

W246_Resurrection_2_Historic_Evidence.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book, and it is number two of a series. The Hope of Resurrection. It is our custom at this meeting to read a portion of scripture together. So those of you who are listening, if you care to join us, we do switch off for a moment or two while we read the 20th chapter of the Gospel, according to John. In this second study of the great subject of resurrection, I want to concentrate our attention this evening upon the historic evidence. Now, there are some who speak rather scathingly of what they call historic faith. Or head knowledge. But on the other hand, if it could be really proved that our savior was never born at Bethlehem. If it could be really proved that he never suffered under Pontius Pilate, then we are trusting in just a dream, a wonderful story. And at the end of it, there can be no possibility of believing our savior who hasn't left behind some historic evidence. So we're not going to waste our time in arguing about that. We're going to search and see a little. Now, there have been attempts made on in the days gone by by scholarly men to produce a harmony of the four gospels. And they've never done it yet. I remember having a correspondence with a clergyman of the Church of England recently and I said to him, Instead of spending all your time trying to make a harmony, why not spend the same time in considering and testing the things that differ? You'd learn so much more for God alone could have made a harmony.

[00:01:46] Take, for instance, John. He wrote his gospel Last of all, as far as we know, Matthew. He never saw Luke's gospel. And when John came along, Matthew and Luke and Mark, as far as we know, were dead. But John never went out of his way one inch to try to fit things together and make it all sound true. Do you know the reason why? Because it was true. The very fact that you cannot make a connected story instead of it being against it is an evidence that they never concocted it. They never agreed with one another. What they should say. They put down what they saw and what they heard and what God enabled them to remember. And the rest of it goes. We haven't got all the details, but we got enough. And if you say all, we are not going to build on such slender evidence as that. We are building on it all day long. There are men's lives hanging. And I say the word hanging with two meanings on evidence. You get accredited witnesses. You cannot find any reason that they should be doubted. And that man's life may be forfeited because of what they say. I wonder how many here know in the sense of infallible personal knowledge that there is such a place as Australia.

[00:03:04] Will you stand up, please? So how do you know? How do you know? But you say you're not going to tell me You don't believe in it. Such a place? No, I'm not one of those idiots who say there's no such need for us to have historic faith. I've met people who've come from there. I've had letters from there with stamps on them. I've got all I know that it is there, but I've never been there. So please, whatever others may say about it, we must realise that unless our faith has an historic basis, it isn't a faith at all. And there is one thing to be said for those who constructed the creed which is recited in the church. Although we may not always feel we want to have a constructed creed but dare to put in it suffered under Pontius Pilate, they dare to put that in. Well, that takes you right back to one period in Roman history once few years. And if that could be disproved, well, then the aliens come to our faith to see. So many others come into the story. That's Festus and Felix and Agrippa. They're all listening to the apostle Paul speaking about the resurrection. They're all passing their opinions about it. They're telling him he's mad. And he says to one of them, he says, Why should you think it is incredible that God should raise the dead? Oh, they didn't swallow it.

[00:04:18] They didn't believe it. Now, think of this chapter we've had before us. Chapter 20. Here we have these people. They're looking in and they're looking at one, and they say, well, he's gone. They never once said, Oh, this is a proof the Lord is risen. Now, if this was a concocted story, we should immediately found Peter giving John a lecture or vice versa. Here's the proof of the risen Christ. They are both baffled. They're looking at one another, they say. But look, there's the linen clothes. Now I can't make it out. Or while they are puzzling that we have another one and she looks in and she says, Oh, if you've taken away, my Lord, just show me. Not one of them said, He is risen from the dead and it slips in. John slips in. They knew not the scripture, that he should be raised the third day. But if you remember. And flexible with our memory that in the 24th chapter of Luke. The 24th chapter of Luke when our Saviour is reported to have joined a couple who were walking on the way to Emmaus. Their eyes were Holden that they should not know him. And he asked them what was their trouble, and they said, Are you only a stranger in Jerusalem and hast not known the things which are come to pass there these days? And then they told him about someone that was named Jesus of Nazareth, and they believed that he had been sent to be the Redeemer of Israel.

