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REVIEW SECTION.

I. THE RESURRECTION OF CHRIST A FUNDAMENTAL DOCTRINE.

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It has been customary in the past to look upon the resurrection of Jesus as the very citadel of the Christian position. Friend and foe have been at one in so regarding it. Upon it, as his Gibraltar, the Christian man has entrenched himself. It has seemed to him to be the rock on which he could securely build the house of his faith, and upon which the rain may descend and the floods come and the winds blow without effect. Similarly it has seemed to the assailants of Christianity, that so long as this rock stood unconquered all their enginery was in vain.

It appears now that all this is a mistake. The importance of the resurrection of Christ, we are told, has been greatly exaggerated. It is not denied that from the beginning Christians have looked to it as their support and stay. It is not denied that it has been their enthusiastic conviction of its reality that has from the first enheartened them in their Christian living, and given force to their proclamation of the Gospel. Professor Harnack, for example, allows that "the firm confidence of the disciples in Jesus was rooted in the belief that He did not abide in death, but was raised by God," and that their conviction of His resurrection, because it was "the pledge of the resurrection of all believers," became "the mightiest power through which the Gospel has won humanity." But he thinks it a matter of profound indifference to us whether this conviction was sound or a delusion. "The conviction of having seen the Lord," he tells us, "was no doubt of the greatest importance for the disciples and made them evangelists; but what they saw can not immediately help us." "To believe on the ground of appearances that others have had is a frivolity which will always revenge itself through rising doubts." It can, indeed, never be neces-

sary "to have faith in a fact:" religious belief must not hang on history and must be independent of all facts, "which would hold good apart from that belief." Whether Christ rose from the dead can not, therefore, be of moment to the Christian; all that is of any significance is the religious conviction that He was "not swallowed up in death, but passed through suffering and death to glory, that is, to life, power, and honor." "Faith has nothing to do with the knowledge and the form in which Jesus lives, but only with the conviction that He is the living Lord." And in the case of the resurrection of Christ this detachment from history is especially well for Christianity. For there is really no sound reason for believing that Jesus rose from the dead in the literal sense which has been attached to those words. "The mere fact that friends and adherents of Jesus were convinced that they had seen Him . . . gives to those who are in earnest about fixing historical facts not the least ground for the assumption that Jesus did not continue in the grave." The candid historian will indeed feel bound to surrender the fact of the bodily resurrection of Christ to the assaults of recent criticism.*

The effect of this new attitude toward the resurrection of Christ, if it could be justified, would obviously be to turn the flank of the Christian position. Christianity has concentrated her defense at this impregnable point, and feels herself safe until it be captured. The new foeman bows politely and declares that he prefers to enter the Christian domain by some other road; the so-called Gibraltar, if it be rock at all, and not a mere stage construction of laths and brown cloth, holds no key-position and may best be simply neglected. Christianity is not built on the rock of fact in any case, he tells us; it is a castle in the air, adjusting itself readily, as it floats over the rough surface and solid earth, to all sorts of inequalities and changes of ground, and is best entered by disengaging ourselves from the soil and soaring lightly into its higher precincts. No doubt the professed purpose of this new determination of the relation of Christianity to fact is to render Christianity forever unassailable from the point of view of historical science; if it is independent of all details of history it can not be wounded through the critical reconstruction of the historical events which accompanied its origin. But the obvious actual effect of it is to destroy altogether all that has hitherto been known as Christianity; the entire detachment of Christianity from the realm of fact simply dismisses it into the realm of unreality. Men may still call by the name of "Christianity" the possibly "iridescent" dream which still remains to them, but a "Christianity" which stands out of relation to historical facts is plainly a very different thing from the old Christianity, all of whose doctrines are facts, and which was, above all things, rooted in historical occurrences. And this is particularly apparent with regard

* A. Harnack, "History and Dogma," E-T., vol. 1., pp. 85, 86, note: compare the later tract, "Christianity and History," p. 54.

to the facts of the resurrection of Jesus. If Christianity is entirely indifferent to the reality of this fact, then "Christianity" is something wholly different from what it was conceived to be by its founders, and from what it is still believed to be by its adherents.

