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COMMENTARIES

COMMENTARY ON THE
NEW TESTAMENT, VOL. 6
THE GOSPELS HARMONIZED, PART 1

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COMMENTARY ON THE NEW TESTAMENT

VOL VI THE GOSPELS

THE GOSPELS OF
MATTHEW, MARK, LUKE, AND JOHN,
HARMONIZED

PART 1

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IV, and V;" "Spiritual Gifts and Graces," "Holy Land,"
"Victory," Holiness or Hell," "Christian Perfection,"
"Sanctification," "Baptism" "Woman Preacher,"
and "Footprints of Jesus."*

PROLOGUE

As you are well apprised, beginning with Revelation, we have expounded the books of the New Testament in a reverse order. The primary reason for this procedure was the realization of my incompetence for the great and responsible work of expounding God's Word, and my consequent dread of the Savior's ministry. Feeling more freedom in an attempt to write up the ministry of the apostles, I began with them, thinking perhaps I would never be able to reach the Lord's ministry. But now His good providence has permitted me to expound the whole New Testament in the five volumes, which (D.V.) you have read, and make this second pilgrimage to the Holy Land by way of preparation for the great and responsible work of expounding the personal ministry of our Lord.

As the Holy Spirit is really the Author of the whole Bible, speaking through the prophets and apostles, the ministry of Christ is no exception, as He never began till the Holy Ghost came down from heaven and filled Him, immediately after John, His forerunner, had, by the ordinance of baptism, initiated Him into His official Messiahship. Henceforth He ever *“preached with the Holy Ghost sent down from heaven.”* While admitting these facts, we must recognize in Jesus the only absolutely perfect Man that ever trod the earth or ever will. He alone was perfectly free from all human infirmity. While in case of the apostles, though encumbered with infirmities, they were so superseded by grace as not only to be perfectly subordinated to the Holy Ghost, but doubtless, in many cases, so utilized by Him as in the end to magnify the grace of God, yet when we sit under the ministry of Jesus, there is manifest a Divine majesty, a sweetness of spirit, a depth of love, a tenderness of sympathy, a grandeur of omnipotence, and a majesty of execution, descending to profoundest depths, mounting to loftiest altitudes, broadening to grandest latitudes, and sweeping on through illimitable longitudes, thus culminating in a beauty, grandeur, sublimity, and glory transcending the possibility of all human utterances. Hence, with deepest humiliation and profoundest realization of immeasurable responsibility, I enter upon this humble attempt to expound the Gospel of Jesus, as revealed to us through the instrumentality of Matthew, Mark, Luke, and John.

Among all the commentaries that have ever been written, expository of our Lord's ministry, no one has been harmonical. What do you mean by a Harmonical Commentary? I mean the ministry of our Lord expounded as it took place, whether given by one, two, three, or all of the inspired writers. We have wonderful favor in our Lord's Gospel in the fact that it is so brief that almost every one may conveniently, at least substantially, commit it all to memory. Besides, we have it by four different authors, differing from each other by personal, experimental, and educational idiosyncrasies. This is a great blessing to us, as we have the same truth given from a diversity of attitudes, the style of the writer adding variety, vivacity, and simplicity.

Some things none but Matthew wrote; others, Mark alone wrote; others, Luke exclusively has given us; while John is quite isolated, running much of the time alone. Matthew wrote for the Jews in the Holy Land, fifteen years after the ascension of our Lord, being himself an eye-witness, as he was one of the original twelve apostles called by the Savior in the city of Capernaum. Mark was not an apostle, but is believed to have served as amanuensis of Peter, writing his Gospel for the Romans in Rome, as dictated by Peter, thirty years after the ascension of our Lord. Luke was a physician, in the city of Antioch, Syria, and of course practicing medicine there, during the ministry of John the Baptist and our Savior, as we have no mention of him until some time after Christianity had reached Antioch, Paul and Barnabas having preached there a whole year, and made their first great evangelistic tour through Cyprus, Pamphylia, and Lycaonia, returning back to Antioch. Setting out on a second tour, Luke is first mentioned as a comrade of Paul, along with Timothy and Silas, and serving him as amanuensis. He wrote the Gospel that bears his name for the Greeks, while with Paul in Corinth, twenty-five years after the ascension of our Lord. John, like Matthew, was one of the twelve apostles, and wrote his Gospel for the edification of the Christians while at Ephesus, about sixty-five years after the ascension of the Savior.

Matthew, Mark, and Luke all wrote historically. Hence they run much together. John did not write historically, but spiritually and experimentally, for the edification of the Christians, and especially their fortification against dangerous heresies, which had already begun to creep in.

A Harmonical Commentary is something “new under the sun,” in the simple fact that there has never been anything of the kind written and published. At least, I have made diligent inquiry, and have never been able to hear of any. You will find the advantages of a Harmonical Commentary on the Gospels decisive and inestimable; e.g., as you all know, reading Clarke, Whedon, or any other Commentary, you get along nicely, and enjoy everything through Matthew; then in Mark they are constantly turning you back to Matthew. This becomes irksome, and the subsequent expositions, to some extent, become monotonous. There is nothing of this kind in the Harmonical Commentary, as the line of exegesis does not follow Matthew, Mark, Luke, or John, but Jesus only, and taking in the writers as they come, incidentally, in the order of events.

