

FULLY FURNISHED

or

THE CHRISTIAN WORKER'S EQUIPMENT

by

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CHAPTER TEN

THE WORKER'S THEME

YOUNG, in his *Night Thoughts*' says-

Thou, my All!
My Theme! my Inspiration, and my Crown!
My Strength in age! my Rise in low estate!
My soul's Ambition, Pleasure, Wealth! my World!
My Light in darkness, and my Life in death!
My Boast through time! Bliss through eternity!
Eternity, too short to speak Thy praise!
Or fathom Thy profound of love to man!"

To the poet Christ is everything; and among the many things, He is his Theme.

This is essentially and absolutely so to the true preacher of the Gospel. He ever says with the Apostle, "**We preach not ourselves, but Christ Jesus the Lord**" (II Corinthians 4:5).

This is illustrated in Peter's address on the Day of Pentecost, the subject matter of which is the Person of Christ as revealed in the Old Testament. And as Peter found that Christ was the Key to unlock the Old Testament, so shall we. None other can unlock the door of revelation but Christ. He has the key, and opens, and no man shuts; and shuts, and no man opens.

We remember Professor Morehead telling us, at the conference at Niagara-on-the-Lake, how he made his children the possessors of a puzzle map. It was no small difficulty to place the map together; and so slow was the progress they made, that they had almost despaired of success, when one of the children discovered that the other side of the puzzle bore the figure of a man, upon which she exclaimed, "If we get the figure of the man together, we have got the puzzle." So, reversing the puzzle, they set to work to supply the perfect figure, and having accomplished this, the map was complete. Thus it is with the Word of God: if we do not see Christ, we shall be in a perfect maze. Only let us trace Him by the Spirit's power, and what were difficulties and mysteries, will vanish, as mist before the sun.

Peter's sermon in Acts 2: is full of Christ. The name "**Jesus**" is given three times in it - "**Jesus of Nazareth,**" "**this Jesus,**" "**that same Jesus,**" in verses 22, 32, and 36. Jesus is the human name of Christ: it is "music in our ears."

In the expression "**Jesus of Nazareth**" we are reminded of His humility as well as His humanity. As the ark of the covenant was made of shittim wood, the product of earth, so was Christ made in the likeness of sinful flesh. Dyer aptly puts it . . . God made one Son like to all, that He might make all sons like to One."

Let us draw near and hear God's estimate of Christ, as He speaks through the Spirit-filled Peter on the Day of Pentecost.

I - Christ was the God-approved Man.

"A Man approved of God" (verse 22). God had formerly said of Christ, "**This is My beloved Son, in whom I am well pleased.**" Christ, in speaking of Himself, said, "**Him hath God the Father sealed.**"

As the sacrifices were marked, after they had been examined by the priest, who pronounced them fit for sacrifice, when they were free from blemish, so Christ, being sinless and well-pleasing to God, was sealed with, the Holy Spirit. The Spirit of God was seen descending on Him, and remaining on Him - as John the Baptist testified (John 1:33), this was the mark, that He was fit to be offered up to God as a sacrifice for sin.

His fitness is further demonstrated in the emblem used to describe the Spirit. He is "**like a dove**" (Matthew 3:16), the emblem of meekness and purity. He finds His counterpart in Christ, and abides with satisfaction on Him. By way of contrast, when the Spirit comes upon the disciples, the emblem used is "**fire,**" because there is that in them which needs His purifying influence (Acts 2:3).

Christ was sealed, because of what He was in Himself; we are sealed, because of what we are in Him (Ephesians 1:13).

II - Christ was the God-used Man.

"A Man approved of God among you by miracles and wonders and signs, which God did by Him, in the midst of you, as ye yourselves also know" (verse 22). These words, "**which God did by Him,**" reveal to us the secret of the success of the Man Christ Jesus, as to His life and ministry. He had power to act from Himself, as He said (John 10:18), but He did not exercise it.

In that God did these miracles by Him, we have proof sufficient that He was sent by God.

Nicodemus was right when he said . . . "**No man can do these miracles that Thou doest, except God be with him.**"

So also were the disciples, in their testimony to the unknown Stranger, on their Emmaus journey, for they said, “**Jesus of Nazareth, which was a Prophet mighty in deed and word before God**” (Luke 24:19); what He did was in, and by God, for His glory. Then we have Christ’s own testimony as to the power by which His work was done, - and with what authority does He speak! - “**I with the finger of God cast out devils**” (Luke 11:20).

Scripture testimony is full of how Christ acted in the power of the Spirit; but let these fifteen facts suffice:-

1. Christ was born of the Holy Spirit as to His human nature (Matthew 1:18).
2. The Holy Spirit was the Father’s promised gift to Christ (Matthew 12:18).
3. Christ was sealed with the Holy Spirit at His baptism (Mark 1:10).
4. The normal condition of Christ as to His life was, that He was full of the Holy Spirit (Luke 4:1).
5. The Holy Spirit was the sphere in which Christ moved (Luke 4:14). Christ was led by the Holy Spirit (Matthew 4:1).
7. The Holy Spirit was the power by which Christ exercised His ministry (Luke 4:18).
8. The Holy Spirit was the energy in which Christ overcame the powers of Satan (Matthew 12:28).
9. The Holy Spirit was the secret of Christ’s joy (Luke 10:21).
10. The Holy Spirit was the anointing which enabled Christ to go about doing good (Acts 10:38).
11. The Holy Spirit was the strength which enabled Christ to offer Himself as a sacrifice to God on account of sin (Hebrews 9:14).
12. The Holy Spirit was the might by which Christ was raised from the dead (Romans 8:11).
13. The Lord Jesus was the Bestower of the Holy Spirit to His disciples (John 20:22).
14. The Holy Spirit was the authority by which Christ gave His commands (Acts 1:2).
15. The Holy Spirit was the justifier of Christ (I Timothy 3:16).

