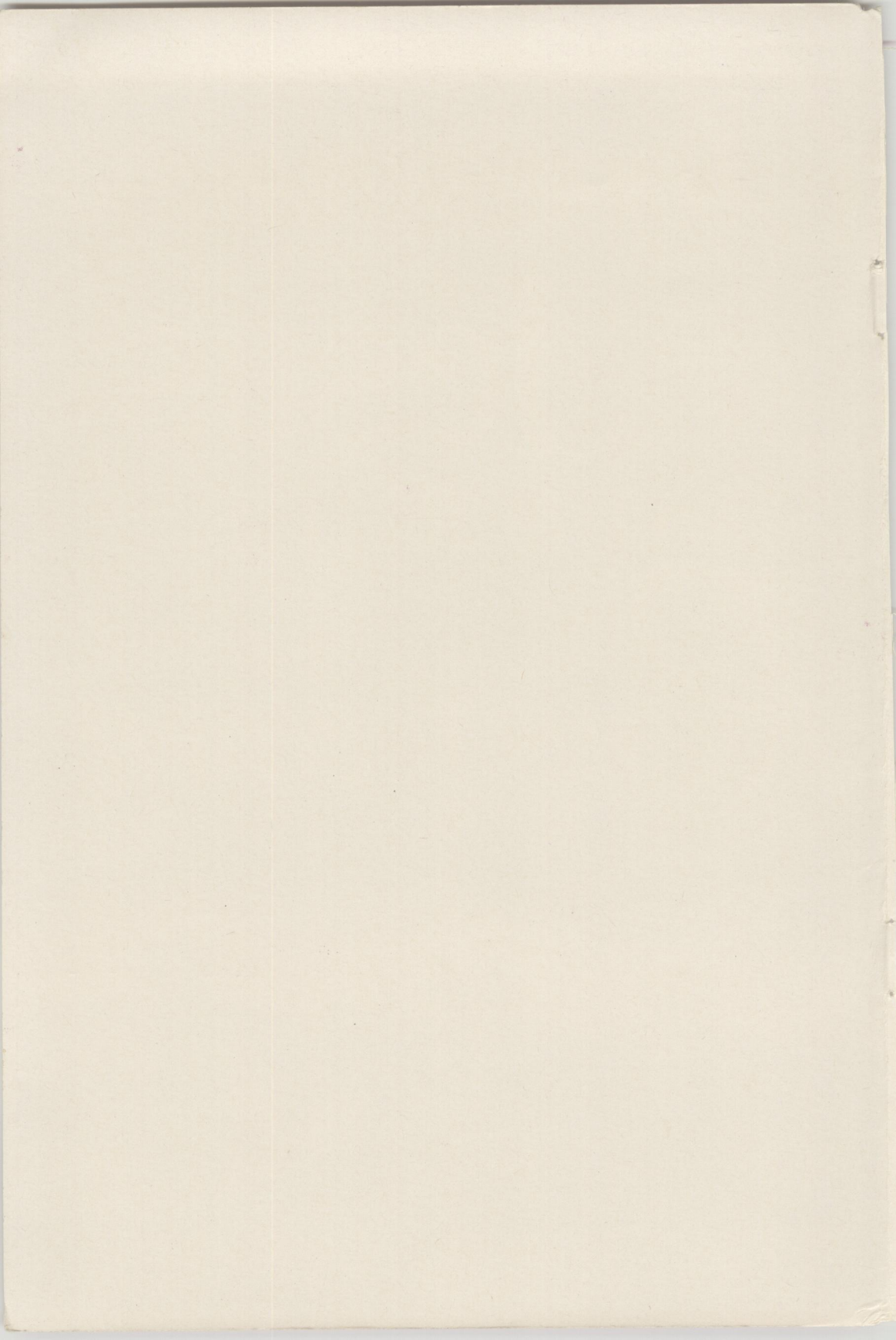


THE
Appearances
OF JESUS
AFTER HIS
Resurrection



J. VERNON Mc GEE



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The
Appearances of Jesus
After His Resurrection

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I

ON THE ROAD TO EMMAUS

Too often the forty-day period between the resurrection of the Lord Jesus Christ and His ascension is overlooked because of its brevity. Yet more is recorded in Scripture concerning these forty days than is written of the life of our Lord from His birth to the time He was thirty years old. These forty days, moreover, are far more significant to us than those early years before His public ministry. We rob ourselves of exceeding riches of His grace by not laying hold of the things revealed to us by Him during this important period.

There are at least two reasons for the importance of the post-resurrection ministry of Christ. First, these forty days were a continuing witness of His resurrection from the dead—a tangible demonstration so stated in Acts 1:3: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days."

The number forty is in itself significant to those who take note of numbers in Scripture. It is the number of full probation, of ample demonstration, of complete testing. God kept Israel in the wilderness forty years. Elijah hungered and fasted for forty days, and the Lord Jesus Christ fasted for forty days. Thus before Christ entered on His earthly ministry He was tested forty days, and before He entered upon His heavenly ministry, He was demonstrated forty days.

A second reason for the importance of our Lord's post-resurrection ministry is that we are more vitally related to the life of Christ *after* His resurrection than before. Too many people put a wrong emphasis upon the life of the Lord Jesus: they continually speak of the Carpenter of Nazareth, the Man of Galilee, and the One who walked the dusty roads. All that is fine, but it is to the living Christ that we are related. "Though we have known Christ after the flesh, yet now henceforth know we him no more" (II Cor. 5:16).

When Paul wrote in Galatians 2:20, "I am crucified with

Christ: nevertheless I live; yet not I, but Christ liveth in me," what Christ did He mean? Clearly he was speaking of the resurrected Christ who today is at God's right hand. "*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.*"

Again we read in II Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." What is meant by that? Simply that Believers are no longer related to the first Adam, but to the resurrected Christ. How important!

In these messages we shall confine ourselves to five conspicuous incidents in which our Lord revealed Himself and taught things essential for us today—situations in which we see Him on the road to Emmaus, on the Sea of Galilee, on the shore of Galilee, on the Mount of Olives and at the right hand of God.

Notice at the outset that our Lord identified Himself after His resurrection with four geographical locations which you can find on the map and to which you can go. If we may make use reverently of the words of a well-known organization, we may say that He revealed Himself on the *land*, on the *sea*, and in the *air*.

First, we see Him on the road to Emmaus. This road was not as famous as the Jericho road; however, for me it has more meaning, for I read that on the Jericho road a man fell among thieves, but on the Emmaus road two humble, unknown disciples met the living Christ face to face.

"Unknown!" someone may say. "One of them was named Cleopas."