While the Harmonical Commentary will expound every deliverance of Matthew, Mark, Luke, and John, it will give them incidentally, in the order of time, every one subsidiary to the Lord Himself.

(a) Everything revealed by Matthew, Mark, Luke, or John will be expounded in the order of time as the events transpire in the ministry of our Savior.

(b) Repetitions will be diligently avoided; *i.e.*, when the same thing is said by more than one, there will only be one exegesis given.

(c) The chronological coincidence of the items given by different writers will be diligently observed, so as to keep prominent before the eye of the reader the unbroken, consecutive history of our Lord’s ministry.

In studying the Commentary, you would do well to have the Gospels present, so you can see that everything is expounded, recognize, and keep in mind the consecutive order of the wonderful, eventful ministry of our Lord. As a matter of convenience and economy, we will use abbreviations of Matthew, Mark, Luke, and John. Unless you bear this fact in mind, you may realize confusion, somewhat to your disadvantage. For Matthew, we will only write the single letter M.; for Mark, we will write the two letters Mk.; for Luke, we will write the single letter L.; and for John, we will only write J.

I feel sure that you will not only be interested, but much edified, in the wonderful preaching and mighty miracles of our Savior. I suppose you have not only read the other five Commentaries, but “Footprints of Jesus,” in which you find that I have been on His track, beginning at Caesarea-Philippi, the northern terminus of His ministry, and following Him round and round over the country, and two days sailing on the Sea of Galilee, the northern center of His ministry and really His home after they rejected Him at Nazareth. On His track, in that far off land, we dictated the Gospel Commentaries to our son-in-law, Rev. F. M. Hill, one of my traveling companions, who wrote them in brief; but now, in the quietude of my dear “Old Kentucky Home,” we rewrite and prepare them for the printers.

The end for which I made this second tour to the Holy Land was, that I might explore more extensively the track of our Savior, and especially that, by walking round in His footprints, and lingering at those places rendered historic and hallowed by His conception, birth, residence, baptism, crucifixion, interment, resurrection, and ascension, that God, in His mercy, might favor me with a deeper insight into Divine things; a more thorough illumination of the Holy Spirit; a clearer apprehension of Divine truth; a more vivid realization of my own momentous responsibility in my humble effort to expound His Word; a deeper crucifixion in my own interior spirit; a more thorough annihilation of the self life; a more total eclipse of the world, with all its vanities and emoluments; and a profounder humiliation of my own soul before God, — thus, not only more thoroughly preparing me for the awful responsibility of expounding to immortal intelligences the Word of my Lord, but a more thorough qualification to meet the thousands of people who read these Commentaries at the judgment seat of Christ.

Now, reader, as you, in the good providence of God, shall examine the subsequent pages of this Commentary, I hope you will have but one end in view, and that is, to know the Word of Him “*who spake as never man spake.*” It is understood that a Holiness Commentary is rigidly non-sectarian and undenominational, but simply an explanation of the Bible, whose central idea is “*holiness, without which no one shall see the Lord.*” I hope no one reading these Commentaries will endeavor to utilize them to bolster up a sectarian dogma; e.g., the baptismal controversy. The Calvinian or the Arminian we are reading and expounding the wonderful

words and mighty works of our Lord and Savior, I hope you will see Jesus only in all these pages; the heart cry for a greater nearness to God, a deeper similitude to Jesus, and a richer enduement of the Holy Ghost may simultaneously ascend to the mercy-seat. We are sweeping with avalanche velocity into eternity. We have not time to preach anything but Jesus and His great salvation.

The great end for which these Commentaries are written is not only the salvation and sanctification of the readers, but especially the evangelization of the world. "*The Lord is nigh.*" We need millions of blood-washed and fire-baptized men and women to go to the ends of the earth, and preach the everlasting gospel, thus fulfilling the commission Jesus gave us before he ascended into heaven, assuring us that He will come in His glory so soon as we do this work. Not only do men and women need the sanctification and enduement of the Holy Ghost, but the Word of God is the gospel; they must understand it in order successfully to preach it to others. Hence, the explanation of God's Word is a *sine qua non* to every person who would preach it to others.

The world is full of learning. Infidels, skeptics, and heretics set their traps on all sides to catch the herald of God's truth, and run him into entanglements and sophistical dilemmas. Great human learning is not necessary to the preacher, but a knowledge of God's Word is indispensable. Without this knowledge, and the sanctifying grace of God, the preacher gets caught and hung up, a spectacle of popular ridicule, before he is aware, and in this way is gobbled up by Satan. If these Commentaries are read, in the providence and grace of God, they will make multitudes of preachers. God has given you intellect enough to understand them.