These fifteen facts are embraced in Peter’s words at Caesarea - “**God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him**” (Acts 10:38).

III - Christ was the Separated Man.

“**Him, being delivered by the determinate counsel and foreknowledge of God.**” True, wicked men crucified Christ; but they unwittingly were carrying out the will of God.

Trapp rightly observes, “The wicked’s intense hatred, carries on God’s decree against their wills; for while they sit backward to His command, they row forward to His decree.”

As the paschal lamb was set apart four days before it was slain (being taken on the tenth day of the month, Exodus 12:3, and slain on the fourteenth, Exodus 12:6), so Christ was set apart from before the foundation of the world, and was manifest in these last times (I Peter 1:20).

The work of Christ was no after-thought of God, but a Divinely ordained and covenanted purpose, to be accomplished at a given time, at a given place, and for a given object.

Christ was separated by the Father in the decree of His covenanted purpose; and Christ willingly separated Himself for the work in whole-hearted consecration. Like Abraham and Isaac, **“they went both of them together”** (Genesis 22:6), in the execution of the agreed plan.

IV - Christ was the Crucified Man.

“Ye have taken, and by wicked hands have crucified and slain” (Acts 2:23).

If the Jews could have had their own way, they would have stoned Jesus, as they subsequently stoned Stephen to death. But why were they not permitted to do this? For the same reason that the Holy Spirit gives, in connection with the Roman soldiers being restrained by God, but permitted to pierce His side, namely, **“that the Scripture might be fulfilled.”**

Type and Scripture demanded that not a bone of Him should be broken. The paschal lamb was a type of Christ our Passover, sacrificed for us; and of it, it is said, **“neither shall ye break a bone thereof”** (Exodus 12:46; Numbers 9:12). Had He been stoned to death, He could never have been beheld, as the pierced One, as the following Scriptures foretold He would be - Psalm 22:16; Zechariah 12:10; John 19:37; Revelation 1:7.

We have seen how type was fulfilled in not a bone of Him being broken; and Scripture was likewise fulfilled in one of the many Messianic Psalms - (34:19, 20) **“He keepeth all His bones: not one of them is broken.”**

This we reckon among the **“all things”** referred to, in Christ’s own words to His disciples, **“All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me”** (Luke 24:44), and conclude that the **“Righteous One,”** the **“Afflicted One”** referred to in Psalm 34 is the Lord Himself. The Lord Jesus was crucified, then, that **“Scripture might be fulfilled”** (John 19:36, 37).

But in addition to this, we must regard the fact, that Christ Himself had again and again said, that the manner of His death would be by crucifixion (Matthew 20:19; 26:2; Luke 24:7). Therefore, His death by crucifixion, is another evidence of His Deity; for as He looked on into the future, He saw what was before Him.

But the Apostle Paul gives the reason of reasons why Christ was crucified; and he glories in the fact of His crucifixion thus; **“We preach Christ crucified”** (I Corinthians 1:23) - **“I determined not to know anything among you, save Jesus Christ, and Him crucified”** (I Corinthians 2:2). Paul gloried in Christ crucified, because it was **“the Power of God and the Wisdom of God”** (I Corinthians 1:24, 25).

- **“Christ crucified”** tells us of the One who has borne the curse, for, **“It is written, Cursed is everyone that hangeth on a tree”** (Galatians 3:13).

- **“Christ crucified”** proclaims that the sins of those who believe in Him, have been judged in Him, so that we can say, **“who His own self bare our sins in His own body on the tree”** (I Peter 2:24).

Yea, more, that God reckons we have died with Christ, as the Apostle says, “**I am crucified with Christ**” (Galatians 2:20), and hence we have crucified the flesh, with the affections and lusts thereof (Galatians 5:24).

V - Christ was the Slain One.

“**And slain.**” The Spirit of God has been very careful not to give the enemy a single loophole through which to creep; but notwithstanding this, Satan has tried to make some of his dupes believe, or at least state, that Christ did not die, that He simply swooned, and so His resurrection was a myth. The statement that Christ was slain, gives the lie to such a notion; and besides, we have three most emphatic witnesses to the fact of Christ’s death.

First witness - the Centurion. When Joseph of Arimathea came and begged the body of Jesus from Pilate, that he might bury it, Pilate marvelled that He was already dead, and sent for the centurion to see if it were so; and “**he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph**” (Mark 15:44, 45). It was upon the testimony of the centurion that Christ was dead, that Pilate gave orders for the entombment of Christ’s body.

Second Witness - the Soldiers. When the soldiers came to break the legs of Jesus, they found He was dead already, and so did not treat Him as they did the two thieves, who were crucified with Him. How clear the Scripture is! Listen! “**The Jews . . . besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs**” (John 19:31-33).