It is to be borne in mind that neither Professor Harnack, nor the more radical members of the school he so brilliantly represents, ventures to deny that the conviction of the reality of Christ's bodily resurrection formed the center of the faith of the founders of Christianity. It would certainly be difficult for any candid mind to doubt a fact so broadly spread upon the surface of the New Testament record. Our Lord Himself deliberately staked His whole claim upon His resurrection. When asked for a sign, He repeatedly pointed to this sign as His single and sufficient credential (John ii. 19; Mat. xii. 40). The earliest proclaimers of the Gospel conceived witnessing to the resurrection of their Master as their primary function (Acts i. 22; ii. 32; iv. 33; x. 41; xvii. 18). The lively hope and steadfast faith that sprang up within them they ascribed to its power (1 Peter i. 3; i. 21; iii. 21). Paul's whole gospel was the gospel of the risen Savior; to His call he ascribes his own apostleship, and to His working all the elements of the Christian faith and life. There are in particular two passages in his epistles which in an almost startling way reveal the supreme place which was then ascribed to the resurrection of Christ. In a context of very special power he declares roundly that "if Christ hath not been raised" the Apostolic preaching and the Christian faith are alike vanity, and those who have believed in Christ lie yet unrelieved of their sins (1 Cor. xv. 14-17). His meaning is that the resurrection of Christ occupied the center of the Gospel that was preached by him and all the Apostles and that had been received by all Christians; so that if this resurrection should prove to be not a real occurrence the preachers are convicted of being false witnesses of God, the faith founded on their preaching is proved an empty thing, and the hopes conceived on its basis are rendered void. Here Paul implicates with himself the whole Christian community, teachers and taught alike, as suspending Christianity on the resurrection of Christ as its fundamental fact. And so confident is he of universal accord on the indispensableness of this fact to the very existence of Christianity, that he uses it as his sole fulcrum for prying back the doctrine of the resurrection of believers into its proper place in the faith and hearts of his skeptical readers. "If dead men are not raised, neither hath Christ been raised," is his one argument, and he plies it as one who knows full well that none will deny the one if it be seen to involve the denial of the other. In some respects even more striking are the implications of such phraseology as one meets in a passage like Phil. iii. 10. Here the apostle is contrasting all the "gains" of the flesh with the one "gain"

* Compare R. M. Edgar, "The Gospel of a Risen Savior," p. 27, and the passages there adduced.

of the Spirit, Christ Jesus the Lord. As over against "the excellency of the knowledge of Christ Jesus his Lord," he declares that he esteems "all things," as but refuse, the heap of leavings from the feast that is swept from the table for the dogs, if only he may "gain Christ and be found in Him;" if only, he repeats, he "may know Him and the power of His resurrection and the fellowship of His sufferings, becoming conformed to His death; if by any means he may attain unto the resurrection from the dead." The structure of the passage represents the very essence of the saving knowledge of Christ to reside in knowing "the power of His resurrection." That is to say, Paul finds the center of gravity of the Christian life no less than of the Christian faith in the fact of the resurrection of Christ.

It would seem, then, as if it would not be easy for Christians of to-day to ascribe to the resurrection of Christ a place more fundamental to Christianity than was given it by the first preachers and authoritative founders of Christianity. We are possibly more apt to fail to apprehend the variety of the aspects in which it presented itself to them as lying at the very roots of their Christian faith. It will, therefore, doubtless repay us to remind ourselves cursorily of some of the various ways in which the resurrection of our Lord evinces itself as fundamental to the Christian religion.

It is natural to think, first of all, of the place of this great fact in Christian apologetics. It is quite obvious that it is the fundamental fact of Christianity from this point of view. Opinions may conceivably differ as to whether, as a mere abstract proposition, it would have been possible to believe in Christianity as a supernaturally given religion had Christ remained holden of the grave. But it is scarcely disputable that, in the actual circumstances, His failure to rise again would have thrown the gravest doubt on the validity of His claims. And it admits of no doubt whatever that the fact that He did rise again, being once established, supplies an irrefragable demonstration of the supernatural origin of Christianity, of the validity of Christ's claim to be the Son of God, and of the trustworthiness of His teaching as a Messenger from God to man. In the light of this stupendous miracle, all hesitation as to the supernatural accompaniments of the life that preceded it, or of the succeeding establishment of the religion to which its seal had been set,—nay, of the whole preparation for the coming of the Messenger of God who was to live and die and rise again, becomes unreasonable and absurd. The religion of Christ is stamped at once from heaven as divine, and all marks of divinity in its preparation, accompaniments, and sequence become at once congruous and natural. And as the resurrection of Christ is (despite Professor Harnack's scoffs) "the most certain fact in the history of the world,"—attested as it is by evangelists and apostles, by Paul himself, and the five hundred brethren whom he summons as cowitnesses with him; by the course of events itself which otherwise would remain inexplicable, by