True, but we do not know who Cleopas was. He is an unknown disciple—a John Doe. Whoever they may have been, Cleopas and his companion were on a little-frequented road—a path just six and one-half miles long. It was not a super-highway, just a narrow, dusty roadway. Yet it was here that Christ made His first public appearance. He had appeared privately to the women in the cemetery, but He chose an unknown road and unknown men for His first appearance in a place frequented by the general public. There followed one of the most remarkable appearances of the living Christ—an interview in which the sublime touched the simple, when the supernatural acted in a natural way.

Let this scene become alive to you. Two unknown men have left Jerusalem late in the afternoon following the resurrection, after having heard startling things. They are talking excitedly and frankly, and are so interested in their conversation that they do not, at first, notice a stranger who joins them. Finally He interrupts to say, "What manner of communications are these that ye have one to another, as ye walk and are sad?"

"Communications" as used here means "discussions." Actually, these two men were trying to agree on some reasonable explanation as to why the Lord's body had disappeared. A prophet had been crucified, placed in a conspicuous new tomb, sealed and guarded by Roman soldiers. But now no one could find the body. This news had electrified Jerusalem.

Look boldly at this fact: had the enemy been able to produce the body, Christianity would have been sealed forever in that tomb! All His adversaries needed were the earthly remains—but they could not find them. Mr. Unbeliever, tell us where the body was!

As others of the disciples, the two men on the road to Emmaus did not believe that Christ had risen. Let those who have at one time or another been assailed by doubts or uncertainty concerning the resurrection keep this fact in mind: the followers of Jesus at first were doubters, too, but before the post-resurrection ministry of our Lord was ended these eyewitnesses were thoroughly, joyously convinced that theirs was a risen, living Saviour!

"Art thou only a stranger in Jerusalem?" we hear Cleopas exclaim in answer to the question of the unknown Traveler (Luke 24:18). In colloquial language, Cleopas and his companion were actually saying, "Is there anybody who can be so far behind the times that he doesn't know what's happened here during the last three days? Brother, you are the only man in Jerusalem who doesn't know these things!"

To this, however, the Lord—still unrecognized—simply answered, "What things?"

I think when He said this there was a note of humor in His voice, a twinkle in His eye. Certainly He knew all that was on their hearts, but He was drawing them out.

"Have you not heard about Jesus of Nazareth?" is their incredulous reply. Death had not destroyed the love of these men for Christ, but it revealed how limited was their faith.

Then they spoke of "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."

Note they said He *was* a prophet—they thought He was dead. Then a glimmer of hope lighted their faces: "But we trusted that it had been he which should have redeemed Israel . . . today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre."

The other facts soon follow—how the women "when they found not his body . . . came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not." One can see the depths into which they went. They had loved Him; they had pinned their hopes on Him; but they failed to comprehend the resurrection.

No longer is there a twinkle in His eye; there is a flash now, almost—but not quite—of anger. Listen to Him as He speaks: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" And with this He begins to open the Word of God to them with respect to its many references to Himself.

How I should love to have been there when He took the Scriptures and "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." A correct creed is essential today. We need to have the faith which was once for all delivered unto the saints. The resurrected Christ is still the great Teacher, and His program for the present hour is that the Holy Spirit, whom He sent into this world, will take the Word of God and make Jesus Christ real. This is His program for the Church.

You can have a faith—a living faith—as these men came to possess, because the same Lord lives today to grip your heart with the truth of the Gospel. It was when He opened the Scriptures to them that they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

Do you have a real and abiding faith? "God cannot be worshiped in doubt," said John Calvin. Patrick Hamilton,

that great protomartyr of the Scottish reformation, said, "Faith is a certainty." And Dr. Thornwell, the great preacher of the South during the Civil War, said, "No authority can be higher than the direct testimony of God, and no certainty can be greater than that imparted by the Spirit shining on the Word."

Gregory Nazianzen, one of the early saints of the Church, said, "I love God, because I know Him. I adore Him, because I cannot comprehend Him." Paul speaks of the fact that he prayed for the Ephesians and Colossians that they might be filled with the knowledge, the *epignosis*, of the will of God, that the Spirit of God shining on the Word of God might make Jesus Christ real to them.

Jesus Christ lives today. His program for today is that the great truths concerning His death and resurrection shall be held high to all men. They are statements of fact which can be demonstrated. But most important, the Spirit of God can make the Lord Jesus Christ living and real to anyone who, with humble heart and honest mind, desires to know Him!

If Christ is not real to you and your faith is not vital, the difficulty does not lie in Him; for God says that if we will bring an humble mind and an honest heart to His Word, His Holy Spirit will reveal Jesus Christ to us. He will give us a burning heart. God forbid that we should fail to believe His Holy Word. "O foolish men, and slow of heart to believe in all that the prophets have spoken!"

II

ON THE SEA OF GALILEE

In the previous study we saw the Lord Jesus on the road to Emmaus (on *land*). Here we are to see Him as He appears on the *sea* and, finally, we shall see Him as He appears in the *air*. The scene here is a familiar and popular spot—the Sea of Galilee, the world's most famous body of water.

It will be of interest to note those present. "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples" (John 21:2); an interesting group that might be called "the convention of problem children"—each a problem in his own way.

First and foremost was Simon Peter—impulsive, impetuous, affectionate, even saying that he would lay down his life for his Lord. Thomas was also present—Thomas the magnificent skeptic, always raising some question or casting some doubt. Then there was Nathanael, a doubter at the beginning of Christ's ministry. While Nathanael was lying asleep under a fig tree Philip came and said, "Come, we have found Him." Nathanael said, "Well, where did He come from?" And hearing that He had come out of Galilee said, "Can any good thing come out of Nazareth?" However, he went with Philip to the Lord Jesus, who said to him, "I saw you when you were asleep under the fig tree." It was then that Nathanael made his first confession: "Thou art the King of Israel; thou art the Son of God."

In the group were James and John, to whom Jesus gave the name "sons of thunder," a name well deserved. There were two other disciples, but I cannot confirm who they were, their names are not mentioned. And since the Holy Spirit omitted them, let us identify ourselves with them—you and McGee; we are the two who were probably among the problem children at the Sea of Galilee.

The last time we saw the disciples they were at Jerusalem. Now notice what they do. "Simon Peter saith unto them, I

go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing."

Many worthy commentators condemn these men for going fishing. But the Lord Jesus did not rebuke them. Let us turn to Bishop Ryle who, commenting on this passage, says: "I see no harm whatever in Peter's conduct on this occasion."

And may I say, they were there by commandment—His commandment. In Mark 16:7 we read: "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Read also Matthew 28:7, 10. They are at the Sea of Galilee by commandment!

It was springtime in Galilee, and the surrounding hills were green with new grass and gay with wild flowers. As they walked along the shores they saw Simon Peter's ship (the one in which the Lord Jesus had been before). It was idly riding at anchor; they were idle too.