Third Witness - the spear thrust, and the blood and water which came out of the side of Christ (John 19:34). The blood and water coming out of the side of Christ, may be accounted for in a natural way, and at least gives clear proof of His death. Some assert, that the blood and water indicate death by a broken heart. Be this as it may, we believe His act of dying was supernatural, or by His own free will. Mark well what is said: “**He cried with a loud voice,**” &c. “**He bowed His head, and gave up His spirit.**”

Trapp significantly remarks upon this: “He bowed His head and gave up the ghost; whereas other men bow not the head till they have given up the ghost. He also cried with a loud voice, and died, which shows that He wanted not strength of nature to have lived longer, if He had listed. What the power and outcome of the death of Christ are, no mind can grasp, no tongue can tell; but the following nine facts are directly connected with that death of deaths.

1. *The necessity of His death.* “**Christ died for our sins**” (I Corinthians 15:3). Justice demanded satisfaction from the sinner. Either he must be slain, or Christ. The sinner cannot give satisfaction. And Truth must see from the necessity of its nature the Word of God carried out, for it says, “**The soul that sinneth, it shall die.**” Holiness cannot, if it would, and it would not if it could, pass over the sins of the sinner. Hence, Christ dies for us, and by that death Justice is satisfied; Truth is upheld; Holiness met; and God glorified.

2. *The death of Christ shows His obedience to the will of God, which was the Godward purpose of His death.* “**Obedient unto death, even the death of the Cross**” (Philippians 2:8). Christ said, in speaking of Himself, “**I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father**” (John 10:17, 18). If Christ had stopped one step short of the death of the Cross, His obedience would have been faulty, His work incomplete, and His mission fruitless as to meeting man’s need, and above all, and highest of all-bringing glory to God.

3. *The object of Christ’s death in its manward aspect, was for ungodly ones.* “**Christ died for the ungodly**” (Romans 5:6). As when Israel were in Egypt, their need was expressed in their groaning and crying, and God sent a deliverer, so the very sinfulness and ungodliness of the sinner, cried for someone to come and bear the punishment deserved on the part of the ungodly, and the One who came and died was the Son of God.

4. *Reconciliation to God is one of the many results of the death of Christ.* “**Reconciled to God by the death of His Son**” (Romans 5:10) - Christ died to reconcile us to God. “**God was in Christ, reconciling the world unto Himself**” (II Corinthians 5:19). God did not go away from the sinner: it was the sinner who went away from God, and God was the first to go after the sinner to bring him back to Himself. Now those who believe in Christ, are reconciled to Him; and mark, it was the death of Christ which was the effectual cause of the reconciliation.

5. *The death of Christ shows us the power by which Christ overcame Satan, and took away the authority which he had.* “**That through death He might destroy**” (render powerless: the same word that is here translated “**destroy**” is in Romans 4:14 translated “**made of none effect**”) “**him that had the power of death, that is, the devil**” (Hebrews 2:14). Satan was the strong man armed who kept his goods in peace, till the Stronger than he came, and took away from him that in which he trusted (Luke 11:21, 22). True, Satan wounded the heel of Christ, as it was said he would four thousand years before; but while he stooped to bruise the heel of Christ, Christ dealt him such a blow on the head, that he has never got over it, and never will (Genesis 3:15). Verily Christ has fulfilled the prophecy, “**He shall divide the spoil with the strong:**” or, as the Septuagint and Chaldee render it, “He shall divide the spoils of the strong” (Isaiah 53:12). Lowth remarks, “Christ shall turn Satan out of that kingdom, which he usurped over mankind, and assert His own right to it” (see John 12:31). By His death, He has been the death of death, and overthrown the power of hell by coming under its power; He, ‘hell in hell laid low, and by dying, death He slew.’ “

6. *The possession by Christ, of those who believe in Him, is the purchase of His death.* “**For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living**” (Romans 14:8, 9). Since we are the property of the Lord Jesus, purchased by Him with the costly price of His own death, we are responsible to Him to live before Him, and to do as He wills, for He is our Lord and Master, and we are His servants.

It is not for us either to question or quibble, as to which of His commands we shall obey. **“Whatsoever He saith unto you, do it,”** will not be irksome if we recognize we are really His.

7. *Union with Christ is the outcome of His death.* Christ’s answer to the request communicated to Him, **“Sir, we would see Jesus,”** bears this out: **“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”** (John 12:24). As the grain of wheat is alone until it is planted, when it rots and dies, and the germ of life manifests itself in the blade, the ear, and then the full corn in the ear with its many grains, so Christ went down into death alone; but the outcome of His death is, that many are brought into union with Him, and thus He brings forth much fruit. By losing His own life, He has gained it in a fuller and higher sense.

8. *Holiness of life is the end of Christ’s death, so far as the believer is concerned.* **“He died for all, that they which live should not henceforth live. unto themselves, but unto Him which died for them and rose again”** (II Corinthians 5:15). Since Christ lived and died for us, we should live for Him, and be willing to die for Him.

“Unto Him who died we live” should be our motto; and living in the power of that motto,

- His will shall be our delight,
- His word our study,
- His love our constraining power in service,
- His might our strength,
- His praise our glorying,
- His work our business, and
- His glory our aim in all things.