[00:05:47] Verse 21. And they listen to this. And besides all this, today is the third day since these things were done. They even say the words The third day leaves. No, Mark, don't you see? A fabrication hardly puts its dunderheads in as that as believers in Christ and say what's what's the matter with them. But how human it is isn't it. There's they're looking in and they can't make it out. They're talking to one another. They say somebody come and stole the body and not one of them ever said to the other, this is a proof that he's been he's been raised from the dead. They had to be told that he is Thomas. He makes the statement. Oh, he said, I couldn't believe such a story as that unless I see the wounds. We are very glad he did because of his collapse at the finish and the way he went further than any of them. So please don't attempt. Don't attempt to improve the Word of God. Take each record as it comes. There's this about it that if 2 or 3 of the friends in this meeting this evening went home and wrote a very honest report about it, they wouldn't agree. There'd be some things that would be said that you couldn't fit in with something else simply because I'm so strange that I say so many odd things together that you would never believe the same person would have said them.

[00:07:07] You see, one picks out all the nice bits, one picks out all the nasty bits, and you get a conflicting argument. But it all be genuinely true. And I feel that the very fact that there's no attempt to harmonize them makes them more evidently witnesses giving their own personal testimony. And then John says, you know, if all the things that were written to prove this said the world wouldn't contain the books. So he knew that they're making selections all the time. The scripture uses the anchor as a figure, doesn't it, of hope. Which hope we have as an anchor of the soul. Now, I'm not much of a sailor, except that I can stand the sea. All right. I used to use the word spinnaker, but I use it a bit gently now because I'm not quite sure what it means. But I do know that that anchor doesn't dangle over the side of the ship. It's useless. In fact, it's a nuisance if it doesn't go down and get a grip. Now the anchor is the hope and the grip is the historic fact beneath it. It's buried deep. So let's see that the ground in which our anchor at home, shall we, with a few references to the scriptures, to the historic fact beneath the glorious doctrine. And these friends are quoted the verse 21, and then again in verse seven and eight of the same chapter.

[00:08:42] The son of man must be delivered into the hands of sinful men. And be crucified. And the third day rise again, it says. Then they remembered. Then they remembered what he had said. It comes back to them. The third day and I remembered

his words. I don't know whether you've ever been like this, friends. Have you ever been told by someone very near and dear to you? You haven't heard a word I said, have you? Well, they're like that friends. So if we're not like any of the disciples in any other way, we are a bit like it there. He could actually say to them. And the third day he could actually refer to Jonah. And the great fish left no mark upon them. Don't you see, friends, the more we analyze this, the more impossible it seems that anyone would ever have invented the story of the resurrection, for they never even dreamed of it. It didn't mean anything to them. It had to be convinced by his personal presence in London before whatever the Scripture began to form its own destiny. We have Scripture testimony. They had the personal Christ that they knew. And isn't it lovely to know that the very tone of his voice was not changed for when he said Mary in that half dark of the morning? She turned and looked at me as Rathbone admired Master. And so we get this strong thought that this book is not a fabrication.

[00:10:16] Now, suppose if you'll turn to the Matthew 27. They seem to have a keener memory than some of his disciples. Matthew 27, verse 63. This is to do with his trial. You remember? We're 62 now. The next day that followed, the day of the preparation, the chief priests and Pharisees came together unto pilot saying, Sir, we remember that, That Deceiver said while he was yet alive, after three days, I will rise again. Come on therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away and say unto the people he is risen from the dead. So the last error shall be worse than the first. Piloted under them. You have a watch. Go your way. Make it as sure as you can. I think there was a little dig in those words, friends. I think part of the kind of the conclusion that he was desperately wrong in what he had done, but he was driven by a guilty conscience and couldn't help himself. And when they started all over again on this, he said, you've got your watch, you've got your Roman guard. Make it as sure as you can. And I think he meant to say, and you won't be able to do it. So they went and made the sepulchre. Sure. Sealing the stone and setting the watch. And then the most idiotic thing of all is that they circulated a rumor that the Roman guard had slept.

