

THE RESURRECTION OF OUR BELOVED LORD

Outline:

1. The wondrous fact and our relation to it.
Is He our Lord?
2. Types of the resurrection.
3. Lessons as to the Day and Time. Note on our
position with regard to the sabbath.
4. The manifestations of Christ to witnesses chosen
5. The forty days. before.

Our subject, beloved friends, this evening, is the Resurrection of the Lord Jesus Christ. We thank God for the wondrous FACT of the resurrection. It has ever been opposed, but it has been fully and finally demonstrated. The Scripture stands. I mean by 'finally' that all cavillers are truly silenced for God's own statements have a wondrous power, but it shall be finally demonstrated in another way when this Same Jesus shall so come in like manner

as He went into heaven, and when the ungodly world shall SEE the fact of the resurrection of our beloved Lord. It IS a wondrous fact that He was the Living One Who became dead and then was raised up. Raised up because of our justification. He Who was laid in the grave, and Who rested that solemn sabbath, was raised up on the FIRST day of the week, the Introducer of a fresh dispensation, as well as the Completer of the Old Covenant. The wondrous FACT is indirectly testified by those who have opposed it. We find how the soldiers were persuaded by the Pharisees and priests to tell a lying tale and thereby, uttering that which was manifestly improbable, they became indirect witnesses to the FACT of that which they had not seen and which they withheld from their eyes, though manifested before their experience. But the question is, What is our relationship to this resurrection? Does it mean to us simply that the Lord Jesus came out of the grave, or does it mean to us that He, as OUR Lord, was raised up? I have just said He was raised because of our justification, is it so? If we are in Christ Jesus, then there is no doubt about this, and blessed indeed is the experience of a vital union with the Lord of glory Himself. If we are those who have felt our sins, and seen our Saviour, then we know that our Blessed Lord was raised again as our Head, as our Representative, to prove that the gates of Hades should not now retain at all, or even grasp, any of His people. To prove that all the redeemed shall be glorified and be in His likeness. Adam, the first, lost the likeness of God. The Last Adam causes us to be in HIS glory, and THAT is the likeness of God. We shall be like Him, the One Who is the Firstborn among many brethren, and at the same time the Shining Forth of the glory of the Father. The resurrection is thus a declaration of our eternal future, a manifestation of our security, because if Christ has been raised there is no doubt as to salvation. We are not dealing with myths and 'maybe's' but with facts and certainties. Now HAS Christ been raised from the dead, and become the Firstfruits of them that slept. Then our brethren and sisters who have fallen asleep in Christ will NOT perish, Christ has been raised. "If we believe that Jesus died and rose again, even so they which sleep through Jesus will God bring with Him". Therefore, not only do we see in the Resurrection of the Lord Jesus a demonstration of our eternal salvation, but also a demonstration of a bodily resurrection, for all the redeemed of God. A bodily resurrection in glory, as 1 Cor. 15 declares, for all the re-

deemed of God from the time of Abel up till in the future the last child of God who experiences death as an enemy shall be raised up. We know very well that this means to believers something more than a mere dogma. We have those whom we have loved in the Lord who have fallen asleep! and it means to us more than mere dogma concerning OURSELVES. We have continual reminders that our bodies are bodies of humiliation. We are not anxious to live forever in the flesh, as the flesh is constituted at the present time. We do not wish to go on in this world of sin to unending ages; we desire to be freed from the presence of sin, and to be freed from the painful accompaniments of sin. The resurrection of our Lord Jesus is the pledge of BOTH. It is the evidence that He has borne once and for ever the sins of all His elect, bearing them completely, so that they shall nevermore rise against any who are accepted in the Beloved, covered with an everlasting righteousness, they shall never be drowned in the depths of the sea of wrath. The resurrection of the Lord Jesus proves that God accepted Him for us, entirely, perfectly and completely, and that nothing can frustrate the purpose of eternal life. Oh, but is He our Lord in ANOTHER sense? "God hath made This Same Jesus Whom ye crucified both LORD and Christ", Lord in resurrection. "He died and rose and revived that He might be LORD", for the resurrection is the death-knell of fleshly indulgence. It tells us "If anyone is in Christ, there is a new creation" - that there is not simply a patching up of the flesh, or an improving of the flesh, but a NEW creation. If Christ has been raised for us then we cannot be put straight on the lines of the old covenant. We are new creatures in Christ Jesus. Then the flesh is judged, and, having been crucified, it is to be mortified. We are to live in resurrection-ground, and therein is the power to please God, by the application of the Holy Spirit, Who is the earnest of the inheritance. Therein we have the power of His resurrection to deal with the varied and almost innumerable complications which meet children of God in their daily pathway through this ruined world. The resurrection brings before us Christ as our Lord, our Sovereign Lord, to Whom we are to yield, gladly, cheerfully, and continually, a full and unmixed obedience. He has been raised, raised manifestly as the Saviour of sinners, raised manifestly as the Lord of saints.