9. *The death of Christ is the guarantee, that there will be a blessed re-union with all the loved ones who have fallen asleep, and a sharing together of His glory.* **“If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him”** (I Thessalonians 4:14). **“Our Lord Jesus Christ died for us, that, whether we wake or sleep, we should live together with Him”** (I Thessalonians 5:9, 10).

We believe Christ died and rose again for us: we are also cheered with the prospect of being sharers in His glory, forever. We shall **“live together with Him.”** **“With Him!”** Oh, how these words remind us of our oneness with Him in the past, and present, for He says we have died, been quickened, and raised, and are seated with Him; and the outcome is, we shall be glorified with Him. Thus there is a chain of golden links in connection with the words, **“with Him,”** one end of which is fixed by the staple of Christ’s Divinity to His Cross, and the other end by the staple of His humanity to the throne of God.

VI - *Christ was the Descending Man.*

“Thou wilt not leave My soul in hell” (Acts 2:27). **“This before spake of the resurrection of Christ, that his soul was not left in hell”** (verse 31). Hell [Hades] is the unseen world, the place of departed spirits, and is in the heart of the earth.

That its locality is where we state, may be gathered from the Old Testament, from Christ's own words, and from the inspired words of Paul. We are told that Korah and his followers went down **"alive into the pit,"** or sheol, as the margin of Numbers 16:30 renders it. Sheol in Hebrew corresponds to Hades in Greek. Note what is said of Korah and his followers, **"The earth opened her mouth, and swallowed them up . . . they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up"** (Numbers 16:32-34).

Here we are distinctly told that the earth opened its mouth, and that the rebels went down alive into Hades. Then we remember Christ's own words, **"As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth"** (Matthew 12:40).

B. W. Newton says:- "As the grave is regarded in Scripture as the prison-house of the body, so Hades is regarded as the prison-house of the disembodied soul, evidencing, consequently, the power of death. In order, therefore, to prove the completeness of His submission to the real power of death, and in fulfillment of His own words, respecting His being three days and three nights in the heart of the earth, the soul of our blessed Lord was in Hades, during the time that His body was in the grave. The text from the Psalms quoted by Peter in the Acts, **'Thou wilt not leave My soul in hell,'** unquestionably proves this. The same truth is likewise taught in Christ's words just quoted, respecting His being in the heart of the earth, for heart of the earth is not an expression that the Lord would apply only to the sepulchre in which His body was laid. If He had intended to refer only to the grave, He would no doubt have made special reference to His body, saying, 'The body of the Son of man shall be three days in the earth'; whereas His words are not so limited . . . 'in the heart of the earth' - words which cannot be understood so as to exclude reference to His soul, with which consciousness and feeling remained. Then again, the Apostle Paul, by the Holy Ghost, refers to Christ's descent into Hades in two places (Romans 10:7), **'who shall descend, into the deep?'** (' that is, to bring up Christ again from the dead,') and in Ephesians 4:9, **'Now that He ascended, what is it but that He also descended first into the lower parts of the earth.'**"

The question naturally arises, What Was His purpose in going to Hades, or, had lie any purpose? Did He go to the place of lost spirits? No, Hades, as we gather from Luke 16:15 - divided into two - the place of the wicked, and the place of the righteous, where Christ went. Had Christ any purpose in going? Yes. Some have held that He went there, to liberate the spirits of the Old Testament saints, and take them to Paradise, which is the third Heaven, according to II Corinthians 12:2-4. In connection with this, the marginal reading in Ephesians 4:8 is suggestive : "When He ascended up on high He led a multitude of captives" while in Hebrews 12:23 we read, that we are come **"to the spirits of Just men made perfect."** Bishop Pearson says, 'Some of the early Fathers thought that Christ descended to the place of Hades, where the souls of the faithful; from the death at righteous Abel to the death of Christ, were detained, and there, dissolving all the power by which they were detained below, translated them into a far more glorious place, and estated them in a condition far more happy in Heaven above.'

VII - *Christ was the Incorruptible Man.*

“Neither wilt Thou suffer Thine Holy One to see corruption” (Acts 2:27). **“Neither His flesh did see corruption”** (verse 31).

The body of Jesus did not need the spices and other things to preserve it. It was protected by God Himself, who had said by His servant David, that He would not let His Holy or Beloved One see corruption (Psalm 16:10).

We fear lest we should attach to Scripture a meaning which it does not bear: with this reservation, we call attention to the reference which is made to the **“napkin”** in the burial of Lazarus, and the entombment of Christ. In the case of Lazarus, **“his face was bound about with a napkin”** (John 11:44); but with Christ, **“the napkin . . . was about His head”** (John 20:7). Was the napkin over the face of Lazarus to hide corruption, while it was about the head of Christ, as if there was no corruption to hide?

VIII - *Christ was the Raised Man.*

“Whom God hath raised up” (Acts 2:24). **“He (David) spake of the resurrection of Christ”** (verse 31). **“This Jesus hath God raised up”** (verse 32).

The resurrection of Christ holds an all important place in Christianity. If Christ is not risen, we are indeed yet in our sins, and are of all men most miserable.