They waited at length and the Lord did not appear. Finally Simon Peter, pacing on shore like a caged lion, blurted out to the others: "I'm going fishing, fellows." The others made it unanimous, and entering the boat immediately started out.

We are confident that some well-meaning souls will say, "Boys, you ought to have remained there and waited on the Lord." But they did not wait and twiddle their thumbs. Idleness hurts the cause of Christ more than anything else. Folk that are not busy working for Him are doing things that idle hands find to do. Thus these disciples—and we want to say it carefully—were not out of the will of God in going out to sea that night.

You will read in that passage that they fished all night and caught nothing. Dr. Scott says that it was the failure of experts. They knew fish and where and how to catch them—but they did not catch them that night. That night of failure was in the plan and purpose of Almighty God.

The psalmist says in Psalm 1, speaking of God's men, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." The fruitage of man's labor will come forth at a time when it will fit into God's plan and purpose. We are living in a day when everything is measured by the yardstick of materialism. Mathematics is

the language of the hour, and to many it is the language of success. Statistics are the inspired spirit of the world. We measure the effectiveness of evangelistic crusades by figures. When will we learn that spiritual values cannot be determined by figures?

They fished all night and caught nothing! It is easy to fish when you catch fish, but it is hard to fish when the fish are not biting.

My favorite missionary is Mackay of Formosa. That great Scotsman asked the British East India Company to take him to Formosa, but they said they would not dare put in where many sailors had been murdered. He then applied to the Dutch East India Company. They replied, "We go into harbor and trade with the boats that come out. If you are determined to go, we will put you and your trunk in a boat and let you go on your own responsibility—the minute you land you will be killed." Mackay said, "God has called me."

They put him and his goods in a boat and said goodby. He was often sighted on shore by ships. Marrying a native, he lived there for twenty years and died without apparently making a convert. Upon his death a revival broke out, and it is said that the number reached at that time in Formosa was nearly 100 per cent. Mackay went through a night of throwing out nets and getting nothing. But the morning came to Formosa because Mackay had fished at the instruction of the Lord Jesus.

Judson of Burma had the same experience. His missionary society in New York wanted to bring him home. They asked, "What are the prospects?" He replied, "The prospects are as bright as the promises of God." Living according to Christ's instructions is the most important thing!

The disciples had fished all night and caught nothing. Cold and hungry they had pulled their wet nets into the boat. "But when the morning was now come Jesus stood on the shore: but the disciples knew not that it was Jesus." He said unto them, "Children, have ye any meat? They answered him, No." That is the question He is bound to ask everyone of us some day—"Have you caught anything?"

Then note that He said unto them, "Cast the net on the right side of the ship, and ye shall find." Without questioning they put in the net. The Lord Jesus wants to direct the

lives of His own even in the little details—even in such matters as where you put in the net.

The draught of fish was such that John realized who had been speaking. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord." John had a spiritual perception that the other disciples apparently did not have, at least Simon Peter did not have it. The minute Simon Peter's attention was called to the fact that the Person speaking was the living Christ, he girded his fisher's coat around him, for he was naked, and cast himself into the sea, swimming to shore that he might come to Christ.

Turn back to an incident in Luke 5 and read where some of these men had fished all night and catching nothing had come to shore. They were washing their nets when the Lord Jesus entered into the boat with Simon Peter and began to teach the multitudes on the shore. When He had finished He said, "Push out into the deep." As expert fishermen they knew that fish could be caught only at night. But that morning the Lord Jesus said, "Cast down your net," and they obeyed.

Simon Peter said in effect, "O Lord, you called me to leave my nets; you called me to obey you and I failed, and I have done the thing that I probably should not have done. Why do you not deal with someone worthy—I am a miserable failure." But the Lord Jesus would not let him alone. Thus we see that after the resurrection had taken place, Simon Peter again was fishing, and hearing that the Lord was standing on the shore, he jumped into the water and swam to Him, for in a private interview he found that the resurrected Christ forgives sinners.

There is something else in these incidents that is amazing. Luke's account says of the earlier experience: "And when they had this done, they enclosed a great multitude of fishes: and their *net brake*." In the second incident in John 21:11 we read: "And for all there were so many, *yet was not the net broken*."

Right here we want to give you what is known as a "McGeeism." You may dismiss it, but it certainly has blessed my heart. There is danger in drawing a figurative meaning, but I want you to see something. We find in Matthew 13 that the Lord Jesus said the net represents the Gospel. Luke 5 says the net broke; John, who had spiritual perception, notes

in chapter 21 that on that occasion the net did not break. Luke's incident is before the resurrection; John's is after the resurrection. Therefore we see that the Gospel had been brought to its full strength and completion at the resurrection. Under Luke we see that the teachings of Christ could not hold men, but in John we find that the completed Gospel holds. He can save to the uttermost.

Briefly, now, let me call your attention to three tremendous lessons for us today. First, our Lord's purpose for Believers is to keep them. He can keep those who have been given Him. Even in our failure we can go to Him as did Simon Peter. The net will not break if it ever gets over you!

There are 153 fishes here. We state this to make no application but to note something that is rather curious. Jerome says Oppian, the great Greek poet of Cilicia, a student of fishes, said that in Greek writings of his day there were known 153 kinds of fish. That is interesting; Scripture says there were 153 fish caught. We are told that every tongue, tribe and nation will be before Him—all kinds of fish will get into this net.

Now secondly, we notice that Christ's purpose for Believers is to direct their lives in all details: "Cast the net on the right side." How many Christians are afraid to change their plans, not being sure that He wants to direct even the little details of their lives. Yes, He wants to know the side of the boat on which you are going to fish.

The third and last point is that His primary purpose for Believers is that they become fishers of men. He said in the account in Luke: "Fear not; from henceforth thou shalt catch men." That is His primary purpose in keeping you and me in the world today.

There by the Sea of Galilee the fire was made; the coals had burned their course. When the men arrived on shore, cold, wet and hungry, He said, "Come and dine." The resurrected Christ had prepared their meal. May I leave this thought for you when next you sit at the communion table. Remember that as He prepared a table for these fishermen, so today He has prepared a table for you—His table. To all Believers He says: "Come and dine." "This do in remembrance of me."

III

ON THE SHORE OF GALILEE

Many have been looking forward eagerly no doubt to the great scene and events which lie before us at this point in our Lord's post-resurrection ministry.

The Lord Jesus had commanded the disciples that they go to Galilee. There they had fished all night and had caught nothing. That morning He was on the shore and asked if they had caught anything. They said, "No." He then told them to cast their nets on the other side. They did and their nets were filled. The obvious teaching here is that He will make us fishers of men if we will but follow His instructions.

He had prepared breakfast for them and when they came ashore He said, "Come and dine." You will recall that the last time this group had eaten together was in the upper room—and what a contrast that meal was with this! The other was before the Cross; this is after His death and resurrection. On the former occasion they were in the upper room; now they are out of doors. Before they were in the city; now they are away from the city's crowds. Before they were conversing excitedly; now there is great quietness.

