

and (literary) may divide the Sundays and call them Sundays in Trinity, Sundays in Advent or some other special Sundays such as White Sunday or Nativity Sunday; but to the believer in the Lord Jesus Christ this spiritual truth is for each Sunday for each Sunday is a day of the resurrection. The songs which some churches sing only at Easter can and must be sung by us on any Sunday in the year. Yes, no matter what the day of the week may be, it is the day of the resurrection for the one who has been touched by the power of God and raised into the newness of that life along with the Lord Jesus.

There is an old story of a minister who went to a country church in England to conduct a service for that day. When he entered the building before the hour of worship, he handed the man a slip of paper with the numbers of the hymns to be posted on the announcement board. A few minutes later the man tipped back into the vestry and asked whether a mistake had been made for it was September and these hymns were for Easter. There was no mistake and the people that day learned that resurrection day comes in any month of the year.

The subject of our message, "The Lord Is Risen Indeed," may be divided up into two, three, or four headings. The Old Testament prophesied His resurrection; the New Testament portrays His resurrection; the empty tomb proves His resurrection; the transformation of disciples prescribes His resurrection; and the experience of believers practices His resurrection.

INTRODUCTION:

Several years ago a well known preacher of that day startled everyone by saying, "As far as I am concerned the dust of Christ's body still rests in the Syrian tomb. Whether or not He arose from the dead makes little difference to my faith."

It has not been long ago that a survey was taken which showed that evangelism was waning among certain religious denominations in Chicago. When an investigation was launched to try to discover the reason it was found among other equally startling things that 14% of their ministers did not even believe in the resurrection. We might well ask the question, "What do such men have to preach?" Those who disbelieve the Lord's resurrection of the resurrection of believers--the result is the same. Paul makes it clear in I Corinthians 15:13 that if there be no resurrection of the dead then is Christ not risen.

The so-called social gospel may not always deny such a vital truth, but at best it leads to a gross neglect of teaching the importance of that doctrine and other great doctrines of the Bible.

Dick West, a member of the Dallas Morning News, declared, "Many ministers suddenly have become experts on public housing, public power versus private power, world government versus

interpret, social security, and even humane slaughter of animals
Social gospel isn't an eighth-of-an-inch different from Carl
Marx's gospel."

Dr. W. A. Chriswell has said that the type of social preach-
ing today, has its emphasis in most of the culturally accepted
preaching of modern philosophy and has been personal; it has
stressed social ills rather than personal sins. The great
themes of the modern pulpit have been those centered in social
and economic justice, the saving of democracy, the national ills
of the world, and the crusade for peace. If they were not preach-
ing world peace then the clergy were occupied with race
discrimination, international relationships, the promotion of
cultural and fraternal movements, the necessity for civic improve-
ments, the furthering of international justice. Having lost
faith in the Scriptures and with hearts that were spiritual
empty they found in these social subjects themes for their
sermons.

But I would have you stop and think today, that Christ's
resurrection was not only prophesied and predicted, but it was
later proven. It is one of vital importance to one's faith.
Paul cries, "that if thou shalt confess with thy mouth the Lord
Jesus, and believe in thine heart that God raised Him from the
dead, then thou shalt be saved. For with the heart man believeth
unto righteousness and with the mouth confession is made unto

resurrection there is no hope in a resurrection for one who
claims to be a believer in Christ.

✓ The resurrection of Christ came the predominate theme of
the message of the early church.

✓ Referring to the betrayal of Judas in Acts 2 Peter declared
that another must be chosen to be a witness with us of the
resurrection--Acts 1:22.

✓ In Acts 4:33 when the apostles had prayed, they were
empowered by the Holy Spirit and great power gave witness of
the resurrection of Jesus Christ and great grace was upon them
all.

✓ The burden of Paul's message was Christ's death and
resurrection, Acts 17:2-3, 18.

Have you ever stopped to think that one of the reasons
the Lord Jesus Christ rose from the dead was that He might be
your living contemporary, your daily companion, your ever pre-
sent Lord, Romans 6:4. This was why He was raised from the
dead by the glory of the Father.