Millions, in all lands, are perishing for the bread of life; *i.e.*, the precious Word of God. Nothing but the Word is the gospel, and nothing but the gospel can save souls. Many Churches, this day, are starving to death for the bread of life; the multitudes in Satan's dark world, and the heathen millions, dead and dying. The great responsibility of giving the gospel to the world devolves on the holiness people. The worldly Churches will never do it. A dead man can not help his neighbor. If you are in the swelling flood, you can not rescue others sinking into a watery grave. God

needs all the holy people on the earth to go and preach the everlasting gospel to the dying millions. The evangelization of a lost world is the grand incentive for which I have devoted years of toil, and foregone the perils of sea and land, to give you these Commentaries; not simply that you may get saved, but that you may go and blow the silver trumpet amid the tombs of spiritual death, and see the resurrection power, that lost millions may be saved, heaven populated, and the return of our King expedited.

CHAPTER 1

THE INTRODUCTION

Luke 1:1-4. *“Since indeed many have undertaken to set forth a narrative concerning the things which have been fulfilled among us, as those being eye-witnesses from the beginning and ministers of the Word, have handed down to us; it seemed good to me also, following all things accurately from the beginning, consecutively to write unto thee, O most noble Theophilus, in order that you may well understand the certainty of the histories concerning which you have been catechetically instructed.”* We see from this statement that Luke was not one of the old disciples of our Lord, neither was he an eye-witness of His mighty works; as we never hear of him till the second evangelistic tour of Paul, in which he becomes one of his helpers, about A.D. 42. Doubtless he was a practicing physician in Antioch during the entire period of our Lord’s ministry. We have three reasons for accepting the Gospel of Luke without the slightest discount:

1. He received all of his information from the veritable disciples of our Savior, who were eye-witnesses to His mighty works;
2. Paul was his constant companion, and, as we all believe, the dictator of his writings;
3. The plenary inspiration of the Holy Ghost settles forever all controversy in reference to Biblical authenticity.

2 Timothy 3:16:

“All Scripture is given by inspiration of God.”

Theophilus literally means “God breathed,” involving the clear and unequivocal revealed truth that all Scripture was breathed into the different authors by the Almighty. Hence the verbal and plenary inspiration of the Bible is positively and unequivocally revealed. The rapid spread of infidelity is one of the omens of the last days and the near coming of the Lord. Semi-infidelity, admitting a kind of substantial inspiration, is rapidly

filling the pulpits. The true teaching of the Bible is, that “all Scripture” — *i.e.*, every word — is breathed into the writer by the Holy Spirit. Hence the great importance of understanding the original, because there the plenary verbal inspiration alone is to be found, translations only carrying with them this inspiration in a general, substantial sense, as they literalize the original.

Theophilus was a name so common in the gospel ages that we can have no idea who is personally alluded to, but doubtless some noble Christian friend of the writer. Bear in mind that Luke dedicates this Gospel to this noble Christian, Theophilus. As the word means “Lover of God,” it follows, as the legitimate sequence, that this Gospel is dedicated to all the lovers of God. I hope, reader, that includes you.

OLD TESTAMENT SAINTS

5. John the Baptist was a bonafide Aaronic priest in a pre-eminent sense, both his father and his mother belonging to the family of Aaron.

6. *“They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”* While the rank and file of the priesthood, as well as the membership, had degenerated into dead formality and hollow hypocrisy, yet there were a few paragon saints, scattered here and there, in the Jewish Church at the time of our Lord’s advent. They enjoyed the glorious honor of receiving the Christ of prophecy, and introducing Him to the world — a peculiar honor, which God conferred upon all Israel; but, through blind unbelief, pride, and disobedience, they all forfeited it except Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, and a few others, dispersed hither and thither in the kingdom of Israel. The phraseology in reference to Zacharias and Elizabeth is such that we must conclude they enjoyed the sanctified experience. It seems, however, that Elizabeth enjoyed a deeper spirituality and a brighter type of faith than her husband, who certainly was not free from vacillation.

7. Sterility among the Hebrews was deprecated, not only as a calamity, but an opprobrium, as, in that case, there must follow a forfeiture of their inheritance in Israel as well as the hope of the honored progenitorship of Christ.

8. Since the priests had become so numerous, the institution of the sacerdotal divisions and courses by Abia had obtained, pursuant to which every priest must await his time to officiate in the temple.

9,10. Only the priests were admitted into the temple proper, the multitudes remaining out, having access to the great brazen altar, on which they offered their sacrifices, while the priests within the temple burnt incense to the Lord. On the present occasion, Zacharias was burning the holy incense to the Lord in the temple, and all the people were praying without, at the hour of incense; *i.e.*, nine o'clock in the morning.

11. *“The angel of the Lord appeared, standing on the right hand of the altar of incense: Zacharias seeing him, was excited, and fear fell on him.”* The position occupied by the advocate in court is always on the righthand side of the judge. Gabriel and Michael are the two great archangels prominent throughout the Bible; the latter always appearing in the interest of the Divine government, and the former in behalf of humanity.

12,13. We see here that Zacharias and Elizabeth had prayed much that God might remove the sterility and give them posterity. As they are now quite old, the faith of Zacharias had much waned, while that of Elizabeth was stalwart and vigorous. *“Thou shalt call his name John.”* John does not occur in the Old Testament, being here given for the first time by the archangel. It means the grace of God, because John the Baptist was the harbinger of that wonderful grace which came to redeem the whole world from endless death.