We pass next to consider types of resurrection, Nature not only contains many cemeteries, but it contains pictures of

resurrection. While the earth remaineth, summer and winter will not cease, and while summer and winter do not cease we have pictures of resurrection. The plants that outwardly die in autumn often rise again in the spring. Trees that look dead and barren begin to sprout with a new life that comes up from them. Here is a faint type of resurrection. Still more definitely has God the Holy Spirit associated the corn of wheat with resurrection. It is sown, and sown in dishonour; that which we sow is bare grain, there is no great beauty about it. The bare grain dies. We do not see THAT sprout above the ground, but out from that bare grain there springs forth something to which God gives a body as it hath pleased Him; and everytime we eat bread we have a picture of resurrection, even as when we eat meat we have a reminder of atonement. Our meal table is full of sermons, and our every day life is simply an assemblage of parables. Beloved friends, we do need to have grace from God to see His teaching in all circumstances, and in all things of daily life, for the God of nature is the God of Scripture, and He has MADE nature to instruct us concerning that which is beyond nature. But there are many more types of resurrection. We especially think of those, secondly which are Levitical. In Passover there was a sheaf of corn waved before the Lord and waved the day after the Sabbath in Passover week, - the very day on which our exalted Saviour was raised from the dead. Here we have Himself pictured before us as raised from the dead. Moreover we think of the delivered leper in Lev. 14. For his cleansing he brought two birds alive and clean, and one was slain, and the other dipped in the blood of his fellow, and THEN caused to go free in the open field. The bird that died was clean, the bird that lived was clean, yet it lived not in freedom till it was dipped in the blood of its fellow. The two birds together picture Christ, delivered because of our offences, and raised again because of our justification. Thirdly we have a wondrous personal type of resurrection in the case of Isaac. His father binds him to that altar counting upon God Who is able to raise him from the dead. The cords are there, the knife is raised, the hand uplifted is about to strike down upon that prostrate form, but God, Who is never too late, times a repeated word which reaches Abraham's ears:- "Abraham, Abraham". He looks and beholds a ram caught in the thicket by its horns, and THAT is offered as a burnt offering in the stead of his son. The son is lifted up from the altar, raised from the dead in figure, as the Holy

Spirit elsewhere describes it. Christ was raised as Isaac, yet died as the ram. Two types are often needed to show forth the perfectness of His work.

Next we can consider "Lessons as to the day and time, and make a note on our position with regard to the sabbath". The day - I suppose no child of God present has any difficulty as to this: - the first day of the week. In every one of the four gospels we have NO first day of the week till Christ died and rose again, and then in EVERY Gospel we have the first day of the week. It is purely quite clear to every believer who is unprejudiced that not only did the type point out this day and this day only, but that the fulfilment of the type is emphasized in all four Gospels as being on this day. We cannot get away from it. I do not propose therefore to deal with regard to the Sabbath. The present dispensation began with the first day of the week. The Sabbath before is expressly passed over. The last Sabbath that was 'rightly' "rested" was before Christ's resurrection(Luke 23.56). There is no evidence of a sabbath being rightly kept afterwards. Indeed we are forbidden to keep sabbaths, in associated with the fulfilment of a covenant works. "Six days shalt thou labour and do all thy work. The seventh is the Sabbath of the Lord thy God". Or, if we look back still further, the Sabbath has a creation relationship. It is not in connection with the NEW creation in heavenly places. Do not misunderstand me. I believe that when God resumes dealings with an earthly people and when He sets up a kingdom upon earth, Sabbath will be rightly kept again, because Sabbath belongs to an earthly people, for they are necessarily dealt with in a different way to those who are viewed in heavenly places in Christ Jesus. The Sabbath we know is associated with certain positions. "Thou shalt do no work, thou, nor the stranger that is within thy GATES". We have no "gates" and we have no SABBATHS. We are on heavenly ground, in heavenly places in Christ Jesus. The Sabbath is not heavenly. There is no evidence of it being associated with heaven. God does not seem to have had what is called a Sabbath till He sanctified a special day with regard to the earth. It is earthly. Earthly even when with respect to God. We are not an earthly people. We would sin if we kept the Sabbath, the seventh day of the week. The Lord's Day, the first day of the week, belongs to us. Now this is beyond the Sabbath, and a fresh beginning as well, Beyond the sabbath, for we have all the merits of the Lord Jesus in His obedience unto death reckoned to us, but we are also on resurrec-