Therefore the church throughout our English speaking world
sings on the day of the resurrection and thus we may sing today
and everyday. It makes no difference what Sunday of the year

Peter speaking on the Day of Pentecost declares, "This Jesus hath God raised up whereof we all are witnesses." Acts 2:32. Again he declared after the conversion of Cornelius, "And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem whom they slew and hanged on a tree. Him, God raised up the third day and showed Him openly, not to all the people, but to witnesses chosen before God, even to us who did eat and drink with Him after He arose from the dead." Acts 10:39-41

Paul declares in I Corinthians 15:3-8 that he was seen after the resurrection first by Cephas, then of the twelve, and after that he was seen of more than 500 brethern. He then showed himself to James and again to the twelve and finally to me, declares the apostle, also as one born out of due time.

The New Testament portrays this doctrine of the New Testament as basic for it declares him to be the Son of God with power by the resurrection of the dead. Romans 1:4

He was raised again for our justification. The doctrine of baptism and holiness in the life of a Christian and based on the fact of the resurrection of Jesus. Romans 6:4, Colossians 3:1

Our own hope for resurrection is based on Christ's resur-

II Corinthians 4:14 The entire structure of the

1. Prophesied in the Old Testament

It was foretold in direct prophecy--"Therefore my heart rejoices and my tongue is glad; my flesh also shall rest in hope for Thou wilt not leave my soul in Hell; neither will Thou suffer thy holy one to see corruption. Psalms 16:9-10

Peter preaching on the Day of Pentecost and filled with the Holy Spirit reveals to us that David is speaking concerning Christ in this Psalm. He says, "For David speaketh concerning Him. I foresaw the Lord always before my face, for He is on my right hand and I should not be moved. Therefore did my heart rejoice and my tongue was glad; my flesh also shall rest in hope for Thou wilt not leave my soul in Hell; neither wilt Thou suffer thy holy one to see corruption. For He is on my right hand and I should not be moved." Acts 2:25-27

Isaiah 53:10, Psalms 22:21, and John 20:17 will also reflect the prophecy concerning the resurrection.

Through the prophecy revealed in the Old Testament we have a clear picture of the resurrection in type.

For example Isaac in Genesis 22:2-13 not only pictured the death of Christ Jesus but also the ultimate resurrection.

(Hebrews 11:17-19) refers "by faith Abraham offered up Isaac of whom he was said that in Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead from whence he also received him in a figure."

A picture is prophesied in Jonah, a type of the resurrection of Jesus. His being swallowed by the fish; his soul descending into Sheol from which he cried; later he is vomited from the fish. All this typifies the death, burial, resurrection of Christ.
Jonah 1:17, 2:7.

Christ later confirmed this in Matthew 12:40, "For as Jonah was three days and three nights in the whale's belly too shall the son of man be three days and three nights in the heart of the earth."

A traveler in Switzerland was uncertain about his way. He asked a boy where a certain town was and received the reply, "I do not know where it is, but there is the road to it." He pointed to the road ahead. Now there are many things we do not know, but there is one thing of which we are certain, God points plainly to the road to heaven as he reveals it through the resurrection of Jesus, even in the Old Testament prophecy.

II. The New Testament portrays the resurrection.

Jesus said unto them, "Destroy this temple and in three days I will raise it up. Then said the Jews, 'Forty and six years was this temple in building and wilt thou rear it up in three days'. But He spake of the temple of his body. When therefore He was risen from the dead, his disciples remembered that He had said this unto them and they believed the Scripture

Jesus also refers to the fact of His resurrection in John 10:17-18, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it up again. This commandment have I received of my Father."

Jesus taught His disciples that He was to die and be raised again the third day in Matthew 16:21, 17:22-23.

Jesus was very much in the New Testament like a mother in Portugal who took her small child to a dangerous spot of the sea and gently lead him into the edge of the water. When the ripple of the water wet his feet, he clung to her in fear. But with gentle words and affectionate care, she lead him there again and again. At length he lost his fear and walked alone while his mother watched. When a passerby inquired as to what she was doing, she replied, "I am drawing out his fear."

