On the resurrection of Christ
Luke XXIV. 34. - "The Lord is risen indeed."

Who can tell, if the disciples of Jesus must have heard the intelligence, that their Lord was risen? At this day we can hardly realize much less sympathize with the effect it must have had on men in such a posture of mind, as they were. We look back on the resurrection of Christ from a distant point of view; though we cannot but consider it as an event of almost immeasurable import in its nature and consequences, yet we cannot view it with the vivid joy with which it must have thrilled the breasts of the disciples. To them it was a triumph wholly unexpected and unforeseen - to us it is a part of the stern history in which we read from childhood, and we have been so long accustomed to intermingle it with our religious affairs.
they had seemed buried at the foot of the cross, the darkness spread over the land of Judah was not more heavy or awful, than was the darkness of their minds. They were now dispersed in amain around, bearing the disgrace of having been the followers of a man who died like a malefactor, who, as it was tauntingly said, thought he saved others, could not save himself. It was a day of sadness for the little flock: the infant church was mourning the enemy's triumphing, of the fall of the disciples was to thinking. At this time of sorrow, when the whole foundation of their hopes seemed to be rent away, can we wonder that they were astonished to learn that this crucified Master was risen, that he had gone down to the grave he had come from again with power? It must have been like a sudden flood of light breaking in upon a wandering, benighted world: it produced a sort of reproof of our stubborn ignorance, and each was its effect. Were informed that then the men told the Master what they had seen at the sepulcher, “Tell no one, seems to them as idle talk as they believe them not,” of the two disciples, as they were going to Emmaus, told their unknown companion.
he most at this manner, as much they were astonished at the report of the resurrection. And all this was supported by natural & gives an air of truth peculiar to the whole narrative. I say at receiving what we do not expect is always higher than when we have anticipated the event, if it is at the same time mingled with double fear & wonder, as if we were more believing the blessing in our good fortune. In which the state of mind, in which the despair was placed by the sudden event of the resurrection. It seems to us that at first they believed for joy. But then their minds were soon to be agitated by the want of the fact, a mingled feeling compound of delight, incredulity, astonishment, and despair, in their minds, for a time kept them in uncertainty & suspense. The fathers of those who inclined them to doubt even of what they so suddenly desired. And this simple & common account of their feelings is valuable not only as its probability to nature, but because it strengthens the evidence of their testimony, by showing that so far from being prejudiced to credit the resurrection of Jesus, they were for some time suspicious (incredulous), it was not till their reception was subdued by evidence that could not be resisted, that they believed. In the joyful fact.

And it seems to me, that if there is any fact in the world so well attested, as to be past beyond the doubt of a rational man, it is the resurrection of Jesus. I should also add, anyone who is inclined to be skeptical on the subject, that his fingers in any fact, experience in ancient history, proves that it is so stated by better evidence than the remarkable event we are now considering. This is not the place to detail all the arguments on this point, for it would require a volume. We shall only observe that our faith on all parts of it, even where we have not seen ourselves, must rest on testimony; if the question concerning the truth of any fact of this kind, is therefore a question concerning the value of testimony. Nor maintain that the testimony to the resurrection of Jesus is such, that if you reject it, you must reject the whole book of maters. I believe nothing of the sort has not been satisfied in our own minds. It is first to consider, who these men were that gave evidence in this subject, & what purpose they could have to save or a forgery. They certainly were not inclined to publish such a thing by any one false they may be set off, nor are
of their senses to all they testify, even in all they could not be deceived? Remember too the place where they gave this testimony. It was not at a distance from the scene of action, where inquiring into the truth would be difficult of accomplish. It was not a stage, where fated to vanish from a country in the visions of slumber, as it was in the very sight, where the addulterous part could find that the testimony was not irrevocably given. Eter if any where it could have been instantly refuted. It was on the very temple where ears was thrilled, that the banners of the war was erected. Here it rose triumphant. And how will you account for this great fact, that at the very scene where the event is said to have occurred, no one thought of contradicting it? How is it that the early enemies of Christianity denied the fact itself, but set them left against the inferences with the stain drawn from it? Again, consider before what tribunals the chief facts testified to the resurrection of Jesus. It was the same moral multitude each one of whom, under if present, have given them the lie, it was before kings, standing before pharaohs, his terrors, and the enemy who annually into the Jerusalem. Ovcridence seems to have existed that the evidence should be subjected to the scrutiny of all classes of every variety of information of progresses, the
it might be inferred by those who were most expert in examining yery examining witnesses, as those were so exposed to discovery. Then forever are we but a very few of the circumstances, and might be alleged to show the utmost impossibility, not to say unreasonableness, of the falsehood of the disciples in the resurrection of their Master. In short, the resurrection of Jesus is denied, there is almost no chance for the argument on points, that must be advanced. It must be supposed, that great who had been particularly charged by their officers to deny his resurrection that they observed when they said that the body was seen, substantiating they were asleep at the time: it must be supposed that the state men without power, reputation, fortune, a cle two passed by some means or other the acts of excluding the age of their companions: it must be supposed that the most severe courts of evidence could not find out a shadow of contradiction and palpable improbability: it must be supposed that the disciples were foolish enough to believe just their times, places, or women, it must be supposed that thousands nearly suffered imprisonment to torture, death to spread an illusion: it must be supposed that miracles on miracles were wrought in instances of false proof, is all these facts must be denied, then it cannot be inferred that the apostles were idiots, that the enemies of Jesus were idiots, or that all the primitive men were idiots.

