return of a dead body to life. 2 Kings xiii. 21.  
 There are spectators of this miracle. Never, during  
the days of their exposure, are the bodies without  
anxious gazers. Especially, if they predict their resurrection the fourth day, will the crowd be great to see  
the completion or refutation of their word.  
 Their word is fulfilled, to the terror of the beholders,  
who are their enemies. Joy at their death may be  
going on in parts around Jerusalem; but joy at their  
death is scattered in the immediate circle about their  
corpses, the moment they arise.  
 Their fear is “great.” They have ventured, as  
desperate gamesters, their all upon this stake; and it  
has, to their intense dismay, gone against them. Their  
joy is succeeded by terror the most fearful. Here is  
that resurrection which they denied, and derided as  
absurd and impossible. Then the story of Jesus’  
resurrection is true also. They are made to bear reluctant testimony against themselves. The actual first  
movements of resurrection are disclosed before their  
eyes, only to their discomfiture. Resurrection is to  
them not a thing of joy, but of dismay. They have  
denied the God of resurrection. Its reality comes upon  
them as a thunderclap, as the steel gauntlet of an armed  
enemy. Infidels have raised cavils on the possibility  
that Jesus’ resurrection was only the returned consciousness of one who swooned. “We have no proof  
(say they) of His being really dead. Who accurately examined the matter?” Here there will be  
no room for such question. Eyes innumerable, hands  
unnumbered, will scrutinize the death of these slain.  
The stronger, then, and the more certain the proof of  
death, the more powerful the conviction of the reality  
of resurrection. The fear felt, then, is the proof of the  
miraculous nature of the thing beheld, and therefore  
of the literality of the resurrection foretold.