Christ leads His followers to the very brink of the abyss and points to them the hope of the resurrection. In the New Testament we have this historical recording. We are told that there are many infallible proofs to whom he also showed himself alive after his passion; by many infallible proofs being seen of them 40 days and speaking of the things pertaining to God. Acts 1:3

to be crucified; he knew as surely that he would rise again on the third day. He had come in order to die and submit to death. He would willingly die; he would rob death of its sting and deprive it of its power. In dying he would take from death its terror for the joy that was set before him of bringing many sons to glory. Jesus endured the cross, the despise, and the shame. He knew the road by which the cross lead.

In the Easter tidings there are many notes that strike the deepest chord of human make-up. The tenderest greetings of our risen Lord to the weeping women who loved him devoutly. The forthrightness in the way he restored the conscience that was stricken as Peter sinned. The wonderful way that he stimulated the men on the road to Emmaus. The evidence and wonder among the group in the Upper Room when He met with them. The stern rebuke to the doubts of Thomas; the stirring challenge of His followers to go and proclaim this message of glad tidings to the entire world, for this was peace and joy for all.

The prophets had prophecied it and so well did the Chief Priests and Pharisees remember these words that they made application to Pilate for a guard of soldiers to protect His tomb to protect His disciples from stealing away the body. His enemies remembered this; His disciples had no recollection of this idea. But now that the tomb is empty as predicted on the

Christian teaching rests upon the certainty that Christ arose as Paul tells us in I Corinthians 15:14, "If Christ be not risen then our preaching is vain and your faith is also vain."

Dr. Wilbur M. Smith says of this great fact, "Whatever be one's final conviction concerning the resurrection of our Lord, it is admitted by everyone that such a supposed event is so interwoven with all the New Testament doctrine that to eliminate it from the Gospel, the Acts, and the Epistles is to render the entire New Testament hopelessly confused. It would be to deny not only certain words of our Lord in His teachings, but also to verify many accusations made by His enemies. This would prove His life nothing more than a tragedy."

Before Columbus discovered America, Spain's coat of arms bore the motto which means there is nothing beyond. After Columbus discovery, we find that

Before Jesus came into the world there was no assurance for the people; there was nothing beyond and no hope left for the multitudes who were dying every day. After Jesus' death on the cross and resurrection from the dead, people everywhere could joicely cry, "There is more beyond; Christ is risen and He lives. And because He lives, we can live also." These are words of conviction and of joy. These should be appreciated

by each Christian. In Jesus then we behold that the prophets had witnessed to this; that they had said He would

throne of David and establish his kingdom over all people. But now tribulation such as they had not known before had overtaken them. What darkness had come upon their faith? He, who was once so mighty to give deliverance to the captive, had now become captive and was bound to the cross. He who with a word raised the dead was now put to death. He who had been expected to be King of Kings was subdued by all the nations. He was placed in a grave. This was a season of heaviness. The great stone which the enemies had rolled to the door of the tomb lest his disciples go and take the body away and steal it. All was buried with Jesus.

But the third day was now come and the first day of the week was breaking. While it was yet dark faithful women made their way to the tomb; they found the stone rolled away. Wondering at this they entered the tomb; the body was not there. "The enemies have taken it away," is their first thought. Mary hastens to Peter and John to tell them that they have taken away the Lord.

Angels appear and say, "He is not here but is risen." With fear and with great joy they ran to bring the disciples word. Their words seemed to be idle tales. Peter and John had now reached the place where the Lord lay and entered in and found the grave clothes and the grave empty. They saw and believed. The other disciples were told this and still they believed not. It

disciples were again to see their companion. Corresponding to the days of the joy of these disciples is the state of mind in which the church should keep this wonderful day, the commemoration of the resurrection of Jesus. Eminently it ought to be for our Lord. The evidence is overwhelming and the suggestion is sometimes made that Jesus had not actually died but merely swooned upon the cross and revived in the tomb. This has never been regarded seriously. Rome attested to the death of Jesus. I used to wonder why crucifixion with all of its horrors was specified and foreordained as the death of the suffering servant if it was needful for him to die, surely a less agonizing manner of death could have accomplished the redemption of mankind. But in the wisdom of God, the crucifixion was appointed. Rome was thorough in its operation and no one crucified on a Roman cross ever survived. The soldiers of imperial Rome certified the death of Jesus.