14. The birth of John the Baptist was the occasion of general rejoicing among all the consanguinity of Zacharias and Elizabeth, as well as the more spiritual people enjoying a degree of insight into the things of God, who entertained hopeful apprehension that a mighty prophet was thus born into Israel.

15. *“For he shall be great before the Lord.”* John the Baptist, the last of all the Old Testament prophets, was truly the greatest, being more than a prophet; *i.e.*, the forerunner and introducer of Christ. *“And he shall not drink wine and strong drink.”* John was a Nazarite unto the Lord, living exceedingly abstemious, and a total abstainant from everything calculated to intoxicate. The Nazarite of the Old Dispensation was identical with the

sanctified man of the gospel age. Samson was a Nazarite, this being the secret of his wonderful strength. *“He shall be filled with the Holy Ghost, even from the womb of his mother.”* Here we have an actual case of sanctified infancy, illustrating the gracious possibility of having our infants filled with the Holy Ghost. Doubtless this will become the normal state during the glorious Millennial Theocracy.

16. *“And he shall turn many of the children of Israel to the Lord their God.”* John the Baptist was a wonderful preacher, his stentorian voice pealing into the popular ear after a prophetic interregnum of four hundred years, thus arousing Israel from her long sleep, emptying the cities and populating the desert, with the spellbound multitudes, listening with burning hearts and penitent spirits to the mighty and irresistible appeals of this wonderful prophet of the wilderness.

17. *“He shall go before His face in the spirit and dynamite of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the understanding of the righteous, to make ready a people prepared for the Lord.”* The great and sweeping revival which broke out under the preaching of John the Baptist, stirring the whole nation from center to circumference, was the very thing to bring the people down into the dust of humiliation, and thus prepare them for the grandest opportunity the world had seen in four thousand years.

DOUBT & DUMBNESS ALWAYS CO-EXISTENT

18-20. Here we see that Zacharias evinced his doubt of Gabriel’s communication by asking a sign. O how many people now doubt God and wait for signs, instead of taking Him at His word and rejoicing in His promises! The result in the case of Zacharias was, that he became dumb, and so remained till the birth of John the Baptist. If you ever doubt God, you will forfeit your testimony, and become a poor dummy in the meetings. You can recognize it definitely in all cases. So fast as the people give way to doubt, they forfeit their testimony, becoming dumb. Real faith always tells its own story. How common to find whole Churches dumb, thus evidencing the lamentable fact that, if they ever had faith, they have permitted the enemy to steal it away from them! Without faith there is no salvation. Hence you see that all dumb Churches are proper missionary

ground. You must get their tongues loose, or they forfeit the hope of salvation.

21-23. Here we see that the words of Gabriel were signally verified when Zacharias, sure enough, was dumb, because he had disbelieved the word of the Lord spoken by the archangel. Be sure you believe all of God's Word, and keep your testimony ever ringing clear, as otherwise you forfeit your salvation.

24,25. Here we find that when Elizabeth realized pregnancy, she went into retirement five months. Why was this? Evidently that she might enjoy uninterrupted communion with God, fasting, praying, and meditating, thus sinking away into His will, adoring His majesty, and contemplating His glory; meanwhile seeking that extraordinary endowment of grace requisite to qualify her for the immeasurable responsibilities of motherhood, and especially the maternity, training, and education of such a man as she knew, by the revelation of Gabriel, that her son would be. In that age of the world, and the ensuing fifteen hundred years, monastic seclusion for spiritual blessings was very common. We seriously feel the need of it now, in this age of superficiality. Nothing is really so much needed on the part of God's people, and especially the ministry of God's people, at the present day, as uninterrupted communion with God. Certainly the reproach of her sterility was gloriously removed in the birth of such a man as John the Baptist, the prince of prophets, and even more the precursor of the world's Redeemer. We have in the birth of John the Baptist a repetition of that supernatural intervention of the Holy Ghost which characterized the birth of Isaac. In that case, however, the faith of Abraham was robust and triumphant, that of Sarah somewhat staggering through unbelief; whereas, in the case of John the Baptist, Zacharias's faith flickered seriously, while that of Elizabeth is unimpeached, and, as we have good reason to believe, was athletic throughout.

THE ANNUNCIATION TO MARY

26-30. When I visited Nazareth, I spent some time in the Church of the Annunciation, quite magnificent and capacious, said to stand on the identical spot where the angel Gabriel delivered the wonderful tidings to Mary. Here we have it stated positively that Joseph, the husband of

Mary, was a descendant of David. While the genealogy of our Savior recognizes the necessity of Mary's personal identity with David's family, and it is so taken for granted, yet it is not directly revealed, except in her wifehood to Joseph; as you must remember the institution of matrimony actually identifies husband and wife, "*They two shall be one flesh.*" In the recognition of this absolute unification through the institution of matrimony, we must concede Mary's identity with the family of David.