In the upper room the shadow of the Cross was upon them, and in the flush of the moment they were asking many questions. Peter said, "Where are you going? Let me go with you—I will lay down my life for you!" Thomas said, "We do not know where you are going; why do you not show us the way?" Philip said, "Show us the Father, and it sufficeth us." And Judas, not Iscariot, said, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

How different this meal on the seashore which was eaten in silence—not even the Lord Jesus said anything. When He had told them to "Come and dine" not one of them asked, "Who art thou, knowing that it was the Lord." The resurrected and glorified Jesus was the same Jesus, though there was a difference born of the resurrection, and they would not be so familiar with Him now.

And so these men are eating breakfast with Him — they know that He is the risen and glorified Christ and they say nothing. This is a men's meeting. I call attention to this fact, for we are living in a day when Christianity is looked upon as a woman's interest. But in its beginnings we find this group of virile fishermen, rugged in life and rugged in faith.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs" (John 21:15).

Here is something very important. After the meal, the Lord Jesus questioned Simon Peter three times. Simon Peter answered three times, and on the basis of that the Lord Jesus commissioned him three times.

Why three times — why not just once? We are not sure that we know, but three times Peter had denied Christ publicly, and three times he makes an affirmation. This, then, is the restoration of Simon Peter to service.

There are those who contend that this elevates Peter above the other apostles. There is not a word to prove that. Because of his denial, Peter had fallen and was in disgrace, and in this act the Lord brought him back to the level of service with the others. He is brought back publicly to the position which he occupied before.

The Lord Jesus had appeared to him privately (I Cor. 15:5). Details of that are not recorded, but it was then that he was restored to fellowship by his repentance. But on this occasion the Lord restores him to service.

Now look briefly at the mechanics of this passage. There are three interrogations of the Lord. There are three declarations of Simon Peter. There are three exhortations or imperatives of the Lord Jesus. While the three interrogations are similar, each of them is different. As to the declarations of Simon Peter, the first two are identical, but the third statement adds, "Thou knowest all things; thou knowest that I love thee." The three exhortations of the Lord are all different. First, He tells Simon Peter, "Be grazing my lambs." Second, "Shepherd my sheep," and third, "Be grazing my sheep."

You will want to consider the three aspects of this questioning. Jesus must have looked across the dying embers

The third Greek word for love is *agapao*—it is the supreme word and, in connection with this verse, there is always the note of worth; that either the lover or the beloved is “worthy” of love. I am sure this is a Bible word, as we see it used in John 3:16: “For God so loved the world that he gave his only begotten Son.” Again, Paul said, “Who loved me, and gave himself for me.” John said, “We love him, because he first loved us.” These are instances where this word appears—it is the word Christ used twice with Simon Peter. So the Lord said twice to Simon Peter, “Simon, son of Jonas, lovest thou me with divine love more than these men love me with divine love?”

Now follows Simon Peter’s first declaration, and note that he did not reply with the word that the Lord used. Simon Peter used *phileo* and said, “I have a human affection for you.” There are many who find fault with Simon Peter for this, but he did the best he could. You see the love of God, the *agapao* love, is shed abroad in our hearts by the Holy Ghost that is given unto us, and he was not filled with the Holy Ghost. Christ was not yet ascended and the Holy Spirit had not come into the world, so this great big fisherman expressed the deepest affection that was in his heart for the Lord Jesus Christ.

The Lord Jesus did not censure Simon Peter for failure to rise to the heights of love. No, He recommissioned him and gave him His first imperative, saying, “Feed my lambs,” or better still, “Be grazing my baby lambs (my tiny lambs).” These are the new Christians who, regardless of age, are baby lambs in Him; and if you love the Lord Jesus Christ you will want to feed His lambs. Each Lord’s Day there are millions of Sunday school teachers who feed a host of His little lambs and they do it because they love Him.

Now we come to the second interrogation. The Lord Jesus asks a second time, “Simon Peter, son of Jonas, lovest thou me?” No longer does the Lord make the comparison with the other disciples; He makes it purely personal—“Can you, Simon Peter, say from your heart that you love me with a divine love?”

Again Simon Peter cannot ascend the heights. He answers as on the first occasion, “Lord, thou knowest that I have a human affection for you,” and this comes from his heart, doubtless every fiber of his being trembling at the

of that fire, upon which He had prepared their breakfast, and straight into the eyes of Simon Peter as He said, "Simon, son of Jonas, lovest thou me more than these?"

Just three years prior to this, the Lord had said to Simon Peter, "Your name is Simon, but I am going to change it—I am going to call you a 'rock-man.'" But when He speaks to him here by the Sea of Galilee three years later, and probably in the same place, He calls him by his old name, because this man is no longer a rock-man. His word to him is: "Simon, son of Jonas, lovest thou me more than these?"

There has always been a difference of opinion as to just what the Lord Jesus meant by "more than these." If, as some suggest, it means, "Do you love me more than you love these who are here?" then we must confess that we do not understand it at all. On the other hand, we feel that what He meant was, "Simon, son of Jonas, lovest thou me more than these love me?"

For three years Simon Peter had been professing a most devoted sense of following the Lord as expressed in these words before the crucifixion: "Though all men should be offended because of thee, yet shall I not be offended." And again, "I am ready to go with thee, both into prison, and to death." Now the resurrected Lord looks at him and says: "Simon, son of Jonas, are you ready now to say that you love me more than these men love me?"

At this point let us direct our thinking to the interesting nature of the word "love" used here. There are many who say that the English language is a limited language, and if that be true, then here is a case in point. There is only one word for love in the English—there is no synonym. But while the English has but one word, the Greek has three. *Eros*, the first word which the Greek employs, was degraded in its usage. The word speaks of sensuality—our modern equivalent is sex. However, this word *eros* is never once used in the New Testament.

The second Greek word meaning love is *phileo*, carrying the sense of friendship, the affection of the heart. Our English carries it over in the word "philanthropic," love of man; Philadelphia, brotherly love. *Phileo* is the highest human word for love that the Greeks had. To us it would mean dear, sweet, tender—a word you would use in speaking to your mother. It is this word Simon Peter used when he replied to the Lord.

words. The Lord does not criticize him, but adds a second commission, "Shepherd my sheep." That means to discipline in direction.

Today we have it all mixed up—we try to discipline the young Christians and feed the old ones. The Lord said, "Feed the young ones and discipline the old ones."

An anxious father asked, "How can I bring up my boy in the way he should go?" and the answer was given him, "By going in that way yourself."

You will find great worth in these remarkable verses:

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray,
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the sheep are lost, what terrible cost
Some lambs will have to pay.