[00:11:55] Now, if you can only transport yourself back into the days when those words were said, you'd know that would mean suicide. You remember the the guard in the the warder of the prison when he thought the gates being open, he lost his prisoners. He took his sword. He was going to commit suicide. That was the end of that man. And

says that basically something like connectivity between themselves, the Romans and the Pharisees let circulate that rumor. But you see, it won't wash, will it? It won't stand the test. If you will go back now to John the or turn to John. The second chapter, you will see that another feature was remembered which the disciples forgot. John to second chapter of John. You know, our Lord had entered the temple and seen the money changers sitting there, and he drove them out and overturned their tables and said, Don't make my father's house a house of merchandise. And his disciples remembered that it was written. The zeal of thine house has eaten me up. So they could remember some scriptures, you see. Isn't it strange that remember that, then answered the Jews and said unto him, What sign shall we say unto us? Seeing thou knowest these things? Jesus answered and said unto them, Destroy this temple. And in three days I will raise it up. Well, that was an enigmatic statement, wasn't it? Then said the Jews 40 and six years was this temple in building and wilt thou really cup in three days? But he spake of the temple of his body.

[00:13:39] Now, if you look at Matthew 26, verse 61, 26, 61. It is the chief priests they call false witnesses. Verse 60 and found none. They sought them and found none. Yea, though many false witnesses came yet found none. At last came two false witnesses and said, This fellow said, I am able to destroy the Temple of God and to build it in three days. Oh, that was enough. They got something of last. And the high priest arose and said unto him, answer, Is there nothing? What is it which these witness against thee? But Jesus held his peace. There comes a time when it's no good arguing with anybody, is it? There's a time to speak as well as a time to be silent. And that scripture definitely said that that would be the condition of his trial as an as a sheep before her shearers is dumb. So he opened not his mouth only. And when the high priest adjured him by the living God, that was according to Talmudic literature that if he were adjured to make a statement, you were compelled to speak. So he said, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. And then the Saviour answered. He said, Thou hast said.

[00:15:03] And quoted from the Book of Daniel Hereafter, shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven, and said The priest rent his clothes and said, This is blasphemy. What further? Is there any need for witnesses? Don't let all the crowd of witnesses in. We don't want to hear them and got any. But there it was. That was enough, you see. But don't you see? Strange, isn't it?

The fickleness of memory that they could remember the Lord saying that? And the disciples heard him and it seemed to go in one ear and out the other. Like we remember in the beginning of my Christian service, I attended a meeting place in Ilford and I wondered what this the man was doing with his children. They were all sitting around him in a little group and they went, put one finger on one ear like that, just a little bit of ritual. I thought, What's this going on? Oh, he said, We always do that so that he doesn't go in one ear and out the other. A word for us all. We needn't go through the ritual, but oh, how many times that fleeting, fickle memory of ours. And here it was. They could hear. They could listen to his voice. They could see his see him in person. They could hear him quoting Scripture, referring to Old Testament times left no impression on them.

[00:16:19] And the more we say that, the more obvious it is that the resurrection must have been a fact because none of them seem to be working up to it or thinking it must be, or arranging their gospel that it should be. They're telling you in the gospel that none of them believed it. Now, that must seem to have heard about it. They were all staggered at them. That we find it was true. So we'll pursue this a little bit further. Supposing we look now at Matthew 17. Matthew 17. Goodness. This is the Transfiguration. This is where they heard the voice from heaven. This is my beloved son. And whom I am well pleased. And in verse nine, as they came down from the mountain, Jesus charged them saying, Tell the vision and no man, until the son of man be risen again from the dead. So we told them. And then it was a prohibition. And I suppose the words slipped through their minds and didn't mean anything definite. And in verse 22. A worthy abode in Galilee. Jesus said unto them, The Son of man shall be betrayed into the hands of men. And they shall kill him. And the third day, he shall be raised again. And I were exceeding. Sorry. You see, they were exceeding sorry as they heard the sorrowful bit. Ye shall be betrayed or whatever. Sorry, they shall kill him. They were sorry. And the third day he shall be raised again.