- The resurrection of Christ is the *heart* of Christianity: take this away and it is a lifeless thing.
- The resurrection of Christ is the *keystone* of the arch of truth: it is connected with every truth of the Bible, and secures the whole.
- The resurrection of Christ is the *foundation* of the Church, and no power of hell can overthrow it, because it is preserved, and protected by Him, who is risen from the dead, and is alive for evermore.
- The resurrection of Christ is the *mainspring* of Christian activity; for, when He had accomplished His atoning work, the Father gave to Him all authority in Heaven and on earth, so that He could send forth His disciples to preach the Gospel to every creature, promising to be with them to the end of the age, and this promise is experienced as we obey His commands.
- The resurrection of Christ is the *lever* to move the world: this the men of the world owned to their rulers, in their account of the stir amongst them, saying, **“These men that have turned the world upside down are come hither also.”**
- The resurrection of Christ is God’s *answer* to everyone that would condemn the believer, or bring any charge against him.
- The resurrection of Christ is the *link* which binds believers together. Since we are risen with Him, our association with Him unites us to each other.
- The resurrection of Christ is the *life* that secures us, for since He is risen He is the One who is the Endless Life; and because He lives we shall live also.

Oh! to know the power of His resurrection, to lift us above self, sin, and the world! and to live in the power of which Lady Powerscourt spoke of in thus describing a Christian:

“A Christian is not one who is living on earth and looking up to Heaven, but one who is living in Heaven and looking down on earth.” Living thus, it may be said of us, as of an honoured servant of Christ, “He lives in Heaven all the week, and then comes and tells us about it on the Sunday.”

IX - Christ was the Joyful and Confident Man.

“Therefore did My heart rejoice, and My tongue was glad. Thou shalt make Me full of joy with Thy countenance” (Acts 2:26, 28). And here is the cause of Christ’s joy: **“I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved . . . Moreover also My flesh shall rest in hope . . . Thou hast made known to Me the ways of life”** (Acts 2:25,26,28).

It was the presence of God, the power of God, and the promise of God, which sustained the Lord Jesus, as He looked on His earthly course; and for the joy that was set before Him, of doing the Father’s will and pleasing Him, **“He endured the Cross, despising the shame.”**

The Lord Jesus as the Man was ever conscious of the presence of God - He **“foresaw the Lord always”** before Him.

- Dependent as the Lord’s Servant on the Almighty strength, He could say, **“He is on My right hand.”**
- Confident, too, was He of the Father’s care, for He says, **“My flesh shall rest in hope.”**

And as the Obedient One, the Father told Him of the glory which awaited Him in the ways of life, and the fulness of joy from His own countenance.

The Lord Jesus is not spoken of as rejoicing very often.

- He rejoices over the sinner found, and repentant (Luke 15:6, 10).
- He rejoices at His Father’s purpose in revealing heavenly things to the ignorant, who albeit were yet wise unto salvation, and knew their names written in Heaven (Luke 10:21). He rejoiced to be able to do the Father’s will, and to accomplish His work (Hebrews 12:2; Psalm 40:6-8; Hebrews 10:7, 9).
- He rejoices because God is with Him, who promises to make Him full of joy, by raising Him from among the dead, and causing Him to behold His countenance.

X - Christ is the Exalted Man.

“Being by the right hand of God exalted” (Acts 2:33).

This is one of the three references to Christ being exalted by the Father.

Later we have such references as these: **“Him hath God exalted a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins”** (Acts 5:31); and in Philippians 2:9, **“God also hath highly exalted Him.”**

In the first of these Scriptures, Christ has been viewed as exalted “**by**” or “**with**” the right hand of God; this is the *power by* which - not the *Place to* which He hath been exalted; Christ is seen simply as the Man, “**Jesus of Nazareth.**”

In the second passage, He is “**Prince and Saviour**” (the words “to be” are in italics). The One whom the Father exalted is the Lord of glory, the Mighty to save, so that He can give repentance and remission. the “**wherefore**” in Philippians 2:9, gives us the reason of reasons why God has exalted Him; the preceding verses show us the seven steps in the humiliation of Christ, we have in striking contrast the seven steps to exaltation (see Philippians 2:7-11).

Let us notice these seven steps in His humiliation.

1. “**He made Himself of no reputation.**” He who was rich, for our sakes became poor; He had not where to lay His head; no money to pay the tax; no colt to ride upon; no room in which to keep the Passover; and no grave in which to be buried.
2. “**Took upon Him the form of a Servant.**” A contrast this to “**being in the form of God**”; the Master taking the servant’s place; He who was free becoming the bond-servant! As one has said, “His subjection to the law (Luke 2:21; Galatians 4:4), and to His parents (Luke 2:51); His low state as a carpenter and the carpenter’s reputed son (Matthew 13:55; Mark 6:3) ; His betrayal for the price of a bond-servant (Exodus 21:32), and His slave-like death, to relieve us from the slavery of sin and death; and finally, His servant-like dependence as man on God, whilst His Divinity was not outwardly manifested (Isaiah 48:3, 7), all show His form as a servant.”
3. “**Was made in the likeness of men.**” The Creator made in the likeness of men, and according to Romans 8:3, “**in the likeness of sinful flesh.**” Mark, not in sinful flesh, but in its *likeness*. There was no sin in Him; neither did He sin, nor know sin, but because “**the children**” - made such by adoption - “**were partakers of flesh and blood, He also Himself likewise took part of the same**” (Hebrews 2:14.).
4. “**Being found in fashion as a man.**” In no manifestation as the Angel of the Covenant to saints of former times, did the Lord reveal Himself as man, but when He tabernacled among men, in His humanity, He did in very deed manifest Himself as such; hence He is described as “**this Man**” by friends and foes.
 - “**This Man receiveth sinners**” (Luke 15:2);
 - “**This Man was the Son of God**” (Mark 15:39);
 - “**This Man hath done nothing amiss**” (Luke 23:41);
 - “**Never man spake like this Man,**” said His friends; while His foes retorted,
 - “**Why doth this Man speak blasphemy?**” (Mark 2:7).
5. “**He humbled Himself.**”

