

# The King's Highway.

And Highway shall be there, and a Way, and it shall be called the Way of Holiness.

The wayfaring men, though fools, shall not err therein.—Isaiah 35:8

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## THE SUFFERINGS AND GLORY OF CHRIST.

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Text: "Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow."

The Epistles of Peter abound in hope and consolation for all the tried and tested servants of Christ. There is an "if need be" in every trial. Every age has brought some peculiar trial of suffering to the people of God, and this age is not an exception. While the method of Satan's attacks are somewhat changed, he is nevertheless, the same malignant enemy of Christ and His Church. In his epistles, the apostle Peter tells a great deal about the compassionate, suffering, and glorified Christ. And he tells it very completely. His picture of the Divine Master leaves no liniment out, but he dwells most fully on the cruel thorns that marked His blessed face. We have here, first:

### I. The Sufferings of Christ.

This is the great theme, not only of Peter's epistle, but of all the Scriptures. The first picture of our Lord is one of suffering, and humiliation. When Christ said to His disciples: "That the Son of Man must suffer many things and be delivered into the hands of the Gentiles to be crucified." Peter took Him and began to rebuke Him, and said, "Be it far from Thee, Lord, this shall not be unto Thee." Then Jesus turned, and with a terrible rebuke He answered Peter, "Get thee behind me Satan, thou art an offense unto Me for thou savorest not the things that be of God, but those that be of men." This rebuke administered by the Lord is very striking, when we consider that Peter had just confessed the Deity of Jesus, and upon that confession He revealed to them His cross. This revelation caused the carnal nature in Peter to shrink back, and take sides with the devil in trying to keep Christ from going to the cross. The "Old man" is greatly opposed to the cross, which is the Divine method of his destruction. Jesus Christ has settled for all time the Divine necessity of the cross in the salvation and sanctification of the soul. He died for sin on the cross, and all that follow Him must die to sin at the cross. Six times in his epistle Peter speaks of the suffering Christ and most wonderfully portrays.

(A) The glorious character of the person who suffered. He says, "Christ also suffered." This reveals the dignity of the Divine sufferer. He is God's anointed Son. The Messiah of Israel, to whom all the prophets witnessed, the Salvation of the Gentiles, the joy of Earth, and the glory of Heaven. St. Paul describes Him in His pre-existing glory, equal with God, the Father in majesty, power and glory. At the call of earth redemption, He lays aside His Eternal authority, and steps from the throne of His glory down to the manger of Bethlehem. He who was in the form of God is made in the likeness of man. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It means, He literally emptied Himself out in the service of humanity. The just, for the unjust, that he might bring us to God. He became the poorest of the poor. He had nothing but a manger to be laid in. He had no place to rest His head. Even His cross

was not His own, and His grave belonged to another. It is written to the traitor He gave His purse, to the soldiers He gave His robe, to the beloved disciples His Mother, to the penitent Peter His pardon, to His Father His last breath, and departed spirit, and to His followers His peace. Naked He came into the world, and naked He went to the tomb. Can we not hear Him say, "All this I did for thee, what hast thou done for Me?" The apostle Peter not only reveals to us the personality of the Divine sufferer, but also tells us.

### (B) The way He suffered.

This is of the greatest importance, for there are those today in high places, who speak with scorn of the "theology of the shambles," and deny the atoning blood of Christ. But here Peter goes on to tell us of Christ as our sacrifice and substitute on the cross. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness by whose stripes we were healed." We see the precious blood. We see the dying Lamb. We see the ransom paid for the guilty, and we hear again "the sweetest word on mortal tongue" REDEEMED. This tells us not only of the nature of His sufferings, but of redemption's terrible cost. It cost Christ the sacrifice of His body, for it was in His body He bare our sins to the tree." It was prophesied of Him, that "He was wounded for our transgressions he was buried for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. The sufferings of Jesus Christ were sacrificial. He was God's Lamb laid on the altar of sacrifice for the world's sins. His was vicarious sufferings, for He stood in man place when He suffered. His was atoning suffering for He poured out His life on the altar of Eternal Justice, where the fire of Divine Holiness and infinite Mercy met together, and were satisfied "righteousness and peace have kissed each other" at His cross. The instrument of His sufferings and death, but now the symbol of conquest and glory. Give us back the Christ and the cross, and soon will the world bow before Him, and its "kingdom become our Lord's and his Christ's." The Apostle next tells of—