the monument of the Christian Sabbath persisting as its witness through all ages, by the visible power of God sealing the testimony of His servants through His efficient working in the hearts and before the eyes of many, and by the divine success and progress of the gospel and the resurrection in the first age and through all subsequent ages—so no fact can be conceived of more power to break down opposition to the strange doctrines of Christianity and to vanquish the world before its divine Lord. From the empty grave of Jesus the enemies of the cross turn away in unconcealable dismay. Those whom the force of no logic can convince, and whose hearts are steeled against the appeal of almighty love from the cross itself, quail before the irresistible power of this simple fact. Christ has risen from the dead! After two thousand years of the most determined assault upon the evidence which demonstrates it, that fact stands. And so long as it stands Christianity, too, must stand as the one supernatural religion.

But the fact of Christ's resurrection holds no more fundamental place in Christian apologetics than it does in the revelation of life and immortality which Christianity brings to a dying world. By it the veil of sense was lifted and men were permitted to experience the reality of that other world to which we are all journeying. We can not begin to estimate the value to those first disciples who were to live in the world as part of it while they held their real citizenship in heaven—to become fellows with Christ in His sufferings and be made conformable to His death—of the visible and tangible proof which was given them by the presence of the resurrected Lord with them for forty days, of the reality of the life beyond the grave. This association with one who had died and yet lived—lived not through a return to earthly life like Lazarus, but in the power of His endless life—could not but revolutionize their consciousness, and enable them to endure as those who had actually seen the invisible. No wonder that thereafter it seemed as if death had no terrors for these men. If they had not all, like Paul, been caught up to the seventh heaven, heaven had been brought down to them and had been made to enter into their most intimate experiences. They knew that there was life on the other side of death, that the grave was but a sojourning place, that, tho their earthly dust-dwelling were dissolved, they had a building of God, a house not made with hands, eternal in the heavens. And those of us who come later may see with their eyes, and handle with their hands, the Word of life. We can no longer speak of a bourne from which no traveler e'er returns. The middle wall of partition has been broken down and the boundary become but an invisible line by the resurrection of Christ. That He who died has been raised again and ever lives in the form of a complete humanity, is the fundamental fact in the revelation of the Christian doctrine of immortality.

Equally fundamental is the place which Christ's resurrection occu-

pies relatively to our confidence in His claims, His teachings, and His promises. By it the seal was set to all the instructions which He gave and to all the hopes which He awakened. He Himself staked, as we have seen, His credit on His rising again. He declared that no sign should be given that adulterous generation but the sign of Jonah, and that he would restore in three days the destroyed temple of His body. Had the sign failed all His claims would have fallen with it. And as the sign did not fail, but after three days He returned from the bowels of the earth according to His word, He has evinced His ability to perform all His words. It is He that had power to lay down His life and take it up again; who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" who has promised to be with those that serve Him "always even unto the end of the world;" who has announced to them the forgiveness of their sins. It is another instance of the challenge, "Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" That He could not be holden of death, but arose in the power of His deathless life, gives us to know that "the Son of Man hath power on earth to forgive sins." And the fulfilment of these explicit predictions do but point us to a deeper fact. The Lord of life could not succumb to death. Had Christ not risen we could not believe Him to be what He declared Himself when He "made Himself equal with God." But He has risen in the confirmation of all His claims. By it alone, but by it thoroughly, is He manifested as the very Son of God who has come into the world to reconcile the world to Himself. It is the fundamental fact in the Christian's unwavering confidence in "all the words of this life."

There is even a deeper truth than this. The resurrection of Christ is fundamental to the Christian's assurance that Christ's work is complete and redemption is accomplished. Our stripes were laid upon Him and He bowed His head and died. And is that all? Is it enough to say that He "was delivered up for our trespasses"? Or must we not be able to add that "He was raised for our justification"? Else what would assure us that He was able to pay the penalty and deliver those who were bound? That He died manifests His love, and His willingness to save. That He rose again manifests His power, and His ability to save. We are not saved by a dead Christ who undertook but could not perform, and who lies there still, under the Syrian sky, another martyr of impotent love. If we are to be saved at all, it must be by one who did not merely pass to death in our behalf, but who passed through death. If the penalty was fully paid by Him, it can not have broken Him, it must needs have broken upon Him. Had He not emerged from the tomb, all our hopes, all our salvation would be lying dead with Him unto this day. But as we see Him issue from the grave we see ourselves issue with Him in newness of life. Now we know that His shoulders were strong enough to bear

the burden that was laid upon them, and that He is able to save to the uttermost all that come unto God through Him. The resurrection of Christ is thus the indispensable evidence of His completed work, His accomplished redemption. It is just because He rose again that we know that the full penalty was paid, the ransom was sufficient, the work was done, the sacrifice was accepted, and we have been bought with a price and are His purchased possession forever. Because Christ has risen, we no more judge that "if one died for all, then all died," that "the body of sin might be done away," than we know that having died with Him, "we shall also live with Him"—with Him who "being raised from the dead, dieth no more." In one word, the resurrection of Christ is fundamental to the Christian hope and to the Christian confidence. All our assurance of salvation is suspended on this fact.

