xxii. 53; all but three in the last Gospel. In one of these passages, Luke's, it is not called His Hour, but that of His enemies. It is also to be noticed that while in most of these references, the Hour is regarded as an evil, in two of them, Jno. xii. 23 and xvii. 1, it is

declared to be the time when He should be glorified. These are not inconsistent, as the Hour of His agony was the Hour of His infinite glory.

The Cup is mentioned nine times: Mat. xx. 22, 23; xxvi. 39, 42; Mark x. 38, 39; xvi. 36; Luke xxii. 42; and Jno. xviii. 11; and always as something dreadful. While the references to the Hour cover the entire period of His public ministry, there is no mention of the Cup until we come near to its close. Matthew is the evangelist of the Cup; though not so decidedly as John is of the Hour.

It is manifest that the Hour and the Cup refer to the same experience in the life of our Lord. This will be seen upon the reading of Mat. xxvi. 39, 42, 45; and more clearly perhaps in Mark xiv. 35, 36. The Hour was the time when the Cup must be drunk.

What was the Cup? The Hour began in the Garden of Gethsemane, and closed at the tomb of Joseph of Arimathea before day on the succeeding Sunday morning at the utmost; but more probably it ended when He cried on the cross, "It is finished." As the Cup was His dreadful experience during this Hour, it was clearly His Death with its attendant circumstances. This, however, is only the most general answer as to the Cup; what is Death, as here used?

It is not Annihilation; for it is clear that our Lord was not annihilated as to His body or His spirit. During the whole of this Hour, when He was drinking the Cup, though we extend it to Sunday morning, His body was in existence. It was equally true of His spirit; for during the Hour prior to His natural death, the true Hour it may be, His spirit made itself manifest to many; and as to the time His body lay in the tomb, we have His own declaration to the thief that He was with him in Paradise. The Cup was Death, but His Death was not Annihilation.

This would seem to settle the question as to the Annihilation of the finally impenitent; surely for all who believe in the vicarious atonement. If the death of Jesus was in the place of the sinner and was the penalty denounced against sin, then, as Jesus did not suffer annihilation, the final punishment of sin must be something else.

The Death-Cup of our Lord was not Annihilation, nor was it

the Death of the Body. Explicit passages in the Scriptures and their whole tenor have satisfied evangelical Christendom that the death of Jesus was vicarious; it was instead of the death of the saved sinner, and was substantiated by the same as that which the divine law visits upon the unsaved sinner. Upon the basis of this truth, the Death-Cup of Jesus was not natural Death; because that is not the penalty denounced against sin. This appears from two considerations.

In the first place, God said to Adam, Gen. ii. 16, 17, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This is the original promulgation of the death penalty as the retribution of sin. God explicitly announced to Adam that it would be executed "in the day," that is, directly, upon transgression. As a fact, Adam did not die physically in the day that he ate the forbidden fruit, and probably not for over nine hundred years afterwards. This is enough to assure us that the death of the body is not the penalty for man's sin.

There is another fact which makes it equally certain. If the surety pays the bond of his principal, the creditor cannot exact payment again from the principal. So if Jesus pays the penalty for the saved sinner, the law cannot demand that penalty again from the saved sinner. If the death of the body was the penalty our Saviour met for us, then God would not execute that penalty a second time upon us. If natural death was the penalty, then Enoch and Elijah are the only sinners of Adam's race, who so far have been saved by the death of Jesus. This is not true, for our Lord tells us that Abraham was saved, and Lazarus, and the penitent thief, all of whom died the natural death of the body. On Patmos John was permitted to see a multitude that no man could number who were redeemed by the Lamb of God; and was authorized to declare "Blessed are the dead, who die in the Lord."

There is a third misinterpretation of the Death-Cup, more common perhaps, than those already considered. This makes it mean the Physical Agony connected with the Crucifixion, and may be connected with the preceding view. It seems strange that any Christian, or any one who has a reasonable degree of respect for our Lord, can entertain such an interpretation; and yet it is

probably the popular opinion, and is that most frequently found in our Christian literature and heard from our pulpits.

The Rev. Dr. W. happened to sit by a skeptical gentleman in a railroad car, and, in the course of their conversation, the skeptic said that he had no respect for the character of Jesus, because Jesus was a coward. On being asked what he meant by such a statement, he replied that Jesus showed himself a coward in the Garden of Gethsemane, when he piteously plead with God for three hours to spare him the tortures of crucifixion.

From his standpoint the skeptic was right, and it was the standpoint that we are now discussing. The Indian warrior of our own land endured a slow burning at the stake with stoical fortitude. Regulus defied the Carthaginians to exhaust on him their most horrible tortures. Cranmer put the hand which had signed a recantation into the flame, as the fires kindled around his body, and said, "Burn, false traitor." Peter coveted the privilege of dying as his Master did, but asked that he be crucified with his head to the ground. Myriads sought martyrdom in the days of Roman persecution, singing hallelujahs as they went to the stake; and one young woman, as her happy spirit was about to enter the fiery chariot on its passage to heaven, exclaimed, "Would that I had a hundred lives to give them all up for Jesus." How can we believe that the Master quailed in view of agonies which were triumphantly borne by some of the frailest, most delicate of His followers! Surely this view is not for a moment to be tolerated.