[00:18:08] Left? No, Mark. Left. No Mark. We get, we become psychologists. Have we got a much more? What's the matter with the human mind? What's the matter with the minds that can listen to these words and have them spoken to them? And yet leave no mark. That is a comfort to us because when we speak to some people, it seems to be the same, doesn't it? We are set for following in the steps of the great teacher in that sense. And in the Chapter 20 of the Gospel of Matthew, we're gathering together some of these. Chapter 20, verse 17, and Jesus going up to Jerusalem, took the 12 disciples

apart in the way and said unto them, Now he's taking them apart so that they won't be tangled up by a crowd and only half hear what he says. Behold, he said, We go up to Jerusalem. And the son of man shall be betrayed unto the chief priests and unto the scribes. And they shall condemn him to death. And they shall deliver him to the Gentiles to mock and to scourge and to crucify him. He got it all. There, you see. Step by step. And the third day, he shall rise again. So you see, it was continually being brought to their notice, increasing in each detail, but apparently left no mark. Will you turn to the 22nd chapter of Matthew? Verse 30. This is in answer to a question. There were those who were tempting the Lord, you know.

[00:19:50] They said, Is it lawful to give tribute to Caesar? But he knew it wasn't that personal question that was asking. They were trying to trap him. So he just said, Show me a penny. They showed it to him. He says, Whose image and superscription is this? Oh, Caesar's. You render to Caesar the things which are Caesar's and to God the things with the gods. And I thought, That's Dallas, isn't it? That's what he intended. So they thought, Well, have another try. So they said, Master, Master Moses said, if a man die having no children, his brother shall marry his wife and raise up seed to his brother. Now they give this story of seven men, seven brethren, one after the other. Now, they said in the resurrection, whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them, You do her not knowing the scriptures nor the power of God. For in the resurrection, they neither marry nor are given in marriage, but are as the angels of God in heaven. So it settle that one question. So you do all your marrying and lovemaking and what down here. But this is the only chance you'll get. The big be glorious beyond your dreams and the day to come. But here it is. That doesn't get transferred to the glory. I wish I missed it. Friends will have other things to make up for it.

[00:21:12] But he says here. But wait a minute. You've been speaking about the resurrection as touching the resurrection of the dead. Have you not read that which was spoken unto you by God saying, I am the God of Abraham, the God of Isaac and the God of Jacob? He says, Don't you realize that by God, saying that when those men were dead, that he was the God of resurrection? God is not the God of the dead, but of the living. Now, here's a text that has suffered by somebody picking it out and proving that when a person's dead is more living than ever. But this is as touching the resurrection. That's the introductory words. And if you leave those out, well, you can

make the scriptures mean anything. So we go on again. That was 22. Now, if you go back to Chapter ten. Chapter ten, verse 17 and 18. There's two in the same gospel, according to Matthew. We shall get out of it to somewhere else. But there's such a team of witnesses. Chapter 1017. And. Just wait a minute. I don't know whether I'm quite right over this. But beware of men, for they will deliver you up to the councils and they will scourge you in their synagogues. Now, I don't think that's the right one. I've got some reason for that which I can't fathom. And look at 1125. 1125. At that time, Jesus answered and said unto them, I thank thee, O Lord of heaven and earth.

[00:22:52] Oh, I see what I've done. Friends. I've not rightly divided my subject. I'll repent and we'll go to the gospel. According to John. I would do things like that would nobodys wheels going round to show me up throughout the length and breadth of the land. Yes. Chapter five of John's Gospel. Chapter five of John's Gospel. Verse 21, some of the claims of our savior hear very wonderful. For as the father raiseth up the dead and quickeneth them. Even so, the son Quickeneth whom he will. What a statement. And 1825. Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God. And they that hear shall live. And then verse 28, Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life. They that have done evil unto the resurrection of damnation or judgment. So an emphasis upon the resurrection associated with himself. And then the 10th chapter, which of course, I mixed up with Matthew just now, the 10th chapter verses 17 and 18. And he is a very wonderful statement here with regard to the resurrection. Therefore, doth my father love me because I lay down my life? That I might take it again.