tion ground in Him. There is something beyond the reckoning of merits. The eighth day is after the seventh day, and, furthermore, it is the first day of a fresh week. The Sabbath speaks of labour followed by rest. The first day speaks of rest followed by labour. We do not work to salvation but from salvation. Having been united with our beloved Lord we are enabled to serve Him, and we have six working days from THAT basis. I mean that we should complete our work from the standpoint of devotion to the Lord, but only on the basis of resurrection. No merits can be boasted. We shall never find that our obedience secures our salvation, for THAT has been secured. The first day of the week cuts at the root of all legalism, cuts at the root of all pride, cuts at the root of all Judais, cuts at the root of all blending of dispensations. We are in heavenly places in Christ Jesus. The Only Sabbath we have as children of God is the seventh thousand years when the Lord Jesus comes on to the earth, and position in that day does depend on our obedience. We labour to enter into that rest. There remains a Sabbath keeping for the people of God (Heb. 4.9), that is to say, a Sabbath keeping which is associated with their obedience. But our heavenly treasures in Christ Jesus are independent of our obedience, for they depend on a greater work than ours. Millennial reward is undoubtedly conditional, but salvation is unconditional. The first day of the week speaks of an unconditional salvation, not an earthly position at all, but an eternal life, a finished work, and a new beginning of true activity FROM that finished work.

Now we have to consider that which is a little more difficult. What TIME of the day was Christ raised, and what were the events on that day? If we only had ONE Gospel we should not apparently have near so many difficulties. The four Gospels seem to cause the difficulties. But difficulties are always blessings in disguise. If we cannot fit things in, we may be fairly sure that the mistake is that the persons who are trying to do the fitting need the fitting in. The mistake is not in the things but in the persons. The Gospels are jottings. If we had the complete story we might understand more fully, but God has told us just as much as it is well for us to know. It is very difficult to construct the order of events on the first day of the week. I do not know whether you have tried to draw up a list of the order of events to do with Mary Magdalene and the other Mary, to do with Peter seeing the Lord and so forth. If you have tried I do not suppose you have felt

perfectly satisfied with your efforts. But it is a mercy if we are brought to be perfectly satisfied with the Scriptures, and to regard ourselves as learners, not teachers. We do not go to our Text Book to criticize it, but to be instructed by it through the gracious guidance of God the Holy Spirit. Will you just keep all the four Gospels in your mind, and turn to them just as you may need. I will give briefly the narrative from the four Gospels. Matthew's Gospel in the 28th chapter mentions that Mary Magdalene and the other Mary came to see the sepulchre. There was a great earthquake. The angel of the Lord descends. The keepers are shaking. The angel, the one angel here mentioned - answered and said unto the women, that is Mary Magdalene and the other women, Fear not ye, I know that ye seek Jesus, He is not here, He is risen from the dead. They were much surprised, they had fear and great joy, and ran to bring the disciples word, and as they ran, the Lord Himself met them and gave them further instructions, to go and tell His brethren that He was going into Galilee, and that they should see Him THERE. While they were going, some of the watch came into the city, and showed the high priests what had happened, and a lie was conceived, to try and put aside the great miracle which had been wrought. Then we are told how the eleven disciples went into Galilee, "into a mountain which Jesus has appointed them". They saw Him, they worshipped, but SOME "doubted", not some of the eleven, some others who were with them, evidently out of the five hundred who saw Him, probably on this occasion, for NON-MENTION IS NOT A DENIAL that others were present. If only we could be always clear on THAT point it would solve many problems to do with the resurrection day:- silence is NOT denial, silence is not contradiction, - it was then that the Lord Jesus said, "all authority was given unto Me in heaven and in earth", and He gave the instructions "Go and make disciples of all nations". You will notice this message was not only to the eleven disciples, but to others, for there were some who doubted. This is rather important in showing that Matt. 28.18,19 is not merely a command to apostles, it has a wider bearing.