It is not Junior, it is his father, who needs the discipline.

The third interrogation reveals an interesting dealing of the Lord with Simon Peter. He dropped down and used the same word that Simon had been obliged to use and said, "Simon, son of Jonas, do you have human affection for me?" It grieved Peter because the Lord asked him this for the third time, and with a burst of emotion he said in effect, "Thou knowest that I love Thee. I wish with all my heart I could say that I have a divine love for Thee, and I think I do, but I have found out that I cannot trust myself any more, for I make such big statements, but do so little. Lord, I am sorry that it is necessary for Thee to come down to my plane of 'phileo' love, but it is the best I can do. Thou knowest my heart,

Thou knowest all things, Thou knowest I love Thee." Then the Lord Jesus gives him the third imperative: "Be grazing my sheep."

There is much church activity today, but why is there so little Bible study in the pulpit? Do not misunderstand me when I venture this reply: There is little study of the Word of God because we must first answer Christ's question, "Lovest thou me?" Until that is answered, the commission, "Feed my sheep," will not be given to us.

We must remember that the Lord Jesus commissioned Simon Peter on one basis alone—"Do you love me?" This is the badge of Christianity. The Roman officials sent men to spy out the Christians, and Tertullian writes that when the spies returned they said: "These Christians are strange folk; they have no idols, but they speak of One who is absent by the name of Jesus, and my, how they love Him! And how they love one another!" That is the report made of the Christians of that day. How would a report made of His followers of today compare?

Listen to Paul writing to the Corinthians: "If any man love not the Lord Jesus, let him be anathema . . . I can have all knowledge, but if I have not love, I am nothing." You and I are this day under this acid test: Do we love Him?

Psychologists are now discussing an "E.Q." as well as an "I.Q." A brilliant university student may have straight A's as the product of his high I.Q., but when the result of his E.Q. or emotional quotient, comes to light, he may show behavior of which only a feeble-minded person would be capable.

The greatest drives in the world are not intellectual; they are drives of the heart. Christianity is a matter of the heart. You must start right. "With the heart man believeth unto righteousness." The Church today needs a baptism of emotion; it needs real and genuine tears coming from the heart that can say, "Lord Jesus, You know that I love You." Christianity is a love affair. Peter said, "Whom having not seen, ye love."

In Portsmouth, Virginia, back in antebellum days, there was a famous blind preacher by the name of Waddell. Since this was a seacoast town, late one Sunday afternoon a sailing vessel put into port and the sailors went ashore. The captain and three of the sailors were Christians, and seem-

ingly by accident, went into the church where Waddell was preaching.

That night his text was the same as the one used here, and he concluded with this question, "Can each one of you who is a member here say at this time, 'Lord Jesus, You know that I love you?'" A hush went over the congregation, but one of the sailors, forgetting where he was, broke the silence and cried out with all of the enthusiasm of his young heart, "Lord Jesus, You know everything, You know that I love You."

My friend, let me say again, Christianity is a love affair. "We love him, because he first loved us."

IV

ON THE MOUNT OF OLIVES

Conservative Christianity has never given a prominent place to the ascension of the Lord Jesus Christ. Many so-called fundamentalists today give only scant attention to this important fact, while they assert vociferously that He is coming again. But His ascension is the other side of the door of His coming again as the two witnesses declared, "This same Jesus, which is taken up from you into heaven, shall so come in like manner" (Acts 1:11).

Churches which follow a liturgical calendar call attention to the ascension to a far greater degree than those which pride themselves on sound doctrine. We major on the vicarious, substitutionary death and proclaim His bodily resurrection—and these things are all-important. But by the time we get through Christmas, Holy Week, Good Friday and Easter, we seem to be all tuckered out. The ascension is lost sight of in the midst of much serving, and it sinks into insignificance after the great events which surround the death and resurrection of Christ.

The forty-day post-resurrection ministry began with Christ's resurrection and concluded with His ascension. The "days of His flesh" began with His virgin birth and ended with His death upon the Cross. Our salvation begins with His death and resurrection and is brought to completion at our ascension.

For forty days the disciples saw Him alive (Acts 1:3). There were many infallible proofs. They looked upon Him, handled Him, spoke with Him, and ate with Him. It was not the dream of a night, the delusion of a day nor the vision of a moment. It was not the excitement of Easter morn, the hysteria of frightened women, nor the lone witness of a solitary individual.

On that first Sunday evening along the dusty road to Emmaus, two discouraged disciples, with hopes dashed to earth, saw Him. They returned with renewed hope and

courage. They left Jerusalem as rank unbelievers in the resurrection. They returned devout and consecrated believers. Many days later seven disciples saw Him. Their Easter clothes were laid aside, for they had returned to the humdrum, commonplace duties and monotonous routine of their daily lives. They were back on the job, and there they saw Him. They left their nets to follow Him forever.

Now we return to Jerusalem forty days after His resurrection for the final interview. We come to another familiar spot—the Mount of Olives. Here is where He brought them. Here is where His feet trod the sides of the mountain. Here is where they saw Him last. This is the place of the ascension.

We speak of mountain-top experiences. His life can be told on the mountain tops. There was the mountain of temptation; the sermon given on the mountain; the transfiguration on a mountain; the Olivet discourse given on this very spot; and He was crucified on Golgotha. It was on the Mount of Olives that His greatest miracle, next to that of the resurrection, took place.

“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight” (Acts 1:9). The cloud which shut Him from view was not a cloud of vapor. It was the cloud of glory which abode on the tabernacle in the wilderness. It was the Shekinah glory which clothed the temple.

Somewhere along Israel's checkered career the Shekinah glory departed. Ichabod was written over the threshold of God's house—the glory departed. Ezekiel saw the vision. Christ announced on the Mount of Olives beforehand that they would see the “sign of the Son of man” in the heavens “when He comes again.” The glory cloud will come with Him. Is not the sign the cloud of glory which received Him out of their sight?

When He was here on earth we read that He emptied Himself. Was it not the glory which was absent from His glorious person? He prayed in John 17:5: “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” Was not this prayer answered in His ascension?

The record in Acts continues, “And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of

Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 10, 11).

These were men, not angels. Some have attempted to identify them as Moses and Elijah. This is merely speculation, as we cannot know.

Many who visit Palestine give priority to a visit to Bethlehem, Nazareth, Jerusalem, or the Sea of Galilee. Personally, I would rather go to the Mount of Olives to see the last place His blessed feet walked and be fully conscious that here is where His feet will touch the earth again that He may continue the postponed march of triumph through the earth. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4).

This is evidently a reference to Christ's personal return to the earth in power and glory to establish His kingdom. It is therefore not a reference to the "blessed hope" of the Church, which Paul describes as a trysting place in the air when the church will "meet the Lord in the air." It is noteworthy that this is a day which is air-conscious: Air travel, jet planes, guided missiles. Surely the Church cannot afford to be other than air-conscious—"caught up to meet the Lord in the air." But the two witnesses in Acts 1 are referring to His return as it affects the earth, when He shall continue His purpose in bringing in the kingdom.