### (C) The Divine Witness to His sufferings.

The blessed Holy Spirit who indwelt the Prophets of old bore witness to the sufferings of Christ. "To him gave all the prophets witness." They were the "holy men of God" and "spoke as they were moved by the Holy Ghost." They caught a glimpse of His cross and got shouting happy over His salvation, and glorious triumph, but were unable to understand His humiliation. Even the angels desire to look into the mystery of His suffering and death. The redemption of Christ claimed the attention and adoration of every angel around the throne, and all the glorified in heaven. It was Moses and Elijah who came to talk with Him on the "Holy mount" of His decease which he was to accomplish at Jerusalem. The Holy Spirit not only witnessed indirectly through the Prophets, and by the Apostles. But also witnessed, directly by His supernatural manifestation to the Saviour, in His incarnation, for "He was conceived by the Holy Ghost." At His Anointing. "He was baptized with the Holy Ghost and with power." And His death on the cross was accomplished. "Through the eternal Spirit." In His resurrection, He is "declared to be the Son of God with power, according to the

Spirit of holiness by his resurrection from the dead." Now, that He has ascended to the right hand of the Majesty on high." He has sent forth the Holy Ghost to bare witness of Him to believing souls by a personal revelation. The Holy Ghost comes to us, the Spirit of Christ, and in His coming could say, "At that day ye shall know that ye are in Me and I in you." How precious then, to have the Divine witnesser within. God grant that all may know Him.

My text reveals another side to the Saviour's sufferings. It is "the glory that should follow."

### (2) The Glory of Christ's sufferings:

There is a glory side to the sufferings of Jesus. He was ever conscious of the fact, that the only way back to His glory was by the pain of suffering. It was after His resurrection that He said to two of His disciples, "Ought not Christ to have suffered these things, and entered into the glory?" So, after the darkened heavens and rending earth, a new day dawns. It is the day of His glory and grace, and is manifested in His cross.

### (A) The Glory of His Redemption.

The cross has its glory side. The place of His tragic sufferings and death is now the place of glory and grace. The glory of redemption is seen in what it has accomplished. It means the recovery of all that was lost by the fall of man. What Adam lost by transgression Christ has restored by redemption. It give it not only pardon for sins, but cleansing from all unrighteousness, and the complete restoration to the Holiness of God. For "He hath chosen us in love before the foundation of the world, that we should be holy and without blame before Him in love." The cross then, was not a mere episode in the world's history, but it is the place of Divine redemption, around which revolves the eternal destiny of the human race. There is no event in the world history that has been fraught with such consequences or influences as the day, when the blessed Son of God bowed His anointed head upon the cross and cried "It is finished." The ransom was complete, and Divine Justice satisfied, the debt of sin is paid in full. Thank God! we can now sing, "Jesus paid it all, all to Him I owe sin has left a crimson stain He washed it white as snow." The price He paid for the soul's salvation darkened the sun at midday, and arrested the angelic song around the throne, and sent a thrill of horror through the universe, the rocks were rent, the dead were startled from their slumbers "and many bodies of the saints arose." The temple veil was rent in twain, and access to God, unhindered by sin and without the mediation of man, was made possible through Jesus Christ. When the Son of God uttered that soul piercing cry, "It is finished." It was the announcement of His glorious victory over the Prince of darkness, and the destruction of sin. He entered the palace of devils and seized the strong man, and pulled him from his throne and bound him with fetters which he cannot break. He set the lawful captive at liberty, and "led captivity captive and gave gifts unto men." This monster of iniquity, who had enslaved the world is at last conquered, his kingdom of damnation wrecked, and his power forever destroyed. The Son of God comes forth from the mighty conflict, triumphant over all the power of sin, death and hell. With the victorious shout, I am he that liveth and was dead, and behold, I am alive forevermore. Amen. And have the keys of death and of hell. We

behold in His cross.