31. "*And thou shalt call His name Jesus.*" This name is eminently significant of His office and mission to save the whole world, as it is a Greek word, and means Savior,

THE KINGDOM OF CHRIST

32-34. "*He shall be called Great and the Son of the Highest; the Lord God shall give unto Him the throne of His father David, and of His kingdom there shall be no end.*" I see no possibility of satisfying these plain and unequivocal affirmations of inspired truth by a simple reference to His spiritual kingdom, which was a glorious verity before David was born, and will be forever. One line of Biblical exegetes spiritualize all the literal Scriptures, while their opponents literalize all, the tendency being to materialistic infidelity, and that of the fornier into a dreamy Utopianism, doing away with the material, universe, and running into the vagaries of idealism. While David's throne was a temporal reality, visible, tangible, and actual, it was not his own, as he was merely the executive of the theocracy — a man after God's own heart, because he did God's will. (~~41:22~~ Acts 13:22.) Therefore we are bound to conclude that David's great Son and Successor will restore the theocracy of which David was the executive, extended over, not only this world, but, as it already prevails, over all other worlds, and reign forever. The magnitude of the Divine attributes, administration, grace, and glory is so incomprehensible by human intellect as to superinduce a constant liability on our part to run into the heresy of minification. Good Lord deliver us! Let us take the Word as we find it, if it decapitates all of our idols!

MARY'S SUBMISSION

34-38. *“And Mary said, Behold the handmaiden of the Lord: may it be unto me according to thy word.”* Good Lord, give us the faith of Mary, that we may perfectly submit to Thy Word and will, regardless of consequences! Perfect submission is the indefeasible fulcrum on which rests the Archimedean lever by which we tilt the world all out of the heart. In this case, you see, Mary must take the risk of the deepest disgrace in worldly estimation and really the liability of martyrdom as the law specified the penalty of death for prostitution in Israel. Mary’s faith here leaps above every intimidation, and soars to the very pinnacle of victory.

39-45. It is about a hundred miles, through a rough, mountainous country, from Nazareth to Jutta, the home of Elizabeth, in the tribe of Judah. Upon the annunciation of Gabriel, and the information in reference to Elizabeth, her relative, Mary immediately set out on that long journey, walking, riding a donkey, or perhaps a camel, in order to visit her at her home. It here says that she came into the hill-country with haste, into a city of Judah. On arrival at the house of Elizabeth, wonderful manifestations of the Divine presence transpire. Elizabeth is filled with the Holy Ghost — *i.e.*, the spirit of prophecy comes on her, and she speaks fluently with a loud voice: “Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord may come unto me? For, behold, when the voice of thy salutation came into my ears, the infant in my womb leaped with joy. And blessed is she that believeth, because there shall be a perfection unto those things having been spoken unto her by the Lord.” These inspired utterances of Elizabeth, enunciated in the fullness of the Spirit, should raise the faith of every Christian to the acme of full assurance; as we see, positively and unequivocally, that our faith is the measuring line of our experience. There is no reason why the Elizabethan blessing pronounced on Mary may not be appropriated by every disciple of our Lord. O how appropriate the prayer, *“Lord, increase our faith!”*

46-56. *And Mary said: “My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior: because He hath looked upon the humility of His servant; for, behold, from now, all generations shall call me blessed.”* While, of course, we are all to diligently steer clear of the Mariolatry so

prominent among the Romanists, yet we must admit that the mother of the Lord, in a most extraordinary sense, is blessed among women, honored far above all others. Well did she predict the encomium pronounced upon her by all generations. This had been the grand aspiration, inspiring millions of Jewish maidens; now she very appropriately realizes this pearl of all blessings within the reach of womanhood: *“The Mighty One hath wrought great things; His name is holy; His mercy is to generations of generations of them that fear Him. He hath humiliated the mighty from their thrones, and exalted the humble. He hath filled the poor with good things, and sent away the rich empty. He hath looked upon Israel, His son, to remember mercy, as He spoke to our fathers, to Abraham and his seed forever.”* This brilliant and beautiful prophetic thanksgiving of Mary, under the inspiration of the Holy Ghost, vividly contrasts the temporal aggrandizement of the worldly with the spiritual blessings and achievements of the saints, its culminating fulfillment realizable at the second coming of our Lord, when all temporal thrones will fall (²⁰⁰⁹Daniel 7:9); every monarch doff his crown, forfeit his scepter, preparatory to the coronation of Jesus as *“King of kings and Lord of lords;”* and the promotion of His bridehood to the thrones, dominions, and principalities of all nations.