The primary factor in the ascension is the miraculous. It was an event of supernatural power which was not an ordinary fact in His life, as going up to Jerusalem to a feast, or walking down the dusty road in Samaria, where He sat weary and thirsty at a well. The ascension is a demonstration of divine power, which is commensurate with the resurrection. Both are evidences of superhuman and supernatural energy. Omnipotent strength is required to bring life to the dead. Likewise, only God can release men from the prison house of the earth. Space, like prison bars, completely surrounds man and there is no way of escape. Man cannot lift himself by his bootstraps to heights beyond the skies.

A serious effort is being made today to accomplish this old but impossible feat. A prominent engineer of one of the aircraft companies in southern California came into my study recently to make a substantial contribution to missions. I asked him, rather skeptically, about the possibility of man making a trip to the moon.

Immediately I sensed that this was no laughing matter to this man. He stated categorically that he believed that if we live out our normal life span it will be possible to make a trip to the moon. He told me that the mechanical problems were largely solved, but that the major problem was to acclimate man to the environment of space.

He spoke with ease of establishing an island airport in space at the exact distance where the gravitated pull and the centrifugal force would be equal. This would create a planetorial, where earthlings would go by plane and there begin their journey in a space ship. He spoke of these fictional subjects as factual. His concluding comment was, "It will take power to accomplish this feat."

After he had gone I turned with a new appreciation to Ephesians 1:19-21: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Paul prayed that this power, the power that took Jesus from the earth through space to the right hand of God, might work in the Believer. This power is commensurate with resurrection power. Surely this power is enough to enable Believers today to live above the smog of the world, the flesh and the devil.

In view of His ascension Christ gave His disciples a final message during those forty days immediately preceding His ascension. This does not mean that this is a second Olivet discourse, but rather a second upper room discourse, for He was eating with them (Acts 1:4). Chrysostom took this position that He was eating with them. He made Himself very real to the disciples during the forty days. In view of His ascension, He gave them a final message. It was of threefold importance.

First of all, they were to wait for the baptism of the Holy Spirit. "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5).

This was a direct reference to Pentecost. He was pointing to Pentecost and pin-pointing it as the birthday of the Church. The Holy Spirit became incarnate in the Church from that day on, and the Holy Spirit was to work through the Church during the life of the Church.

Pentecost could no more be repeated than the birth of Christ could be repeated. He became incarnate at Bethlehem. Shepherds came from nearby, and wise men came from afar, but they did not repeat their visit year after year. Neither is Pentecost repeated. The Holy Spirit came to baptize Believers into the body of Christ which is His Church. Paul informed the church at Corinth of this fact which, up to this time, was a matter of total ignorance as far as they were concerned: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

The baptism of the Holy Spirit is the vital operation of the Holy Spirit which unites Believers to Christ in such a real way that they are not only identified with Christ, but actually become a member of His body and are called Christ. Since Believers are baptized by the Holy Spirit, they are enjoined to be filled fully with the Holy Spirit. They should wait, watch, and pray for this continual renewing of the Holy Spirit in their lives. Nevertheless, this filling of the Holy Spirit should not be confused with the baptism of the Holy Spirit. Believers are baptized by the Holy Spirit because Christ ascended to the Father. The Holy Spirit came on the day of Pentecost because ten days before Christ had arrived in heaven.

The second point emphasized by the Lord before His ascension was that they were to wait for the kingdom. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know

the times or the seasons, which the Father hath put in his own power" (Acts 1:6,7).

It has been the common custom of some conservatives to rebuke the disciples for asking the question. One has gone so far as to say, "They retain the old Jewish idea of the Messianic kingdom." Were the disciples wrong in their viewpoint? Surely the one to correct them was the Lord Jesus Himself and not some later writer.

The Lord Jesus did not correct them, apparently because they were not wrong. The expectation of the Old Testament was not something to discard lightly as of no importance. The Lord rather confirmed it. He stated that it was not for them to know the times and the seasons which the Father had placed in His own hands. They were not to be concerned with dates, but rather with duties now. They were to put patience above the program.

The kingdom has not been discarded for another program, neither has it been displaced for another in this age. This is "the kingdom and patience" of God. He will establish the kingdom in His own time, by His own methods, according to the purpose of His will. For us it is the time of patience. "Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

The third point made in connection with the ascension concerns the primary task of this day. The Church, which is made up of blood-washed and Spirit-baptized Believers, is to witness in all the world. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The Church has been given a world-wide task, for we have received a global Gospel. It knows no boundaries or borders. However, we are not presently concerned with the geography of the witness. It is not the territory that concerns us, but the teachings.

A witness is one who tells something he knows is true. A witness is disqualified who tells what he thinks or hopes or feels should be told. He reports only from the realm of his own knowledge. Not only is a witness one by lip, but also one by life. The life of the witness is all-important.

In a court of law, if a witness reports on something which

seems unreasonable to the court, his life often becomes the subject of close examination. The world is continually examining and testing the Christian. Woe to the witness who does not have a life to correspond with his lip or works to match his words!

This method is Scriptural. In Acts 1:1 Luke puts down the formula: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Jesus began to "do" and "teach"—Jesus is still doing and teaching. But He has ascended, and is not here in a glorified body. He is here in the body of Believers, those baptized into Christ by the Holy Spirit.

The Church is His body in the world today, and through our bodies we are known. We express ourselves through our bodies—love, hate, hope and fear; concern and indifference can all be expressed through our bodies. Christ is judged today by His Church. Emerson said, "What you are speaks so loudly I cannot hear what you say."

The briefest biography of Christ is found in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Yet this is given to the Believer; the Believer is to manifest the fruit of the Spirit because He is the body of Christ.

The story is told that Dwight L. Moody approached a boy one night who was sitting alone sobbing in the tabernacle after everyone else had gone. When Mr. Moody spoke to him the boy said that the text Mr. Moody used was one that his mother had quoted so often, and the life of his sainted mother had come before him. Her life confronted the boy and he was converted. We witness by words, but also by works. Our life is more potent than our lips.

It is only with the power of the ascended Christ that we can witness at all. "Without me ye can do nothing." These are the "greater works" that we should do (John 14:12). Our total life should become a witness to a living Saviour at God's right hand who ascended there 1900 years ago from the Mount of Olives.

V

AT THE RIGHT HAND OF GOD

In preceding chapters we have found the Lord Jesus Christ on the road to Emmaus, on the Sea of Galilee, and on the Mount of Olives. In this final chapter we see Him at God's right hand.