[00:24:33] I lay it down. No man taketh it from me. Never interpret the crucifixion as though if wicked hands had never crucified the Son of God, he would never have offered himself. That was an added insult and an exhibition of the hatred of the world. But when that moment came, he was enveloped in darkness that no one could penetrate. How were the earth for so long a time? And in that darkness, the transaction took place as he came to do. He offered himself without spot to God through the eternal Spirit. He didn't need the crucifixion and the nails and the brutality for him to do the work that he came to do. So here we have light on that. No, man, take it from me, but I lay it down on myself. I have power and all authority to lay it down, and I have power to take it

again. This commandment have I received of my father that again? You see. Was a challenging statement for them to ponder. And then chapter 11 brings us to the climax, doesn't it? Martha and Mary have both been waiting for him. The extraordinary thing is that it says he loved these sisters and their brother. And when they sent a message to him saying. Lord. He was obviously sick. The very first thing we should have done would have dropped everything and gone. Streaking to Bethany. The scripture says he because he heard that he waited two more days.

[00:26:08] This is for some of the mysteries we have to meet in life. He says this sickness is not unto death. Would you say he died? Oh, yes. The object isn't that he shall die, but that the name that the Son of God shall be glorified. This is for the glory of God. So that man goes down to death. And. And our saviour waits two years to two days. And the two sisters are mourning and can't understand him. This is another subject which we must touch upon with more care. Another time. But at last he gets there and he's met by Martha. And she says in verse 21, Martha said, Lord, if thou hadst been here. My brother had not died. And then you see again in the end of verse 32, Mary said, Lord, if thou hadst been here. My brother had not died. Oh, this was genuine, wasn't it? They were saying, Oh, why doesn't he come? Can't we enter into it? And then he said to her. Oh, she said. Added to that a little piece on her own. But I know that even now whatsoever, thou wilt ask of God. God will give it to thee. See. Said Rhodoptera. And he said, God, brother shall rise again. And then she seems to have made a little gasp and drawn back and said, Oh, yes, I know he shall rise again in the resurrection at the last day. You see, there is a little challenge, wasn't there? But even now.

[00:27:44] Now I know that whatsoever. Thou wilt ask of God. He'll give it to thee. Thy brother shall rise again. Well, that wasn't referring to the last day. That's even now, if you will ask. And then she thought, Oh, have I said too much? And Jesus said unto her. I am the resurrection. And the life all would acclaim for any man to make on Earth. And to make it in a graveyard with a tomb sealed and a man inside who's been dead for days. I am the resurrection and the life. What a challenge. He that believeth in me. Though he were dead yet shall he live and whosoever is living. Pointing to the second coming and whosoever is living and believing in me shall never die. Believest thou this. I challenge you guys and you said, Yes, Lord. I believe that thou art the Christ, the Son of God, which should come into the world as though that answered the whole thing. And

then. He proved that what he said in John five was a literal fact. That a dead person could hear his voice because you might say, well, how can a person hear your voice? If he gave, but he said, won't hear your voice. Oh, true enough. But did hear mine. And here this Lazarus steps forth and hears. Although he was dead. Don't think I can explain your friends. It's a mystery. But nevertheless, it's written as an historic fact.

[00:29:26] Well, then we get further light on different phases of it. We've been looking at Chapter 20. So I go now to Luke 24:34. Luke 24:34 And you may remember that commenting on this same period. It speaks of our savior, showing himself alive with many infallible proofs. The acts of the apostles doesn't start until the 16th verse. The first 15 verses are a resumé of the last chapter of Luke. Luke wrote them both. And if you write a book or a letter with an interval in between, there's every likelihood, whatever you said at the finish, you'll just sum up quickly and go on. So he doesn't tell you what the proofs were in acts. But in Luke 24, he tells you what one of them was. So shall we look? Luke 24. It is. Verse 33, we'll pick O, verse 32, and they said one to another did not our hearts burn within us while he talked with us, by the way, and while he opened to us the scriptures. And they rose up the same hour and returned to Jerusalem and found the 11 gathered together and them that were there saying the Lord is risen indeed, and hath appeared to Simon. And they that and they told what things were done in the way and how he was made known unto them in the breaking of the bread. Your conscious that they wondered whether they believed it after all, because it said when the others came it was like idle tales.