Now let us turn to Mark's Gospel. "The sabbath having gone through", says chapter 16 - these words are definite, - "Mary Magdalene and Mary the mother of James (the other Mary) and Salome, (the mother, evidently, of James and John), had BOUGHT (not brought) sweet spices that they might come and anoint - (that is, evidently,

Saturday night), and very early on the morning, the first day of the week, they came unto the sepulchre at the rising of the sun". This is clear. It was very early in the morning. The sun having risen, as the word signifies, and then we are told that they were concerned about rolling away the stone, and they looked and saw the stone WAS rolled away, it was very great. They entered into the sepulchre and saw a young man sitting on the right side, who gave them instructions as to going, and telling the disciples and Peter, that He was going before them into Galilee, and they went away quickly - they trembled and were afraid, and said, nothing to anyone. Then, in the 9th verse, Scripture goes on, "Now when Jesus was risen early the first day of the week". I might mention the word 'first' here is distinct from the word in verse 1. It is 'protee'(first), not 'mia'("one" literally). It suggests that when they were coming it was to them simple "mia sabbaton" but from Christ's standpoint it was the FIRST of a new beginning. There is a blessed contrast between the two. All the words are forcible. I have been very much encouraged in noticing the words that are used for the sepulchre. It is called the "mnemeicu" and the "mneema". You know that comes from the word "remember". The sepulchre was the remembering place, and they had the memorial. The Lord had previously in another connection said "This do with a view to My memorial". THEY connected the 'memorial' with a reminder of bare death, but the empty tomb became the memorial of resurrection. He had given them a much more precious memorial than they realized, and He changed the aspect of THEIR memorial. All the words are suggestive, as we connect them. But turning back to Mark 16, I might mention in passing how unwise the theory is that the Gospel ends in verse 8 "For they were afraid". Some have tried to make that the end of the gospel. I am sure we all feel it would be out of harmony with our Lord to let the Gospel finish off with saying "They said nothing, for they were afraid". We bless Him that the Scripture goes on to tell "They went forth, the Lord working with them, and confirming the Word with signs following". It does not finish off merely with affrighted women, but with repentant and earnest men of God.

To resume:- The Lord Jesus having been raised early on the first day of the week (the word "Jesus" being in italics to associate it with that which has gone before, and to show this is not a fresh book, or even appendix), He appeared first to Mary

Magdalene, out of whom He had cast seven demons. She went and told them that had been with Him, as they mourned and wept, and they did not believe. Then He appeared to two others. They told it to the residue, but they did not believe them. Afterwards He appeared to the eleven, and upbraided them with their unbelief and hardness of heart. Plainly here is a difficulty, for John's Gospel tells us that the Lord appeared to ten apostles on the first day of the week, and Thomas was not with them, but that Thomas was there a week later. It is condensed here, just as in Matthew you have no evidence of His appearing the evening of the first day of the week to the saints, but merely have a mention of a journey to Galilee. Omission is not contradiction, that is a canon of interpretation. Omission is not ignorance. Matthew does not say he was ignorant of these other revelations, but he was only pleased to pick out the visit to Galilee of the GENTILES, it was equally God's appointment that Mark should tell us specially of three or four revelations on the first day, and the week afterwards.

Luke's Gospel in the 23rd chapter, finishes with the resting on the Sabbath day according to the COMMANDMENT. The 24th begins "ON the first day of the week, very early in the morning". Those who came early in the morning were afterwards characterized in verse 22 by a word from the same root as the term used here for "very early", it implies that they were rising up with the sun (an encouragement to earnestness today) bringing the spices which they had prepared. They found the stone rolled away, they entered in and found not the body of the Lord Jesus. They were perplexed, and while they were afraid, two men stood by them in shining garments. They were instructed then that the words of the Lord Jesus had come true, that He had been RAISED. They returned from the sepulchre, told those things unto the eleven, and to ALL THE REST. Now we are told who they were, in verse 10, Mary Magdalene, and Joanna, and OTHER women, who told these things unto the apostles, and their words seemed to them as idle tales. Then arose Peter and ran to the sepulchre; and stooping down he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Then we are told about the visit to the two, on the journey to Emmaus.