There is a simple reason why this last study has a place in this series of messages. The great day of Pentecost had come and a ridiculing crowd was saying that the company of Believers was drunk. Peter, however, explained that what they were seeing and hearing was God's fulfilling His promise to send the Holy Ghost. What was happening was explained by the fact that Christ was now up yonder.

I wonder if you have noted in your reading that Peter did not preach about the Holy Spirit on the day of Pentecost? He spoke of the Lord Jesus, saying that He had arrived up there, and the reason he knew that He had arrived *up there* was that the Holy Spirit had arrived *here*. "If I go, I will send him unto you." And Peter's confident knowledge is ours.

One of the stock questions often asked by scoffers is, "How can Jesus sit on the right hand of God if God is a spirit?" Scripture uses many terms suited to our limited understanding that are terms of accommodation or anthropomorphic terms. In other words, there are certain attributes that belong to us as human beings that are attributed to God, and they are used by God in order that you and I may understand Him better.

For instance, Scripture says, "The eyes of the Lord run to and fro throughout the whole earth." God does not have physical eyes as do I, but the only way in which I can understand that God sees is for Him to say that "the eyes of the Lord run to and fro." The One who made the eye can see without eyes—though I do not understand it. Therefore the language is given to me as to a child.

Then the Bible speaks of the heavens as "God's handi-

work" or finger work; not that God has fingers, but He can do the work as if done with fingers. Likewise when Scripture says the Lord Jesus ascended into heaven and is sitting at the right hand of God, I understand that to mean He has gone back to His original place of prominence and honor.

Scripture makes this very plain. In Acts 2:32-35 we read: "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

Again in Romans 8:34 we read: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Some will say, "But no one ever saw Him at God's right hand." To the contrary, three men saw Him there after He arrived: Stephen, Saul, and a son of Zebedee by the name of John. And here we want to consider the witness of these three men. In the revelation of the Lord Jesus to Stephen we see the *intercession* of the Lord Jesus Christ. In Saul of Tarsus on the road to Damascus we see the *illumination* by the Holy Spirit and identification with the Lord Jesus Christ. In John, the son of Zebedee, we see our *inspection* by the great High Priest in heaven, the Lord Jesus Christ.

Stephen comes before us first, and we shall see in him the intercessory work of the Lord Jesus Christ. Acts 7 tells of Stephen's defense before the Sanhedrin.

After reciting the history of God's people he made a tremendous charge—he accused them of being betrayers and murderers of the Lord Jesus Christ. Immediately they mocked him, then took him out and stoned him. Looking steadfastly into heaven Stephen saw the glory of God, and Jesus standing at the right hand of the Father. Then he asked the Father not to lay this sin to the charge of these men, and so saying he "fell asleep."

Some will say, "Is there confusion in this—a moment ago we were told He was *sitting* at God's right hand, now we are told He was seen *standing* at God's right hand?"

When Jesus ascended back into heaven, He sat at God's

right hand, and I understand that to mean that salvation was completed. It was finished. It is a finished transaction that He offers. But when Stephen was stoned, do you think He sat there indifferent to the suffering of His own? When that first martyr was stoned, He stood that He might welcome His child home, and He stands with open arms to receive the martyrs of each hour.

He is never indifferent to the sufferings of His own and He makes intercession for them. He died on earth to save us; He lives in heaven to keep us saved. He came down here to get us; He went back to hold on to us, and He can hold on to you today. His hands are not dead hands—they are the hands of a living Christ, an omnipotent God.

Christ's work on earth was the work of redemption. In heaven His work is that of intercession. The writer to the Hebrews says, "He is able to save to the uttermost . . . seeing he ever liveth to make intercession" for those that are His own.

"Lord, lay not this sin to their charge." Could Stephen have used almost the same words as our Lord had not Christ gone back to the right hand of the Father and sent the Holy Spirit to flood the heart and soul of this child with comfort and understanding? Listen!

"Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

"The Lord is my shepherd; I shall not want." He is the Shepherd at God's right hand, and He is watching over His flock down here. Nothing happens to His sheep that He does not see and understand. Oh, there is a Man in the glory, but the Church has lost sight of Him!

Another man who saw Christ at God's right hand was Saul of Tarsus. In him we see illumination by the Holy Spirit and identification with Christ. I think the conversion of Saul of Tarsus on the Damascus road is the greatest event that the world has seen in 1900 centuries—great because of its far-reaching effect upon the world.

There are always three factors that enter into the conversion of any individual; without these there would never be a conversion. First, there must be the Holy Spirit to supervise; second, the Word of God must be used, and third, there must be a human instrumentality. It is always the Spirit of God using the Word of God through the man of God to make a son of God.

When Stephen was stoned the young man Saul was there—in fact, he had charge. Stephen, looking up, saw heaven open, but Saul looking up in skeptical blindness saw nothing. However, I am confident that as he looked upon the radiant, indefinable beauty of martyrdom on the face of Stephen, Saul must have longed for an understanding. Thus Stephen became the human instrumentality in the initial steps of the conversion of Saul of Tarsus. Little wonder that Saul was prepared for his Damascus road experience. Seeing heaven open and hearing a voice asking in his own tongue, "Saul, why persecutest thou me?" this brilliant product of Judaism said, "Who art thou, Lord?" It was then that the Holy Spirit illuminated his dark mind and he saw that Jesus Christ was the living Christ.

He found out something else after he said to the Lord Jesus, "Who art thou?" The Lord said, "I am Jesus whom thou persecutest." In Paul's thinking he had not persecuted One whom he did not know; he had only persecuted the Christians. But Saul of Tarsus was to learn that in salvation is identification; therefore, when he persecuted them he persecuted Him. Here he came to know that those who are "in Him" are in a vital relationship. Salvation is identification!

But listen to Paul: "Lord, what wilt thou have me to do?" The spirit of obedience is the proof of salvation, the proof of identification; and later on, when Saul was arrested he could say to Agrippa, "I was not disobedient unto the heavenly voice."

We can talk all we want to about Jesus being the Head of the Church, and the Church being His body down here; but until the Church obeys Him, there is no evidence that we belong to Him. It would be folly if I should say with my head, "I am going out and have dinner," and my feet and my hands would suddenly say, "We are a little tired, we will sit here and wait for you."

How absurd, for the head and the body work together.

And if a man has been joined to Jesus Christ, he will have to say, "Lord, what will You have me to do?" There will not only be illumination, so that he can see Him as Saviour, but identification, whereby he says, "Now, Lord, not my will, but Thine be done."

When one is brought into union with Him, Christ never leaves nor forsakes His child—Saul of Tarsus discovered this. At the close of his life he wrote in his one song, "All men forsook me"; then he wrote with great ecstasy, "The Lord stood by me."