What then was the dreadful Death-Cup which appalled the spirit of our Lord and made Him shrink from it with an unfathomable repugnance? If we do not know, Isaiah did. Hundreds of years before he had written of the "Man of sorrows," and had said, Isa. liii. 10, 11, 12, "When thou shalt make His soul an offering for sin He shall see of the travail of His soul and shall be satisfied Because He hath poured out His soul unto death." Isaiah knew and tells us that it was not torture of the body but "travail of the soul" which He would endure, when the Lord should "lay on Him the iniquity of us all."

Christ told Peter and James and John, as they together stood beneath the olive trees in the Garden of Gethsemane, Mat. xxvi. 38, "My soul is exceeding sorrowful, even unto death;" a soul sorrow, so exceeding that it was a death sorrow; a sorrow of the

soul, which in that Hour, now come in the Garden, when no hand of violence was near, caused His "sweat to become as it were great drops of blood falling down upon the ground."

The Death-Cup was then for the soul and not for the lips; its gall of bitterness was an anguish of spirit and not an agony of the body. Again we ask, what were its ingredients? The betrayal by Judas, the forsaking by the eleven, the denial by Peter, the trial and condemnation for blasphemy by the Sanhedrim, the trial and condemnation for seditious treason before Pilate; the insults attendant upon these trials, the mockings of the mad multitude and the jeers of priests, and scribes and Pharisees as He passed on to Calvary and as He hung upon the cross,—any one, or all of these. Yes, every one and all of these were elements in that Cup of bitterness which He must drink, now that His hour had come.

But were these all? They were not, nor were they more than superadded horrors to another sorrow, in comparison with which these were but as nothing. What was that ingredient in the Death-Cup, which made His pure, loving soul recoil from it with inconceivable reluctance? Again Isaiah tells us, iii. 6, "The Lord hath laid on Him the iniquity of us all." Every bloody sacrifice from Adam's first offering down to Calvary, when the Lamb of God was slain to take away the sin of the world, tells us in the confession of sin by the offerer and its transference to the head of the substituted victim. The blessed Sufferer Himself clearly reveals it to us in that unspeakable wail of agony, "My God, My God, why hast Thou forsaken me?"

All else He could and would have borne without a sigh, without a quivering muscle:—spitting, buffeting, the crown of thorns, the back lacerated by the lash, the nails through hands and feet, the tearing of nerves as the cross dropped into the place prepared for it, the strain on every tissue as He hung upon the tree; the betrayal, the desertion, the denial, the cruel accusations of detestable sin and crime, the mocking insults of rabble and rabbis,—all these, sensitive soul as He was, He would have endured with unflinching fortitude. But the hiding of His Father's face, the forsaking of the innocent, guiltbearing Sufferer by the God of inflexible justice, this was the Death-Cup from which He shrank, and in view of which His sinless soul, His infinitely loving heart

prayed, "O my Father, if it be possible, let this Cup pass away from me."

The same result we reach in another way. Jesus came to take the sinner's place, and thus save His people from their sins: to do what His people needed to do, to suffer what His people needed to suffer that they might be saved. We are concerned now with His meeting the penal demands of the law upon the sinners He came to save. The demand of the law was death:—"In the day that thou eatest thereof thou shalt surely die;" "The soul that sinneth, it shall die;" "The wages of sin is death."

This death was not annihilation nor was it the death of the body; as in neither of these meanings did Adam die the day that he ate of the forbidden tree. But Adam did die spiritually the day, the hour, in the act of his sin. What is spiritual death? It is the loss of God's favor, the incurring of His wrath and curse. "Cursed is the ground for thy sake." "God is angry with the wicked every day." "Wrath and indignation, tribulation and anguish upon every soul of man that worketh evil." "Cursed is every one that continueth not in all things that are written in the book of the law to do them." "Depart from me, ye cursed, into everlasting fire." "You hath He quickened who were dead in trespasses and sin . . . and were by nature the children of wrath." "He that heareth my words and believeth Him that sent Me, hath eternal life and shall not come into judgment but hath passed out of death into life."

This the Westminster divines saw and formulated:—"All mankind by the fall lost communion with God, are under His wrath and curse, and are so made liable," &c. "Every sin deserves God's wrath and curse, both in this life and in that which is to come."

This then is what Jesus must endure and did endure, when "He died for us, the just for the unjust that He might bring us back to God." The beginning of the infliction of this penalty was when He left the Father's right hand, and was banished a penal exile to the sin-cursed earth. His assumption of human nature was putting on the penitentiary garb of the convict. Every sigh and sorrow that wrung His innocent heart from Bethlehem to Calvary was a part of the infliction. The insolent attempt of the devil to seduce Him from the right was one of the bitter ingredients of

the Cup. All these, however, were the minor elements; all these came before the Hour; all these were within the power of His human nature to stand. The real penalty in its direst form, the Death-Cup which crushed Him, was withheld until He had finished the work which the Father gave Him to do; until for His people He had led a perfect human life and had laid the foundation for the gospel's establishment and triumph. When this was done, His Hour was come and He took the Cup, filled by the justice of God with His wrath and curse for sin, and drank it till He had drained it of its last and bitterest dregs. Thus He became "able to save to the uttermost all that come unto God by Him;" so "Christ redeemed us from the curse of the law, having become a curse for us."