[00:31:11] And as they thus spake, Jesus himself stood in the midst of them and saith unto them, Peace be unto you. But they were terrified. Now this is this is the way the Scripture describes them. Doesn't say, Oh Lord, this is a proof that thou hast been raised from the dead. They were terrified and affrighted. And suppose that they had seen a spirit or a phantom as the word is. Pieces under the Why are you troubled? Oh, why do thoughts arise in your hearts? Behold my hands and my feet. It is. I myself handle me and see. So the others were given the opportunity that Thomas said he would demand. For the spirit hath not flesh and bones, as you have see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, now we can understand that, can't we say this seems too good to be true? They're looking at one another. Can you believe it? He said to them, Have you here any meat? And they gave him a piece of broiled fish and a honeycomb. Now, that

doesn't mean to say that's a proper way to have your food. I don't even want to bake that fish and honeycomb somehow. But you see, there was a remnant of a meal. That's all they got left. What he said doesn't matter what it is.

[00:32:34] Just show. I want to show you. I'm a living person. And he took it and did eat before them. And he said unto them, These are the words which I spake unto you while I was yet with you. And then goes through the Old Testament scriptures. Then open to either understanding that they might understand the Scriptures and said unto them. Thus it is written, and thus it behoved Christ to suffer and to rise from the dead. The third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And that little group who had run away and hid themselves and some of them had gone back to their fishing, said It's all over. We have been deceived. That little group suddenly seem to be electrified, and they withstood the mighty power of Rome and priests and scribes and Romans and others began to believe this truth. And you've got to get some reason for the mighty change that took place. If they had smuggled away the body of Christ, they could never have stood there. Nobody would ever have believed like this and acted like this unless they had became convinced of its personal and positive truth. There's one little piece here I would like to deal with for a moment, and that is it says, A spirit hath not flesh and bones, as he has seen me have.

[00:34:06] And I've heard some doctrine built on this that the Resurrection body of Christ had no blood in it. And some argument, Oh, I don't know how it's going on in the future. But you see, friends, we want to be so careful we don't reduce things to an absurdity. If a body has no blood, then it's useless to even eat fish or a honeycomb because it's no earthly good to the body unless it has a bloodstream. And if you have no blood, you'd have no need for lungs and nostrils. By the time you've done, you've reduced the whole thing to an absurdity, haven't you? You see, we today say flesh and blood, don't we? But if you look in the Old Testament, they say flesh and bones. Shall I give you an example? Right back in Genesis. I don't think even I can miss the passage here. I hope not. Chapter two. Verse 23, and Adam said, This is now bone of my bones and flesh of my flesh. You never say blood. You can't believe that Adam looked at his wife. A woman in all the beauty of her first creation and said, You're a bit anemic. See. See, flesh and bones was the ordinary way of speaking of a human being. We say flesh

and blood, but that doesn't mean to say we've got no bones. I only mention that because a false doctrine has been built on this and even advocated and printed.

[00:35:42] What the resurrection body will be like. None of us know. We're waiting for further parts of this series of studies to consider that question. We are told we're going to have a body like unto his body of glory and what that is like, we don't know. But what we do know is the body that stood before them. Was the body that had been nailed to the cross and had this spear wound in the thigh side. It was himself and not another. Whatever changes may take place when he was glorified, even as we will be glorified, but our identity will be the same. I mean, when we were talking about the problem about the seven men who said in the resurrection, whose wife should she be? We was saying the resurrection, which body you're going to have? Because if you've lived about, what, seven years, you're supposed to have a completely new one every seven years. So which one? If you're going to be literal like that, you see, and we don't want to take things to such an extreme. Whenever I think for the next few minutes, we better move to the acts of the apostles. And I don't know, as we shall be able to cover all the testimony, we will do our best in the next few minutes to show that these men who had been baptized by the Spirit of Truth on the day of Pentecost, they had no uncertainty with regard to the resurrection.

[00:36:59] Chapter two of the Acts of the Apostles. 29. Men and brethren. Let me freely speak unto you of the patriarch, David, that he is both dead and buried and his sepulchre is with us unto this day. Therefore, being a prophet and knowing that God had sworn with an oath to Him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He is seeing this before he spake of the resurrection of Christ, that his soul was not left in hell. Neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses. Therefore, being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He hath shed forth this which he now see and hear. Now, this is the testimony not only of a man of integrity, but a man who had just at that very day been baptized with the spirit of truth. And if speaking under the influence of the spirit of truth, he can say that, what are we going to say about it? For if we deny that, we deny Pentecost, we deny the spirit of truth witness and the whole fabric of our salvation rocks over. Let's take it a stage further. Chapter 326. Chapter three, 2025. Ye are the children

of the prophets and of the Covenant which God made with our fathers. Saying unto Abraham and in thy seed are all kindreds of the earth.