In a dungeon in one of the awful concentration camps of Germany was placed a very brilliant doctor who had just found Christ. Later his skeleton was found, and by it was his Bible in which were written these words, "If it were not for the presence of Christ, I could not have stood these days." Abigail said to David, "You are bound in a bundle of life with God." The Church is His body—it is identified with a living Christ.

In the Lord's appearance to the third witness, John the apostle, you see the inspection of the great High Priest. Stephen and Paul had already been martyred, and now John, alone in exile on the Isle of Patmos, saw the living Christ. He saw Him first in the midst of His Church, His feet as burnished brass, His eyes as a flame of fire, and he saw His mouth with His tongue like a sword.

But John, who had been so close to the Lord as to recline on His bosom when in the upper room, who had been so close in fellowship that he could go to Him and ask that he be placed on His right hand—this John, when he saw the glorified Christ, fell at His feet as dead. And should He appear in our midst, there is not one who would approach Him; we would fall on our faces before Him.

Today, He is the glorified Christ, and we stand under His inspection. His eyes, as a flame of fire, will now, and in the future, search us out. In I Corinthians 9:26,27, Paul, the intrepid pioneer of the faith, states: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air [Paul says I am not shadowboxing]: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The word "castaway" simply means *disapproved*. Paul never imagined he would lose his salvation, but he did think

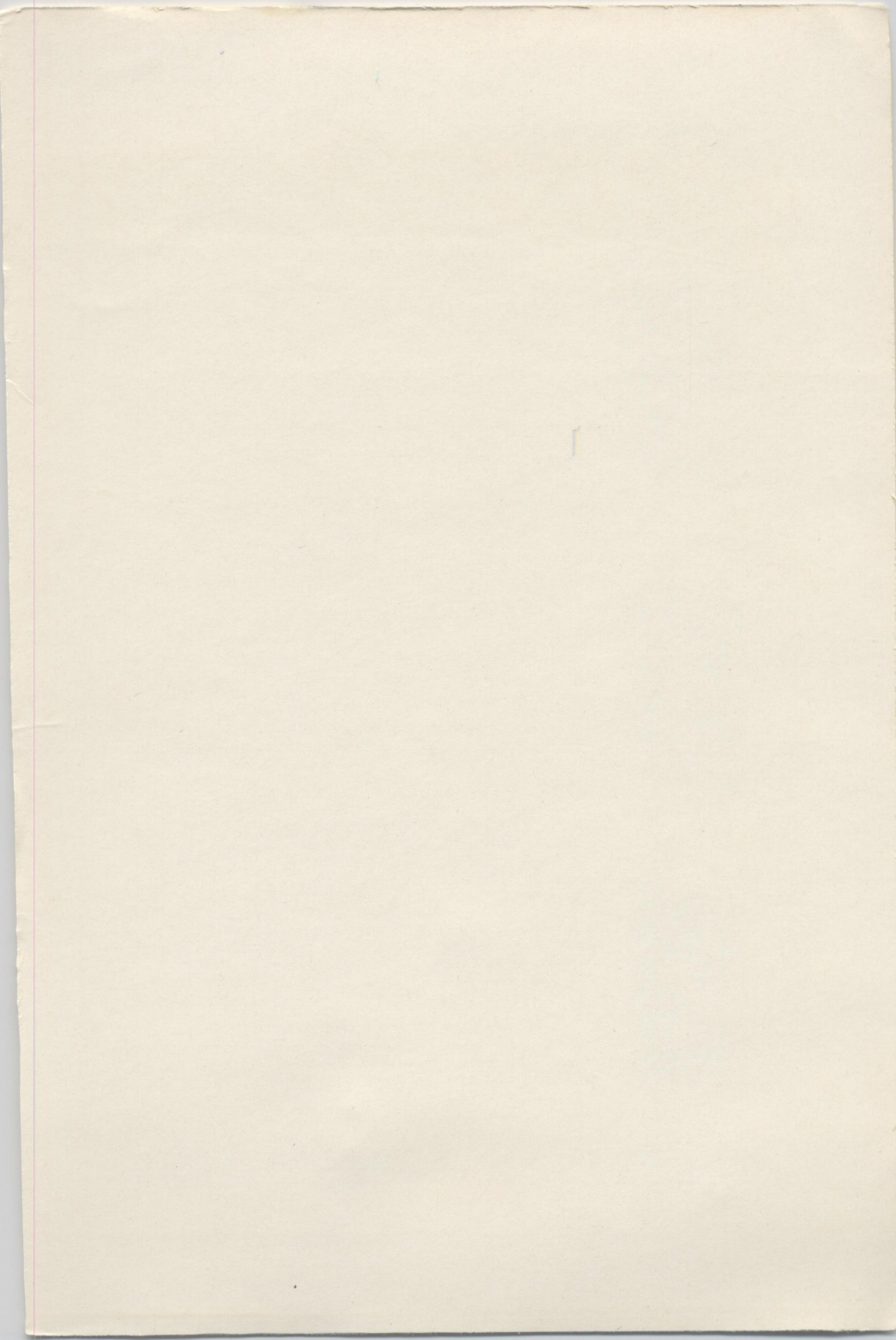
it was possible for him to be a Christian and live in disobedience, and that when he stood in the presence of Christ He would tell him that he had failed Him—he had not been true to Him in this life down here.

But when Paul finished his life, he could say with confident joy: "I have fought a good fight, I have finished my course, I have kept the faith." He had been obedient in his life. Let us run with patience the race that is set before us, laying aside the sins and the weights that would so easily beset us, and let us look unto Jesus, the author and finisher of the faith.

Again, in Hebrews 4:12 the writer says: "The word of God is quick, and powerful, and sharper than any two-edged sword." Now I know that it means the Book secondarily; primarily it means the Lord Jesus, for He is the Word of God. He is the living Christ, and we are standing before Him today as He looks down upon our lives. Someday those eyes, as of flame, will search out the wood, hay and stubble. Today, under His loving inspection, what are you building, in your life? Will it stand the refining fire of His inspection at that great time of the marriage supper of the Lamb?

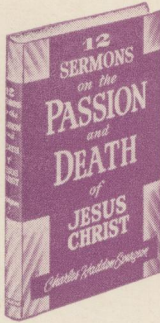
The living Christ is at the right hand of God today, and that right hand is more real than the road to Emmaus, more real than the Sea of Galilee or the Mount of Olives. For I read that there shall be but one highway; that there will be "no more sea," and that every mountain shall be brought low, *but the right hand of God shall abide forever!*

Our Saviour is there. He knows me, He knows you, and He is searching us!



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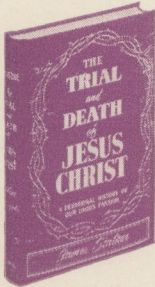
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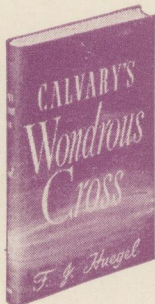
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