This is seen again and again if we call to mind how meekly He received the ill-treatment during His mock trial.

- His back was given to the smiters;
- His cheeks to them that plucked off the hair;
- His face was smitten;
- His cheeks polluted by the sinner's spittle;
- His eyes were bandaged;
- His brow lacerated with the cruel thorns;
- His hands and feet were nailed to the Cross; and
- His body exposed to the unholy gaze of the ribald mob.

6. **“Obedient unto death.”** In obedience to the Father's will, Christ gave Himself up to die for the disobedient (Romans 5:19; Hebrews 5:8). That obedience cost Him intense suffering and anguish, as we see Him in the garden of Gethsemane, in deepest anguish of soul and bitterness of spirit, while He beholds the cup He has to drink; yet, though the burden of suffering presses sore upon Him, we hear, **“Nevertheless, not as I will, but as Thou wilt”** (Matthew 26:39).

7. **“The death of the Cross.”** To die at all is shameful, for death is the offspring of sin; to die by the hand of robbers, who kill to plunder, is more shameful, for that is a cold-blooded deed; but to die a felon's death is most shameful, for it seems as if he who dies had done some deed worthy of such a death. Yet Christ took the most shameful place, although He **“despised the shame”** of it (Hebrews 12:2). For if He was not worthy of it, those for whom He died were; but He must be reckoned among the transgressors, if we are to be reckoned among the translated ones. (Compare Luke 22:37; Romans 4:5. The words **“reckoned”** and **“counted”** in these two passages represent the same word in the Greek language).

We have noticed the seven steps from the Throne to the Cross; we shall now consider the seven steps from the Cross to the Throne, and find an illustration of Christ's own teaching, **“He that humbleth himself shall be exalted.”**

1. **“God hath highly exalted Him.”** Bengel says, “Christ emptied Himself: God exalted Christ as Man to an equality with God.”

As God, Christ had a glory equal with the Father - the essential glory of His Godhead; but by virtue of His accomplished work on earth, He is now **“crowned with glory and honour;”** hence He has an acquired glory as the Son of Man. Christ being made Man, identified Himself with those who were a little lower than the angels; but because Christ has glorified God; He occupies the highest place: **“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”** (Ephesians 1:21).

2. **“And given Him a Name which is above every name.”** He not only occupies the highest place, but He bears the highest name.

All other names are lost before it, as the stars pale before the rising of the sun. The name of Jesus - that name of which Bernard said, “It is as honey in the mouth, harmony to the ear, melody to the heart!”

Anselm says regarding it, "It is a name of comfort to sinners when they call upon Him;" therefore he himself said, "Jesus, be my Jesus."

Christopher Sutton says,

"This name is above all names:

First, that it was consecrated from everlasting;

Second, that it was given by God;

Thirdly, that it was desired of the patriarchs;

Fourthly, for that it was foretold of the prophets;

Fifthly, for that it was accomplished in the time of grace, magnified in the Apostles, witnessed of martyrs - acknowledged and honoured shall it be of all believers unto the world's end.

This name Jesus is compared to oil poured forth; oil being kept close sendeth not forth such a savour as it doth being poured out; and oil hath these properties - it supplieth, it cherisheth, it maketh look cheerfully; so doth this name of Jesus - it supplieth the hardness of our hearts, it cherisheth the weakness of our faith, enlighteneth the darkness of our soul, and maketh man look with a cheerful countenance towards the throne of grace."

3, "**That at the name of Jesus every knee should bow.**" Here we are told that every knee shall bow "**at the name of Jesus**"

The believer right readily comes to God now, in the name of Jesus, in worship and adoration, for he knows that "**whatsoever he asks in His name**" the request will be granted. But while the child of God bends his knees in prayer and worship as Paul did (Ephesians 3:14), the unsaved shall bow the knee and acknowledge Christ as Lord, as the Egyptians did Joseph, when he was made ruler over Egypt (Genesis 41:43), and shall also submit to Him, however unwillingly, as Ahaziah's captain did to Elijah when sent by his master to him (II Kings 1:13).

For God has declared in righteousness that this shall be (Isaiah 45:23).

4. "**Of things in Heaven.**" The angelic host shall worship Him as the bearer of the highest name, for He is, as we have seen, "**far above all principality, and power, and might, and dominion, and every name that is named.**" Seraphs with their fiery zeal, cherubs in their righteous service, principalities in their rule, powers in their authority, mights in their strength, dominions in their lordship, and angels in their song, shall own Him Lord of all, and chant His praises, as the angelic host did to the shepherds on Bethlehem's plains.