It is but to concentrate our views upon one element of this hope when we note specifically that the resurrection of Christ is fundamental to our expectation of ourselves rising from the dead. That He rose from the dead manifests the salvation which He brings to man as one which works through supernatural power and produces supernatural effects. And we have not exhausted the scriptural view of the power of His resurrection until we perceive that His resurrection drags ours in its train. When He arose men saw the great spectacle of the conquest of death, the reversal of the curse pronounced on man's sin, the presentation to God of the first fruits from the grave. When He arose, it was not merely as an individual who had burst the bonds of death; as Paul's language suggests, "the resurrection of the dead" had come (Rom. i. 4)—it was the beginnings of a great harvest. In Christ's resurrection, therefore, the Christian man sees the earnest and pledge of his own resurrection; and by it he is enheartened as he lays away the bodies of those dear to him, not sorrowing "as the rest that have no hope," but with hearts swelling with glad anticipations of the day when they shall rise to meet their Lord. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will he bring with Him." Had Christ not risen from the dead, could we nourish so great a hope—that what is sown in corruption shall be raised in incorruption, what is sown in dishonor shall be raised in glory, what is sown in weakness shall be raised in power, what is sown a body under the dominance of a sinful self shall be raised a body wholly the servant of the Spirit of God? Is it not evident that the resurrection of Christ is fundamental to the Christian's hope that the dead in Christ "shall be raised incorruptible"?

We have touched only on some of the outstanding aspects of the bearing of the resurrection of Christ on our Christian faith and life. But enough has been said to show that we have in it a decisive proof of the divine origin of Christianity; a revolutionary revelation of the reality of immortality, a demonstration of the truth of all Christ's

claims and the trustworthiness of all His promises, an assurance of the perfection of His saving work, and a pledge of our own resurrection. Are these things not fundamental to Christianity? If we can be content with a Christianity without them, we may satisfy ourselves with a "Christianity" to which it is indifferent whether Christ actually rose from the dead. A "Christianity" which can dispense with the immediately supernatural, to which the preexistence and the proper Deity of Christ are unknown, which discards the expiatory work of Christ, and which looks for no resurrection of the body—may readily enough do without the fact of the resurrection of Christ. But when it comes to that, may we not also do very well without such a "Christianity"? What has it to offer to the sin-stricken human soul? What is it to him to be assured that One lived two thousand years ago, the aroma of whose holy life shines through all the rust of the ages and impresses the observer of it with the conviction that He must have found a God of love with whom He could walk in the midst of this world of thorns? Here and now, in his own heart he finds a God of justice, where wrath is inextinguishably revealed against all unrighteousness. Enough for us that for a Christianity which will meet the needs of sinful man, a Christianity which does not offer him merely the impression of a holy life, but provides him with salvation by a divine Redeemer, a resurrected Lord is indispensable. The fact of the resurrection of Christ is, in a word, certainly fundamental to a Christianity that saves.

II.—THE DANGER TO MODERN CIVILIZATION FROM POPULAR SHIBBOLETHS.

BY W. S. LILLY, BARRISTER, LONDON, ENG., AUTHOR OF "ON RIGHT AND WRONG," "ON SHIBBOLETHS," ETC., ETC.

WE live in an epoch of individualism. That is an unquestionable fact. And it is a fact which—like most facts—has two sides, a good and a bad. In the first place it represents a vast gain which has accrued to this age—"the heir of all the ages." Sir Henry Maine, in his well-known work on "Ancient Law," tells us that the history of the progressive societies of the Western world, during the last two thousand years, may be described as a movement from status to contract. No doubt this is so. At the dawn of civilization, we find small traces of personal freedom. The rights which make up what we call civil and religious liberty are the outcome of the sufferings and struggles of countless generations. They labored, and we have entered into their labors.

"Young children gather as their own
The harvest that the dead have sown;
The dead, forgotten and unknown."