BIRTH OF JOHN THE BAPTIST

57-66. As Mary abode with Elizabeth at Jutta three months, the time of parturition was at hand. A wonderful time of rejoicing took place at the humble home of Zacharias and Elizabeth when this heir of promise was born. Pursuant to the Jewish custom of circumcising on the eighth day (a striking symbolism of regeneration — *i.e.*, the spiritual birth — followed by sanctification, which is spiritual circumcision, in a few days, giving no time for backsliding), they came to administer the rite to the infant. *“And they continued to call him Zacharias, by the name of his father.”* This was very natural, as both the father and the mother had passed the age of fertility, and this child was supernaturally born, and consequently they could never expect another. We do not wonder that they mutually called him by the name of his father, thus seeking to perpetuate the family cognomen. His mother responding, said: *“No; but he shall be called John;”* *i.e.*, the grace of God. We see in all this narrative no discount on the faith

of Elizabeth. She has the victory throughout, while her clerical husband has been dumb by reason of doubt. *“And they said to her, “There is no one in thy family who is called by this name; and they were beckoning to his father what he might wish to call him. And asking for a writing tablet, he wrote, saying, His name is John; and they were all astonished.”* As they had neither ink nor paper, this tablet was a smooth board, covered with oil, on which they wrote with a stile. *“And immediately his mouth and tongue were opened, and he continued praising God. And fear came upon all those dwelling around: and all these words were spoken throughout the hill-country of Judea. And all those hearing, placed them in their hearts, saying, What then shall this child be? And the hand of the Lord was with him.”*

This whole affair had produced a wonderful sensation, arousing the people on tiptoe of astonishment, as the miraculous and the supernatural are so conspicuous in the whole affair — *i.e.*, the announcement of the archangel, the heroic faith of Elizabeth, her hermitage in order to communion with God, her wonderful blessing under the ministry of Mary, her mighty preaching and stirring prophecy, the visit of Mary, the wonderful power and spirit with which she witnessed and preached the living Word, the dumbness of Zacharias these nine months, and the flood of sanctifying power poured on him when he confesses the grace of God, — had all conspired to interpenetrate the whole community with electric shocks, and thrill all the people with a burning enthusiasm, holding them spellbound with thrilling anticipation of God’s wonderful visitation to Israel through the instrumentality of this child.

67. *“And Zacharias, his father, was filled with the Holy Ghost, and prophesied, saying.”* You see here that Zacharias became dumb when he doubted the angel who spoke the word of God. So you — the moment your faith fails, spiritual dumbness will strike you, and your testimony will be minus. You can recognize the spiritual status of the people all around you by their testimonies. All dummies should rally at once to an altar of prayer, and seek the reclaiming grace of God. You see here how faith is made perfect by testimony. The moment Zacharias testifies to the grace of God, his mouth is opened, his tongue loosened, and he is filled with the Holy Ghost, shouting, prophesying, and praising the Lord. So you see that faith and testimony are the two oars by which you row out of doubt and dumbness into the joyous triumphs of entire sanctification. We

also here see the superlative importance of speaking as the Oracles of God; *i.e.*, calling everything by its right name. Zacharias never got the blessing till he called the child John; *i.e.*, the grace of God. If you want to be filled with the Holy Ghost, and have the victory in your soul and life, call your blessing “sanctification.” So long as your faith flickers, you will never get the victory. Swing clear on the line of consecration, faith, and testimony, and assuredly the victory will not tarry.

ENTIRE SANCTIFICATION THE CENTRAL TRUTH OF THE ABRAHAMIC COVENANT

68-75. *“Blessed is the Lord God of Israel, because he hath interposed and wrought redemption for His people, and raised up a horn of salvation to His people in the house of David His son, as He spoke through the mouth of His holy prophets from the beginning, and from the hand of all who hate us, to extend mercy with our father, and remember His holy covenant, which He swore unto Abraham our father: to grant unto us, being delivered out of the hand of our enemies, to serve Him without fear, in holiness and righteousness, in His presence, all the days of our life.”* The Abrahamic covenant is primary in the movement of God’s mercy in behalf of fallen humanity, and fundamental in the redemptive scheme. This follows a logical sequence, from its identity with the covenant which God made with Christ to redeem the world by His expiatory death. (Galatians 3:16.) Hence the covenant with Abraham was *no de novo* transaction, but a simple reiteration of the covenant of redemption entered into, in the councils of the Uncreated Three, before sin ever entered into this world; as God, foreseeing the catastrophe, provided the remedy. It was pertinent, in order to its recognition and appropriation by the human race, that this covenant should be reiterated with Abraham, or some other suitable representative of the human race. In this peculiar representative sense, Abraham is the father of all the faithful, from the simple fact that there is no salvation outside the redemption covenant, of which he is the representative, participant, human defender, and exponent; *i.e.*, Abraham is honored by the Almighty as the recipient of the great covenant of human redemption by His Son, and also the paternal representative of this covenant to the whole human race. Therefore, all who have true faith, in all ages and nations, are honored with a place in the Abrahamic paternity.

(⁴⁸⁸⁷Galatians 3:7.) Now if we can ascertain the condition of membership in this covenant, we certainly have found out the sure way of salvation. Those conditions and promises are clearly and unmistakably specified in the above Scriptures. Pursuant to this covenant, God promises that, *“being delivered out of the hands of our enemies [i.e., all spiritual foes, men and devils without, and evil tempers, unholy passions, vicious appetites, and all the debris of the carnal mind within — i.e., being truly sanctified wholly] we shall serve Him in righteousness and holiness all our days.”* Whereas sanctification is the work of the Spirit, by which we are made holy, holiness is the state which supervenes in the heart and life as the result of sanctification. Hence, you see that the only stipulation of the Abrahamic covenant, by which the world is to be saved, is, that we get sanctified wholly, and abide in the same throughout probationary life. The prerequisite of admission into heaven is a state of holiness, resulting from the utter eradication of all sin, actual and original, God positively assuring us that we shall never see His face without this gracious attainment.