5. "**Things on earth.**" When Christ was on earth some bowed the knee in mockery (Matthew 27:29), but when Christ is manifested in His glory all shall bow in reality. Israel will bow before Him in contrition and faith (Zechariah 12:10; John 19:37; Revelation 1:7); the unsaved shall bow before Him in unwilling submission (Revelation 6:15); and the whole earth shall be under His sway and rule.

6. **“Things under the earth,”** or, as some have written, “things of the world below.” The wicked, the demons, the false prophet, the beast, and Satan, shall all submit to Him, as the five kings had to submit to Joshua (Joshua 10:26). The wicked will own the justice of their punishment, the demons will tremble in dread before Him, the false prophet and the beast shall be cast alive into the lake of fire, and Satan shall be laid hold of, and never thenceforward allowed to come out of his prison-house.

7. **“Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”** No man now can call Jesus **“Lord,”** but by the Holy Spirit (I Corinthians 12:3). For there is nothing that would lead the natural man to acknowledge Him as such, since he sees no beauty in Christ. But in the coming day of Christ’s glory, it shall be manifested who and what He is, and the very shining forth of His glory shall convince men of His Lordship, and make them own that He indeed, the despised Nazarene, is the Lord from Heaven, and this to the glory of the Father who sent Him, loved Him, and acknowledged Him in His humiliation and humanity. Now mark the contrast in these seven downward and upward steps:-

1. He emptied Himself: God highly exalted Him.
2. He took upon Himself the servant’s form: God gave Him a name above every name.
3. He was made in the likeness of men: God causes every knee to bow to Him.
4. He was found in fashion as a man: God leads all Heaven to acknowledge the Man. [120]
5. He humbled Himself: God causes all on earth to own Him as the Exalted One.
6. He was obedient: God makes all the disobedient to submit to Him.
7. He died the death of the Cross: every tongue confesses His Lordship.

Thus Christ is the Exalted Man. Oh! that we may give Him the highest place in our affections!

XI - Christ was the Conferring Man.

“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” (Acts 2:33).

John the Baptist had said that Christ would baptize with the Holy Ghost (John 1:33), and Christ Himself again and again said that He would send the Holy Ghost (see John 14, 16). They were told by Him to tarry for the bestowal of the Spirit (Luke 24:49), and in obedience to Him, they had done so, and had seen the promise fulfilled (Acts 2:2).

This gift was given to the believer for a threefold purpose - for walk, for work, and for witnessing.

- The gift of God to the world is Christ (John 3:16).
- The gift of the Father to Christ is the Church (John 17:6).
- And the gift of Christ to the believer is the Holy Spirit.

Let us take Peter as illustrating the gift of the Holy Spirit received, and see the difference it made in him.

Before Pentecost, Peter was very crooked in his walk: a servant-maid caused him to swerve from the straight path; but afterwards, mark his devotion, even to the laying down of his life.

As to his work before Pentecost, Peter went back to his old occupation - fishing; but after being filled with the Holy Ghost, he went steadily on with the work of the Lord.

As to his testimony before Pentecost, he was ashamed to confess his Lord, but after, in the energy of the Spirit, he boldly witnessed for his Lord, confessing that all the wonder-working, whether it were in the manifestation on the day of Pentecost, or the healing of the lame man, was by the power of the Lord Jesus through the Holy Spirit.

XII - Christ is the expecting Man.

“The Lord said unto My Lord, Sit Thou on My right hand until make Thy foes Thy footstool” (Acts 2:34, 35). Christ is seated at the Father’s right hand at this time, waiting until He shall bid Him arise and overthrow His enemies, and take to Himself His great power, and reign. That this will be so is prophesied in Psalm 110:1, quoted by Christ Himself in Matthew 22:41-46; the prophecy is again and again reiterated by the Holy Spirit, as in Hebrews 1:13; 10:13; and it is most strikingly symbolized in Daniel 2, where we have a panoramic view of **“the times of the Gentiles”** (Luke 21:24; Romans 11:25) in Nebuchadnezzar’s colossal image.”

The **“times of the Gentiles”** cover a period of time from that of the then existing king of Babylon till Christ shall come.

The image is very simply described: The head was of gold, the breast and arms of silver, the thighs and lower part of the body of brass; the legs of iron, and the feet and toes of iron mixed with clay.

- Now the head of gold represented the Babylonish Empire;
- The breast and arms of silver, the Medo-Persian Empire;
- The lower part of the body of brass, the Grecian Empire;
- The legs of iron, the Roman Empire; and
- The feet and toes, the present time until Christ comes.