The most wonderful story ever told among men is that of the triumphant, crucified Nazarene. It is the most thrilling note of praise among his redeemed, for in his triumph over sin, death, and hell, Jesus is the head of a new creation. He is the giver of eternal life, to be trusted of people, and to be the great high priest of the people of God.

He had foretold his resurrection clearly; he had spoken to his disciples concerning it to

hell shall not prevail against it. In both promise and word, he stands as the dominion of death. The first promise had the meaning that the powers of death should not be permitted to keep the natural body of our Lord in their dominion; in the second the meaning was that all the powers of darkness sitting in the gates of the dominion of death and pouring forth from thence their forces against His mystical body, the church, should not finally prevail against it.

How the powers of hell endeavored not only to subdue the captain of our salvation, but to shut him up within the gates of death and to hold him there. They wanted to persuade men that he was still there. How impossible it was that He should be beholden of them. This is a very precious and glorious promise unto us, for He said, "I am He that liveth and was dead; behold I am alive for evermore and have the keys of hell and death." Rev. 1:18 "Because I live, ye shall live also." Even though there was great tribulation, persecution, and falling away from the truth, yet the church will continue to triumph. The faithful witness will continue. Amalek was victorious for a long time. There were a faithful few, a little scattered flock in the days of Elijah, the prophet, who held up their hands to God in prayer and ceased not to be faithful in their witness. The prophet was carried away by the spirit. This is the same message that Ezekiel offers us in the valley of dry bones in which the spirit

removed the body or else He did not rise from the dead. The enemies of course did not; they easily would have triumphed over the preaching of the resurrection; they would have produced the body. Who were the friends of Jesus? The eleven apostles, Joseph of Arimathea, a few women!! Why no; all forsook Him. Matt 26:56 They were too fearful to attempt in the face of the Roman guards the impossibility of rolling away the stone. They would never have gladly given their love for something they did not believe in. They would not have followed this deception and become despised men and women going out into the world to preach the doctrine of the resurrection if there had been no basis for it. His resurrection was a great sign. It was the final confirmation of His claim that He staked all of His promise on that He would rise from the dead. The Jews asked for a sign. He answered them, "And like Jonah, He would be in the earth three days and three nights." He answered them; He said, "You destroy this temple and in three days I will raise it up again." He was speaking of His resurrection.

III. The empty tomb proved this.

There is no doubt that the tomb was empty. The women and the others with them came to the tomb and went in and entered it only to find it empty. Luke 24:13

Mary wept sorely when she found that the Lord was not there. There would be no Saviour, however, if she had only remembered

did not take it for they could have produced it in order to disprove the story. His friends did not steal it for they would not have suffered for that which they knew was false; there is only one answer--the tomb was empty.

A father and son were shipwrecked; together they clung to the wreckage until finally the son disappeared from sight. Later, unconscious, the father was rescued. When he awoke he learned that he was in a fisherman's hut. He thought immediately about his boy; but then as he turned he saw that his boy was lying beside him. The temptest of life will soon engulf us and we shall be swept away, but in Christ we shall all be together again. Because He lives, we shall live also. The fact that the tomb was empty proves that the resurrection of Christ was a physical resurrection. The body which was curcified rose from the dead.

Two boys were slaves to an Arab master. He taught them to believe in Mohammed whose body they were told was preserved in the city of Medina. One day the lads heard a missionary tell about the death, burial, and resurrection of Jesus. That night they talked about what they had heard. "What think you," said one. "Our master tells us to believe in Mohammed who is dead but the white man tells us to believe in Jesus who died but rose again and is now alive." After a moment the other said, "I think I will believe in the living one." After their accept-

where they were taught by the missionary.