(⁵⁸²⁴Hebrews 12:14.) Hence, we find perfect harmony throughout the Bible, setting forth holiness as the one condition indispensable to admission into heaven. Life in this world is probationary, giving us all time and opportunity to become sanctified, by the blessed and direct office of the Holy Spirit, applying the redeeming blood and washing away all unrighteousness from our spiritual natures, thus rendering our hearts pure and holy. We see here that this is clearly and unequivocally promised in the Abrahamic covenant. Not only the grace of perfect deliverances — *i.e.*, entire sanctification — but grace to *“serve Him, in holiness and righteousness, in His presence, all our days;” i.e.*, His wonderful keeping power, by His Word, Spirit, and providence, enabling us to keep this holy covenant amid the temptations of this wicked world, thus illustrating to men, angels, and devils our adaptation to the heavenly state, and congeniality to angels unfallen and spirits redeemed. This we are to do here, *“in His presence;” i.e.*, God Himself is our Judge, His omniscient eye seeing all of our thoughts, inclinations, and intentions, His infallible ear hearing all the inaudible utterances of our spirit. What a wonderful responsibility is involved in probationary life! Yet the illimitable resources of Omnipotent Grace are abundantly sufficient to qualify all true hearts for these momentous ordeals; and thus fortified by His precious and infallible Word, illuminated and guided by His blessed Holy Spirit, and environed

by His merciful providence, like a wall of fire around us by day and by night, there is a blessed possibility that we may live on earth as safe as in heaven. Glory to God for His unspeakable mercies and superabounding grace!

76-79. *“And thou shalt be called the prophet of the Highest.”* Things in the Divine order are called what they are. John is not only a prophet, but the greatest of all the prophets, and even the honored harbinger of Jesus: *“Thou shalt go before the face of the Lord to prepare His ways.”* The burden of John’s preaching was repentance, which is fundamental in the plan of salvation. The reason why people are not saved is because they do not receive Jesus; the reason they can not receive Jesus is because they do not repent. John cried constantly, with stentorian Voice, *“Repent, for the kingdom of heaven is at hand.”* The King had the kingdom, into which none could enter unless he came by the only door — *i.e.*, repentance; in order to give a knowledge of salvation to His people through the remission of their sins, through the bowels of the mercy of our God. The Jews were the people of God — His by election to the progenitorship of Christ. To them, first, experimental salvation was offered. Many of the Gentiles are the elect of grace, foreknown of God. To them, in the second place, salvation was offered. God knows His own, whether Jews or Gentiles, and reveals to them a knowledge of their own salvation through the remission of sins, in which the *“day-spring from on high”* has looked down upon us. The wonderful mercy of God in Christ is a day-spring from heaven: *“To appear unto those sitting down in darkness and the shadow of death.”* The whole world down, easy, careless, and unconcerned, in spiritual darkness, and in the shadow of that dismal night of hopeless, eternal doom, while hell-hounds, bloodthirsty, are on their track, roaring for their prey. *“In order to direct our feet in the way of peace:”* Instead of sitting down in a careless attitude, we should be up and running for life. The glorious grace of God is here contrasted with the terrible bloody wars raging in the unregenerate heart, and destined to dump us amid the merciless devastations of infuriated devils through all eternity, unless, amid the fleeting opportunities of probationary grace, we may happily exchange the horrific fears of sin and devils for the peace of God in Christ, which is heaven begun in the soul.

80. *“The child grew and waxed strong in spirit, and is in the wilderness unto the day of his showing unto Israel.”* As a rule, children grow in sin as they increase in physical power. As John the Baptist was filled with the Holy Ghost from his infancy, his spiritual growth and development kept pace with the physical. Jutta, the place of his birth, is not far from the wilderness of Judea. During the slaughter of the infants at Bethlehem, Zacharias and Elizabeth migrated into this wilderness, in order to protect their son from the cruelties of Herod. They return no more to Jutta, but abode in the wilderness the thirty years of John’s minority, and doubtless to the end of their lives; consequently, John enjoyed the signal blessing of an humble, retired home with the poor people of the wilderness. If you have an intimation from the Lord that there is a child of peculiar promise in your home, you should, by all means, get away from the hon tons of society, find a sequestered retreat among the poor, where you can bring up your children uncontaminated with the popular and fashionable vices and follies. The Essenes — *i.e.*, the holiness people of the Jewish Church — who are generally poor, abode in the desert; hence, John was fortunate to enjoy their influence during the thirty years of his childhood and youth. Thus he studied in God’s theological college — *i.e.*, the sandy desert where Moses spent forty years preparatory for the leadership of Israel, winding up with the baptism of the Holy Ghost and fire, as revealed in the burning bush. Brush College sends out brighter and better graduates than all of the metropolitan universities.