Now Matthew's Gospel tells us that the Lord met the women on the journey back, Luke's Gospel tells us nothing of it. Omission is NOT contradiction. In John's Gospel we read that which illustrat-

es Mark 16. John 20 - "The first day of the week cometh Mary Magdalene early" and the Lord appears to Mary Magdalene first. But how do we account for this? She cometh when it was dark. There is no mention of others with her. She runs and comes to Simon Peter, and the other disciples, but apparently the women went on to the sepulchre before. Now if this were a human narrative, I know what we would naturally think, They were so much troubled they did not know the order in which the events happened, and they became confused. It is always easy to ASSUME that there is a mistake, the easiest thing possible. It is our wisdom, recognizing our ignorance, and knowing this is not a human narrative, to realize that whereas God is bringing before us that they were very confused, the record of it is not confused. Let me remind you how that on the night in which our beloved Lord was betrayed, NUMBERLESS things went through. How much transpired in that night! So is it here. How much transpired on that day! You have a mosaic of all the different records. You cannot see the Divine arrangement completely from one Gospel. If we make up our minds that a certain event only took place once, we shall be apt to introduce confusion when God shows it took place more than once. We know that there were two similar 'sermons', if I may so term them, one on the mount and one on the plain, not to be twisted into one.

We know that Christ cleared the temple three times, and not simply once, although most have tried to make out that it was twice and some but once. We know that this clearing was three times over. In like manner we know that there are certain passages which seem to imply that Peter denied his Lord more than three times, that there were more than three parts of the denial, although three distinct ones specially prophesied by the Lord Jesus. So it is here. The different narratives give us parts of the history of that eventful day. As far as we can draw up a certain narrative-view, it seems to have been something like this. The women having prepared on the Saturday night, as we should call it, started to go on the Lord's Day morning on their journey thither. Remember the sepulchre was NOT far from the city. On their journey thither we are told that Mary sees the stone taken away from the sepulchre. "We know not" 20.2, implies she was with others. We are not told she reached the sepulchre first. She sees the stone taken away from the sepulchre. Ch. 20.1, It was dark. There is no lengthy twilight in Palestine. She runs

away to where Peter is, and to the other disciple whom Jesus loved. While she is running away, the others, somewhat alarmed and concerned, seem to have gone on their journey. Mary quickly returns, and then it seems that on coming up to the sepulchre an angel is seen. Afterwards other angels are seen. Afterwards other angels are seen. Is this surprising? By no means. We find various angels TOGETHER in Luke 2. to do with the birth of the Lord Jesus, is it strange that there should be angels together? It is not at all surprising that we find again and again various angels coming up before us, with regard to the resurrection of the Lord Jesus. We have no need to make it out that the one appearing of one and the other appearing of two should have been exactly at the same time. They may have been a little time distinct. The disciples (using the word in its wider and precious fulness) were keeping on coming and going, between the sepulchre and their houses. They were quite disturbed that Lord's Day morning. Should not we have been, if we had lived then? Would our faith have been stronger? Everything prevented them from having settled minds, they were thinking of those wondrous events that had happened, those strange things, and now everything was mysterious. Is it surprising then dear friends, that we find them going and coming, going and coming, and that the angels are seen on different occasions, within the early hours of that Lord's Day morning? It was not that they had to go a journey of 20 miles, there was only a short journey in between where they were residing and the tomb where our beloved Lord had been buried. We know how near to the city that tomb was. We can understand therefore how that in a very few minutes they could have visited the tomb, and within an hour or two could have visited it again and again. It would therefore seem that the angels were seen, and the women commissioned by the angels to go on their journey to speak to the apostles. While they were going on their journey, another gospel tells us, namely, John's gospel, that Peter and John journeyed toward the sepulchre. The women were going away, having seen a vision of angels, and Peter and John, having been instructed by Mary, come to the sepulchre. John's gospel implies that Mary had gone back just before them, and I think that is fairly clear that Mary having run to give them word, went back quickly, and joined the women again and then journeyed away with the other women. But then having journeyed partly away with the other women, seems concerned, seemed to have returned again. Mary seems to have been the most enthusiastic of all keeping on journeying backwards and