IV. The transformation of the disciples prescribes the

resurrection. The resurrection of Jesus was the resurrection of the faith and hope of His disciples to a new life and vigar. It made them new creatures and gave them all joy and peace as to believing.

His death for them was an atoning sacrifice for sin. They realized that He was made sin for us. The Lord laid on Him the iniquity of us all. Our sin, being thus imputed to Him--our own representative; He was treated and threatened in His death by Him to whom atonement was offered. Its penalty was required of Him. Every jot and tittle was He to take. He did satisfy the law to the utmost and was justified in behalf of all those in whose place He stood.

He is now making intercession for us. The death of the sacrifice was there finished but there was a work remaining to be done within the veil, in the most holy place in the presence of God, the Father. The two chief parts in the Saviour's priest-hood were shown in the typical office of the high priest on the great day of atonement. The slaying of the victim and the presentation of the oblation of the sacrifice. The former was done on the altar of the burnt offering in the court of the temple; the latter only within the veil where the high priest

Disbelievers were converted. Paul witnessed to King Agrippa and recounted his own conversion, how that the resurrected Christ spoke to him from heaven after he was struck down on the road to Damascus and prior to that time he was a bigot and refused to recognize the Messiah. But now he is converted. Acts 26:8-23.

V. The experience of believers practice the resurrection.

Yes our identification in His death makes the resurrection of real importance because we are identified with the Lord Jesus. His resurrection called forth such a display of God's mighty power. Paul prayed for the young believers. What is the exceeding greatness of His power to us who believe according to the work of His mighty power which He wrought in Christ when He raised Him from the dead. Ephesians 1:19 In raising the Lord Jesus we find that He exhibited His power over sin, death, matter, Satan, time and eternity. By the resurrection, the stroke of sin became ineffective in destroying the individual. Sin indeed brought physical death and the second death, but no longer was this true after the resurrection; it was rendered powerless. Likewise we see God displaying His glorious power over matter as He formed the body of man out of the dust of the ground, breathed into him life, and he became a living soul.

Satan brought death through sin. The glorious power displayed in bringing Him from the dead is the guarantee of physical

bones but hopelessness and impossible hope. They lay in the grave. Festus, who thought Paul was mad when he talked about the resurrection; the men of Athens mocked him when he preached on the resurrection. But have the powers of darkness a more hopeless dominion over the heathen world than they seem to have obtained over the rejected and crucified lifeless Christ. The promise of the Gospel!

The sign, the pledge, and the assurance of all of this is that the Lord is risen. Believers are members of a mystical body of which He is the head. Because He lives, we shall live also. He can no more commit the gates of hell to prevail over them, to keep them in death than he would allow them to prevail over Him. [When He arose, as when he died, and was buried, hell lost its dominion! Our graves were opened when the stone was rolled away from his tomb. Our victory over death was secured when He broke away the bonds and became the first fruits of them that slept. Last is the harvest of the dead lying ungathered. The people of God of all generations in the graves are only waiting the voice of the archangels and the trumpet of God which shall call us to the work, for when the trumpet sounds from heaven giving the signal in a moment, in a twinkling of an eye the dead in Christ shall come forth.]

There were other resurrections besides the resurrection of the Lord Jesus. But none had so gloriously displayed power.

during the years of famine. This was indeed a display of power but there was no more to it than reversing the direction of an automobile. You bring your automobile to a halt, lift the gears to the next and prior to that time as to a single and it goes easily into reverse, and back around to make a turn. The same principle was used by God on other occasions. God, who had put life into the body, could easily do it again after death had removed that breath from the body. But when Jesus was raised from the dead there was something far different. You read all the passages of the Bible and it refers to it. The plan was God centered. This was the climax of a chain of events in which He was nailed to the cross. When the widow's son was raised from the dead and when the daughter of Jarius was commanded to arise and when Lazarus was brought back to life in each case only a single life was involved.