[00:38:34] Be blessed unto you first God, having raised up His Son, Jesus sent him to bless you, God, having raised up His Son Jesus. We come to Chapter four. Of the acts of the apostles. And as they spake unto the people, the priests and the captain and the. Of the temple. And the Sadducees came upon them being grieved that they taught the people and preached through Jesus, the resurrection from the dead. You can't stop these people now, you see. So they haven't. They lay hold of them and they put them into prison and. We are told. Being grieved that they taught the people and preached through Jesus, the resurrection of the dead, and they laid hands on them, put them in hold unto the next day, for it was now eventide. And then they are brought before the priests. And they have given a warning that they must not preach in this in this time. But Peter says if we this day be examined of the good deed to the impotent man, by what means he is made whole. By verse nine, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him. Do this man stand here before you whole? He slips that Initially he had no need to. But he did.

[00:39:57] Whom? God raised from the dead. And we could go on through these story in the Acts Chapter five, verse 28. Did we not strictly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said we ought to obey God rather than men. The God of our fathers raised up Jesus, whom he slew and hanged on a tree. He met God exalted. And so you can go through chapter after chapter of this acts of the apostles with this testimony. Our Savior's testimony, his own words. I haven't even touched upon these reference to the type of Jonah the three days. But I've shown how he insisted upon the third day to them, and that last they realized that the scriptures were fulfilled. They didn't believe it. They looked at one another and couldn't quite make up their minds. And then after Pentecost Prison couldn't stop them. Here they weren't witnessing. And in order to show that Peter was not the only one we find in Chapter 13, and I think here our time will be practically up. In Chapter 13, Paul takes the same line of argument. 1328. He's speaking of our savior. And though they found no cause of death in him yet desired, they pilot that he should be

slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre.

[00:41:40] Now we get one of those wonderful little bits. But God. What a difference that makes, doesn't it? They laid him in a sepulchre. Supposing that was all? Well, it says one Corinthians 15. We shall we of all men most miserable that God raised him from the dead. And he was seen many days. A name which came up with him from Galilee to Jerusalem. Who are his witnesses unto the people. And we declare unto you glad tidings how that the promise which was made unto the fathers. God hath fulfilled the same unto us, their children. In that he hath raised up Jesus again. And so we could go on filling our time out to exhaustion. Paul stands before Agrippa, and he says, for the hope of the resurrection of the dead, Dim are called in question, and to which hope our 12 tribes instantly serving God day and night, hope to come. Why should it be thought incredible with you that God should raise him from the dead and so on and so on, right through four Gospels, the acts of the Apostles. They are the historic books of the Bible. We naturally turn to the epistles for the great doctrinal development and teaching. We get the glorious Gospel of salvation developed in the Epistle to the Romans almost as nowhere else. But if there is no historic basis of the four Gospels and the acts of the Apostles, what a dream the Apostle Paul had and how we've all been deceived, haven't we? But don't you see? Even he couldn't go on like that when he wrote one Corinthians 15.

[00:43:20] He says now is Christ risen from the dead and become the first fruits of them that slept? Well, that's where we want to get, isn't it? Because be so sure, we've done our best this evening in the limited time to sketch out just a little of the way in which the historic evidence can be accumulated. And with the time I've given you wrong chapter and verse and missed out any amount that I've got. Well, the the evidence there is enough to satisfy any reasonable person. The one great, glorious fact is that he died for our sins and he was raised again for or because of our justification. When we meet together next time, I think we should have to spend our time not on history, but on a few outstanding words that need to be examined carefully because we can make confusion by sometimes not giving heed to their etymology, their origin. So you're in for it again, friends, before we get to the part that will be perhaps more attractive. But I hope that the very nature of the subject, because it is so important, will justify a little bit of headache and tediousness so that we don't miss these things which belong to our peace.