forwards. Everything was mysterious to her, And when she returned (Peter and John having hurried quickly home), the Lord revealed Himself to her. After that she apparently journeyed on to the other women, hurried up and caught them. We know that she RAN first. Is it strange that we believe she RAN three or four times? evidently she was most energetic. So she ran after the other women and was ready to receive the fresh revelation of the Lord that we are told was given them in Matt. 28. She had joined them by that time, just about that time, it may be. Then we find that these go on and give the instruction that the Lord has given for the apostles, but there was such unwillingness to believe. "OH" you say, "How was this? Had not Peter and John gone to the sepulchre?" "And are we not told, that other disciples which came first to the sepulchre went in and saw and believed?" Yes, but the others did not see and did not believe. Indeed, Peter when he followed and went in to the sepulchre is not said to have believed. They were altogether dazed and ignorant. Peter apparently journeyed again to the sepulchre, as well as in that journey of John 20, and so we are told in connection with this that the Lord Who had risen appeared to Peter, appeared to Simon (Luke 24.34). In other words, one Gospel tells us PART of what had happened on the day, and another Gospel another part. There were SO MANY journeys to the tomb, which was 'natural', and some who started on one journey ran away and joined again in a party of concerned ones who were on the journey. It was a very natural thing to act thus when the tomb was so near. I dare say that we could write an account of our work in East London, in Jewish testimony, in which there would appear to be many contradictions. People would say, "Why here does one who writes the account say he was present, when he equally shows he was away from the others"? We keep on meeting one another, and then going forth in different ways. So it was on this occasion. Why should we ASSUME that there are contradictions? No, the Scripture is perfectly clear that they were very concerned, and kept on running about trying to find out, and all because they did not KNOW the Scriptures, that He should be raised from the dead.

As to the time of day, I might just point out that Mark, Luke and John are clear that it was the first day of the week, very EARLY, when the Lord was raised, about the time of the rising of the sun, or before. The only difficulty is Matthew's Gospel, where it says, "The end of the Sabbath, as it began to dawn toward

the first day of the week came Mary Magdalene". There are several thoughts that suggest themselves. I mentioned last time that it was possible to take the words "The end of the Sabbath" at the end of the 22nd chapter, "So they went and made the sepulchre sure, sealing the stone and setting a watch, but it was the end of the Sabbath", as if to suggest how they were breaking their own idea of the Sabbath, to remove the Lord Jesus from any position of glory before the nation. We know how Matthew has already spoken of the Sabbath to show this in 27.62. It was NO Sabbath to the chief priests and the Pharisees, therefore he calls it "the next day that followed the day of the preparation". The whole of the paragraph in Matt. 27 is to show how irreligious these boasting religionists were, but if we rather take the beginning of the chapter 28 in another way, what is signified by "the end of the Sabbath as it began to dawn towards the first day of the week"? May I remind you that the word for 'sabbath' and the word for 'week' are alike, and that we may therefore see in this strange wording - quite as strange as 27.62, - another illustration of the change of dispensations? We know very well that there was a certain period which cannot be counted with either week. We saw that last time. Is it therefore surprising that the Holy Spirit should detail the rising of the Lord Jesus Christ on the Lord's Day morning, with an expression which is striking, and out of the ordinary? "The end of the Sabbath as it began to dawn towards the first day of the week"? As it began to dawn, - then we should naturally say it must have been the Lord's Day morning. It would not have been the end of the Sabbath. "The end of the Sabbath" - then at first sight it could not have been the beginning to dawn. It is undoubtedly a Divine expression probably intended to bring before us a change of dispensation. The change of counting of time is deeply important.

I have already spoken of the manifestations of Christ, the resurrection morning, of its ⁿtwo witnesses chosen before. I would just remind you again that 1 Cor. 15 we are told of those who were particularly the witnesses, and hence, only Christian BRETHREN are there mentioned. May I remind you further that the typical suggestiveness of the appearance to TEN on the first day at even, and to ELEVEN on the second first day? Ten is often the number of the saints in the present dispensation, eleven suggests Israel blessed as well, - the curtain in the tabernacle indicating this. Ten, to do with the tabernacle; eleven, to do with the tent.

The forty days need not detain us long. Our beloved Lord was seen of the disciples during a period of 40 days, in various forms, and at various times, but always speaking to them of the things concerning the KINGDOM of God. Oh, that our CONVERSATION might be in like manner! We think of the forty days in which He was tested. We think of the contrasted forty days under Mount Sinai. And then we notice these forty days - a wondrous preparation with a view to the present dispensation. They were left just ten days afterwards, days full of waiting quietly and patiently, and then when the Day of Pentecost was fully come there was poured forth the power of the Holy Spirit, as a further manifestation that Jesus, our beloved Lord, was GLORIFIED. Everything was Divinely appointed to fit in with the types of the Levitical law. There is no "rush" with God. There are no after-thoughts, there is no confusion. Oh that our hearts might praise Him for the perfect arrangement! and though in the record of events on the resurrection morning we see man's confusion, it only sets forth in greater relief that there was no confusion and no disorder with our God!

oOoOo