We are about the instep of the feet, and under the Antichrist there will arise ten kings, as represented by the **“ten toes,”** and in Daniel 7:7, 24, by the **“ten horns.”**

Now, it is in connection with this that we read of a Stone which shall crush the image to pieces, and this Stone undoubtedly represents Christ putting down His enemies, of which we have a distinct account in Daniel 2:44, 45. (See also Daniel 7:13-27; Revelation 19:11; 22). **“And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”**

Like Joshua's captains, who put their feet upon the necks of the five kings (Joshua 10:24), Christ and His people shall put their feet upon His five principal foes, namely:

- The foes of Israel who had maltreated His chosen ones (Zechariah 14:1-3; Ezekiel 38, 39);
- The Antichrist who had dared to blasphemously personify Him (II Thessalonians 2:4; Revelation 13:1-8);
- The false prophet, who aided the Beast (Revelation 13:11-18; 19:20);
- The harlot of corrupt Christendom, the devil's mimicry of the Bride of Christ (Revelation 17, 18); and
- That old serpent, the devil, who was at the root of all the mischief (Revelation 20:1-3).

XIII - Christ is the Honoured Man.

“God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).

Here we are told of a double honour having been put on Christ by the Father. He is made Lord. Seven times the words **“In the Lord”** occur in the Epistle to the Ephesians, showing us the Lordship of Christ, and the attitude of submission and obedience in which we are always to stand towards Him;

1. **“Faith in the Lord Jesus”** (1:15);
2. **“Groweth unto an holy temple in the Lord”** (2:21);
3. **“Testify in the Lord”** (4:17);
4. **“Light in the Lord”** (5:8);
5. **“Children, obey your parents in the Lord”** (6:1);
6. **“Be strong in the Lord”** (6:10);
7. **“Tychicus . . . faithful minister in the Lord”** (6:21).

Christ is Lord as the Sovereign of His people, to rule and govern them; the people of God are responsible to Him, to yield willing obedience to Him and His Word, to be ready for His work, to delight in His will, to recognize His claims, and to yield the members of the body as instruments of righteousness unto Him.

But Jesus is “Christ” as well as “Lord.”

His being Lord reminds us of His right to us, and His rule over us. But, as Christ, He is able to, bless.

This will be seen in the seven references to Him as **“Christ”** in Ephesians 5:-

1. **“Christ . . . loved us”** (verse 2);
2. **“Kingdom of Christ”** (verse 5);
3. **“Christ shall give thee light”** (verse 14);
4. **“Christ is the Head of the Church”** (verse 23);

5. **“The Church is subject unto Christ”** (verse 24);
6. **“Christ . . . loved the Church”** (verse 25);
7. **“Christ and the Church”** (verse 32).

These passages, if read with **“Jesus”** for **“Christ,”** would lose their force.

“Christ” tells us of Him who is the channel of blessing for us, with whom we are forever identified. Thus we are taught our position is **“in Christ,”** not **“in Jesus.”** When our power for life and service is mentioned, it is Christ in us: **“Christ liveth in me”** (Galatians 2:20) - **“that Christ may dwell in your hearts by faith”** (Ephesians 3:17), but when it is our position and blessing we are said to be **“in Christ.”**

Our position, then, is in Christ Jesus.

We are:

- **“sanctified in Christ Jesus”** (I Corinthians 1:2).
- **“Raised and seated in Christ Jesus”** (Ephesians 2:6).
- **“Now in Christ Jesus . . . made nigh”** (Ephesians 2:13).
- **“Blessed . . . in Christ”** (Ephesians 1:3).

The address of Peter on the day of Pentecost was a model one, for three reasons:-

1. It was full of Scripture. Peter uses 531 words in his address; 218 of these are quotations from Joel 2:28-32; Psalm 16:5-11; Psalm 90:1; 91 words are used in reference to Scripture, and the remaining words have in them the aroma of Scripture, as the scent perfumes what it touches. Surely we cannot wonder at the blessing of God on such a sermon!

It shows us, that the Spirit manifests His presence, where the Lord has free course; truly, we see that God-breathed utterances are effectual.

2. The sermon was an unfolding of the Person of Christ. There must be this, where there is a telling out of the truth of God, for Christ is the One Person of the revelation of God. As the leaf of the rose is a part of the rose, and has the fragrance of the rose, so every page of the Bible is a leaf of Him who has been called the **“Rose of Sharon.”** There are no less than forty nouns and fourteen pronouns which refer to Christ, in this sermon of Peter’s. The wheel of Peter’s words revolves round, and has the Person of Christ as its axis.

3. The results that followed were remarkable.

- There was *conviction of sin*, for men **“were pricked in their hearts, and said: . . . What shall we do?”** (Acts 2:37).
- There was *conversion to Christ*, for **“they received His Word”** (verse 41).
- There was *confession of Christ*, for they were baptized (verse 41).
- There was *communion with the Lord’s people*, for they that believed were together, as the words **“together”** - **“all”** - **“with one accord,”** in verses 41-46, plainly tell.

- There was *continuance* - no flash-in-the-pan conversions - “**they continued stedfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers**” (verse 42).
- There was *consecration*, for they sold their possessions, and parted to all as every man had need (verse 45). And then
- There was a fourfold consequence:

First, GOD-WARD - they were” **praising**” Him;

Second, MAN-WARD - “**having favour with all the people;**”

Third, CHURCH-WARD - “**the Lord added to the Church;**”

Fourth, SELF-WARD - “**such as should be saved**” (verse 47).

Brethren! if we work on the lines indicated and illustrated in the address of Peter, we shall glorify God, exalt Christ, and honour the Holy Spirit. The results may not always be so manifest; hut the Lord will be glorified, which, after all, is the main object: at which we must ever aim.

~ end of chapter 10 ~

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