But it is not perhaps, because the fact of the resurrection is not sufficiently asserted, that there has been any intention to doubt it. It is probably one of the accounts of the extraordinary nature of the fact itself. We may have never seen the instance of one man going through the dark passage, or therefore it may be we conclude that no one ever did return. But this is extremely clear: this is estimating the power of the plan of God's reasoning: this is estimating the power of the means of God's reasoning: this is estimating the power of the means of God's reasoning: this is estimating the power of the means of restoring the state men without power, reputation, fortune, a cle two passed by some means or other the acts of excluding the age of their companions: it must be supposed that the most severe courts of evidence could not find out a shadow of contradiction and palpable improbability: it must be supposed that the disciples were foolish enough to believe just their times, places, or women, it must be supposed that thousands nearly suffered imprisonment to torture, death to spread an illusion: it must be supposed that miracles on miracles were wrought in instances of false proof, is all these facts must be denied, then it cannot be inferred that the apostles were idiots, that the enemies of Jesus were idiots, or that all the primitive men were idiots.

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The resurrection of Jesus was a most glorious evidence furnished by God to the divinity of the mission of his Son. Jesus one of the most striking proofs that Jesus acted as the Messenger of the authority of God. It was an interference of Divine power, by which a seal was placed on all that he had said and done. He had come forth professing to be the legate of heaven, the appointed ambassador, the revealer of the will of the Master of the world, the executor of the sentence of the Most High. He had claimed to be received as commissioned by the authority of heaven to be our Saviour and Messiah. The most astonishing phenomenon that had ever been witnessed, was the resurrection of Jesus. From above had proceeded this is my beloved Son in whom I am well pleased. That answer had been conformable to these claims, features one long act of the evidence of reality. In the beautiful language of prophecy, Jesus had announced it to his own chosen ones. The Messiah, he had sent him to bring light. He had been hated, he had been killed, he had been suffered to the cross, dying of the prison to them that were bound, to proclaim the acceptable year of the Lord. Whereso he went, the blessing of those who were ready to perish following him. At the heart of divine goodness surrounded with this long looked for hope of Israel became the object of persecution to his countrymen. Open hostility to Jesus artifice were constantly at work to wreak his vengeance upon that fool-witted one whose name is handed down to endless infamy, he was led to trial, to the death. Nor when we unite these circumstances together, is it not apparent that there was a wise design, a purpose to be answered by his resurrection from the dead? Was it not this necessary to put to shame the triumph with his enemies imagine they had gained over him, to show them that the dead gone down to the grave, yet the power of God was with him there. If we would call him back again to the day to the confusion many of his enemies to arrogance? When we consider that the approved delegate of Jesus had become a prey to those who thirsted for his blood, do we not see at once that it was an enticement whereby the greatness of the occasion for Constitution to stretch forth; for aim rescue arms from the scaffold.