But when the Lord Jesus went to the cross unnumbered millions of people were seen by God as on the cross with Him. The infant child of David was there; Noah was there; Abraham was there; Mary, the mother of Jesus, was there, for the original sin with which she was born was placed in the body of Jesus to which she had given birth. One of the two thieves were there; I was there. This is indiscribable amazement; why should He have loved me? But He did! Perhaps we do not understand the great hymn of the cross. "Beneath the cross of Jesus I faint would take my stand"; or, "Jesus keep me near the cross"; or, "I stand

believers knowing that they were in the resurrection of our Lord. When He arose from the dead then we also came forth with Him.

The transformation of the disciples without question gives evidence that the resurrection was prescribed by them.

Deserters became bold. Mark 14:66-72 Peter was deserting Christ; he denied Him thrice. But now he is transformed and preaches an immortal sermon on Pentecost. This Jesus had God raised up whereof we are witnesses. Acts 2:14

Doubters were convinced; Thomas who was absent when the Lord appeared to the disciples after the resurrection refused to believe when he later recounted their meeting with Christ eight days after the Lord appeared and this time Thomas was there. When Thomas beheld it, "Our Lord and my God." John 20:24 The central point of the resurrection of Jesus Christ is when you believe because it testifies by men who have had every opportunity of seeing and knowing and to testing. It has had a marvelous effect upon the world.

Discouragement was changed to assurance. Cleopas and another were sad on that first day. They journied to Emmaeus; their hopes and dreams were shattered, so they thought. Jesus walked with them; they recognized him later; their eyes were open. They knew the resurrected Lord; they hurried to tell others the things which had

long since crumbled into dust. There is a glorious company of apostles, the good fellowship of prophets, martyrs of the holy church--these will rise like a mighty flower. The resurrection of the Lord Jesus exhibits the power of God over the rebel Satan. The resurrection of Christ brought time and eternity together. That is, we enter the timeless past, the present is blotted out with the blood of the Lord, and the future is all in His hands. We know Christ lives because He lives in us. We can say with Paul, "I am crucified with Christ; nevertheless I live. Yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Galatians 2:20

Dr. Wright Reichel was conducting his choir in the final rehearsal before presenting the "Messiah." The chorus had sung to where the soprano solo was to sing the refrain--"I know that my Redeemer liveth." The soloist's technique was perfect. After she had finished all eyes were on the great conductor expecting his approval. After the silence of the orchestra he came to the side of the soloist with a sorrowful expression on his face and said, "My daughter, do you really know that your Redeemer liveth?" "Sing it like you do!" The master said, "Sing it to me; tell it to me so that I will know and all who hear you will know the joy and power of it." She then sang the truth as she knew it and had experienced it in her own heart. All who heard

wept as she sang. when she had finished the great music, the great master approached her with tears in his eyes and declared, "You do know, for you have told me."

We know Christ lives for we have received His resurrection in life. Knowing that Christ being raised from the dead dieth no more. Death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Christ Jesus our Lord. Romans 6:9-10

We know Christ lives because we commune with the living Christ. If ye then be risen with Christ, seek those things which are above for Christ sitteth on the right hand of God. Colossians 3:1 That which we have seen and heard declare we unto you that ye may also have fellowship with us and truly our fellowship is with the Father and with His Son, Jesus Christ.

A little boy was stricken with a fatal disease. They called his doctor into the room and said, "Doctor, I want you to get me well by Sunday." "Why by Sunday," asked the kind doctor.

"Well, our teacher showed us the tabernacle last Sunday. We saw the outside but there was a curtain and we could not see inside. The teacher said the priest went in behind the curtain to talk with God and she is going to show it to us next Sunday.

Oh, Doctor, I hope I can go; I do so much want to see inside where God is."

The doctor turned from the window where he had been stand-

you may see the place where God is.

Next Sunday Charles had gone from earth to the place where God is. We may all have that assurance through the promise of the resurrected Christ.