### (B) The Glory of His Exaltation.

"After he had offered one sacrifice for sins forever, sat down on the right hand of God." This is the place of honor and distinction and none could take it but Jesus. It was prepared for Him from before the foundation of the world. The cross on which he suffered became His throne, and because He hung where Pilate nailed Him, "God also hath highly exalted him, and given him a name which is above every name." We hear Him say at the close of His earthly ministry, "The hour is come that the Son of Man should be glorified." O! what an hour it was, for the Son of God and all the angels in heaven, when at last that sacred face and wounded brow rested on the bosom of God. After the anguish of the garden, the scourging, the crucifixion, and His descent among the dead. He marched up to the throne of His glory over the protest of hell, and the awful power of death and took His place at the right hand of God. Now, "we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." Again the cross reveals,

### (C) The Glory of His final Triumph.

"From henceforth expecting till his enemies be made his footstool." The triumph of Christ and His Church is sure. According to the Divine Word, the day of that glorious event is not so far distant. The Apostle Peter says the day of His revelation and final triumph is surely coming. With this great fact in view, the apostle exhorts us to "gird up the loins of our mind, be sober and hope to the end." For there is a greater day of glory coming at the revelation of Jesus Christ. "Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Our hope and happiness now, and in the glorious day of His coming, will depend on our union with the unseen Christ. Here we have three invisible links that unite us to him, they are LOVE, FAITH, and JOY. It was this that caused Abraham to rejoice to see His day, and Isaiah looking down the vista of time saw the triumphant REDEEMER coming from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength." This Almighty One the Speaker is righteousness, and the Mighty to save, whose vestments are blood stained from the conflict with sin. Is now traveling down the ages in His glorious apparel, writing the glory of His conquest on every rolling century. The banner of King Emmanuel is waving over every foe. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Glory be the Father, Glory be the Son, and Glory be the Holy Ghost!—Christian Witness.

### SILENCE BEFORE GOD.

R. A. Torrey, D. D.

"Be still and know that I am God."—Ps. 46:10.

Here is one of God's marvelous commands, and one which few even of his followers learn fully to obey. It is only to that man or woman who is "silent before God," with heart and mind open and intent to catch every word that his Spirit whispers in the innermost chamber of the soul—it is only to that one that God communicates his rarest secrets. And it is that man or woman who learns to "know" God as others can never know him, and to know his will for each step in the walk and work of life.—Selected.

### BE A BLESSING.

Men are lifted from above. He who is most blest will be the greatest blessing. Finding fault with the brethren because they are so little blest, is not likely to bring to them or others much blessing. Exhortation may be admissible and sometimes necessary and helpful; but often he who gives it may need it more than those to whom it is given, and it is likely at best to be a human affair. We have sometimes waited for the scoldings of the people for lack of spiritual power, and the exhortations to earnestness to be over, for the people, unhindered, to get to God for refreshment and holy vigor. There is nothing which ignites like fire, and who so well as the leader can be the point of emanation? We have seen the leader of a meeting so in rapport with heaven that very soon the sacred fire kindled all into a flame. There was no little exhortation; there was simply pushing the curtain back and opening the window, and the divine power, holy and sweet, began to fill the place.

The Holy Spirit finds channels of blessing outside of the leader. The leader has the opportunity of being the greatest avenue of blessing to a meeting, but he may be the greatest hindrance. The one who is really blest with the greatest outpouring of the Spirit of God upon him, becomes the greatest blessing to that meeting. This may or may not be recognized—that is a small matter. We do not look so much upon the channel through which the water flows, as we do to the water itself as we press our thirsty lips to its refreshing waves; and yet we are always thankful to the man who can get heaven wide open and set the rivers flowing. One man greatly blest of God often fills the place with such holy glory that all are partakers. A meeting where one man or woman is greatly blest, is sure not to be a dry or unprofitable meeting. This alone is sure to redeem a meeting from barrenness and death. Every one should covet, and may have, the privilege of being the avenue of the coming of the Holy Spirit upon the gathered people. To be a blessing we must be blest, and to be blest is to be a blessing.—Nazarine Messenger.

### IF YOU WANT TO BE LOVED.

Don't contradict people, even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't under-rate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have carache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—Exchange.