of destruction. If this had not been done, if the residue in the grave, considered for a moment by the proximity of the resurrection, would have existed over the fallen leaders of the disciples. When men, they might be nervous, in the master, and you have followed on the earth expecting admiration? You think it should have been so who should have redeemed Israel, but the aim of our power has crushed him, if you have been accused. And the disciples might have turned away and repudiating. But use a different scene was opened to them. Now the moment to their enemies and their enemies. See how quickly we part, beasts to repudiate. The agency of God, the resurrection of the dead, our nature has left the plain sense of the new thought to have confirmed him of majesty, immortality, and despotism of death. And then the theme would have fallen in those who would have found them, weak, insensible, nor their rage against the arm of almighty power. Yet there was a great contrast, but just to be served by the resurrection of them the dead, Jesus, an interposition of God, to remove a great difficulty, difficult, and to occasion the acknowledgment in the name of the followers, and to strengthen your faith the credentials of his divine mission. And if these be any doubt, could anticipate our existence, they expect of a man born from death, to establish our existence, to the resurrection of the dead, Jesus, as the theme of the resurrection, and of the resurrection of the dead, Jesus, as the theme of the resurrection, and of the resurrection of the dead, Jesus, as the theme of the resurrection, and so on.
it could not otherwise have been had. It was in this collection of works, open to all, intelligible by all, that the most important truths which man can know and contemplate. It was the compendium of almost infinite consequence to be announced by the resurrection of Christ. It shone as it were the brightness of death, preparatory for the distant passage of hopes to the skies. It shone as it were, an emblem of eternity, showing the truth of a principle; on the day when man and the grave, the monarch of the tomb received his last of destruction and blew. As the bell of the winter ascended on his path, connected with this, we cannot but dwell for a moment on the glorious thought, that as embers were from the fire, so must his followers rise too. For says the Prophet, evanished the first fruits of them that sleep. When he bestow the excellence of the tombs, he become easts were the leaders of the bright train of just men made bright, and adored. He receives the same heavenward course. Turn, life, up thee eyes, yon, where is that darkness that covers many over the head of the dead? And then the sun of righteousness has set, and those men sent to the assurance of their redemption by him, might. Remember him who said to his disciples, go to his faithful followers, in my house are many mansions.
If it were not so, I should have told you. I go to the place where you are, that where Jam, there ye may be also. When the night cometh, whom has seen many days, who has long been seen's, who is in the path of life, who's companion & associate have utterly gone down to darkness, and she is laid in the bed of death, how is he to substitute another? The conclusion, that the end of the journey is near, that a few more steps he will reach his Father's house, through the same may each his Son has already ascended. Then when those who have done good in this day & generation, who have long served and accepted in the exercise of the mild & tranquil virtues of the God, whose lives have been for years, speaking upon the sons to all around them, who have communed that the king taken, in them the rightful guard of the city & nation, with they at least wish to be gone, beloved by all and dear to all, and they, and they, and they, they, set aside the following facts are of the utmost importance, is how to know that they have gone to that rest, to that place with the people of God. That for them, the resurrection of the dead, which was the earnest of the pledge of the resurrection of the Lord Jesus Christ, has taken place. By faith its own from the grave, its victory, that became the earnest of the pledge of their resurrection. So the hope that the one has gone down peacefully to the grave, and come up, from the Lord Jesus from the grave, the victory, that came in, that no faith, that the Lord Jesus, and by the declaration, everything, is by faith in the Son of God, by faith in the name of Jesus. We believe, and we know. Where shall ye then be when the Son of God shall appear?
God of grace, we give thanks to thee, that didst enable thy Son to triumph over the grave, & to rise to everlasting reward & glory at thy right hand. They didst not leave his face in the grave; neither didst thou suffer to see corruption. For this glorious dissertation of thy power we would forever thank thee; and would bless thee by name for all the advantages we derive from the resurrection of our Lord Jesus Christ, for the confirmation & all grace to the divinity of his mission. We owe our glorious hopes of immortality. May we feel that gratitude which we ought to feel for all the blessings conveyed to us by the agency of redemption of Christ: may we strive to honor him by imitating his example, obeying his precepts, & cherishing a grateful remembrance of his services. Be with us, O bless us, while we keep the feast; excommuniate this holy table: habits, sufferings, death. May we bring to mind our preparation & exertion, & meditate on the less, doth it not befoul us, speedily, to be blessed in our spiritual improvement.