CHAPTER 2

AN ANGEL APPEARS TO JOSEPH

⚡️ **Matthew 1:18-25.** We find that Gabriel spoke to Mary when she was wide awake, in broad daylight; but in the case of Joseph, he appears to him in a dream, while asleep; as Mary, if not vindicated by Divine intervention, must have been culpable under the law of Moses, and liable to the penalty of death by stoning. While Joseph, recognizing her physical condition, and was contemplating a private separation from her, in order to protect her from the severity of the law, the angel notifies him relative to the Conception of Jesus by the Holy Ghost, repeating the prophecy of

⚡️ Isaiah 7:14:

“And she shall bring forth a Son, and thou shalt
call His name Jesus; for He shall save His people from their sins.”

Here we see that the Messianic glory of Jesus, witnessed by both Testaments, is that *“He shall save His people from their sins.”* The world is full of religion — Pagan, Moslem, Papal, and Protestant with an infinite diversity of subdivisions; but the great trouble is that they do not take away the sins of their votaries. For this reason, the people who preach and experience entire sanctification really stand alone as the dispensers of the true Gospel, while on them devolves the magnitudinous work of the world’s evangelization. The Bible is its own expositor. If we are not in harmony with it, we are without hope and without God. Full salvation follows as a logical sequence from the Divinity and Consequent omnipotence of our Savior. The world is thronged with millions today who claim to be the followers of Jesus, but do not realize that they are saved from their sins. There is a missing link somewhere in the chain of their profession. If they had Jesus in the true Scriptural sense, they would be saved from all their sins, the Holy Spirit testifying to the fact. The trouble with the world is not about religion, for it inundates the globe, more demonstrative with heathens, Mohammedans, and Jews than Christians; but the problem to be solved is personal, experimental salvation, which, in

its intrinsic reality, attested with the Holy Spirit and corroborated by the Word of God, is the only foundation of heavenly hope. When Jesus saves people from their sins, they have them no more. It is an accomplished fact, known and realized beyond the possibility of doubt; has the full assurance, given by the Holy Spirit, to the complete work of Christ in your heart; really precludes all doubt. *“And they shall call His name Emmanuel, which is interpreted, God is with us.”* Here you see a refutation of the idea entertained by some that Matthew wrote his Gospel in Hebrew, and it was subsequently translated into Greek. This inference has doubtless originated from the fact that he wrote it in Judea and for the Jews. But we must remember that the Greek language was universal in the apostolic age, and well known in Jerusalem. The fact that Matthew translates this Hebrew word Emmanuel into Greek, is demonstrative proof that he was writing in Greek. There is a deep and sweet significance in the word Emanuel — *i.e.*, *“God with us”* — in contradistinction to his dwelling, far away in heaven, among the angels. The very fact that He took our humanity, to retain it forever, is demonstrative proof that He has become one of us, to abide with us in this world, and all other worlds, through all eternity. Joseph, awakening from his sleep, proceeds at once to do as the angel had told him; *i.e.*, receive his betrothed wife, and call the name of her Son Jesus, which is a Greek word, and means Savior, signifying the work He came to do — *i.e.*, to save His people from their sins. Who are His people? All who receive Him; as to them He gives power to become the children of God. (◀John 1:12.)

THE BIRTH OF JESUS

◀Luke 2:1-7. *“It came to pass in those days [i.e., in the days above mentioned, with reference to John the Baptist and the annunciation of the coming Christ], a decree went forth from Augustus Caesar to enroll all the world.”* The battle of Actium, between Augustus Caesar and Mark Antony, gave the former the sole dominion of the known world, his crown radiating the rays of an unsetting sun, and his scepter sweeping the circumference of the globe. *“This enrollment first took place, Cyrenius being the governor of Syria, and all went to be enrolled, each one into his own city. And Joseph went up from Galilee, from the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he is of the*

house and family of David, to be enrolled, along with Mary his wife, being betrothed to him, being in an advanced state of pregnancy.” Nazareth is away up north, in the tribe of Zebulun, while Bethlehem is about one hundred miles south of it, in the tribe of Judah. It so happened that they were not living in their own township. Bethlehem is a compound Hebrew word, and means house of bread; very significant, as it is the nativity of Christ, who is the Bread of life to all the world. I have several times visited Bethlehem, which is this day a beautiful little city of eight thousand, much revived by Jewish capital and industry. The great Church of the Nativity — Greek, Latin, and Armenian each denomination holding daily service at respective hours, contains the manger, hallowed to receive the world’s Redeemer, being wrapped in swaddling-cloths, and laid in a manger, because there was no room for Him in the inn. As His parents were poor, He had no fine clothes, and there was no room for Him in the tavern, where the moneyed people lodged. It is literally true, as a rule, this day, that the Savior is excluded from the houses where the well-to-do people abide. Why was the incarnation of the Savior, the most important event of all ages, postponed four thousand years, while multiplied millions swept into eternity?

- a.** Christ was in the world excarnate — *i.e.*, out of the place from the beginning and through all the ages preceding His birth at Bethlehem; He was here, and omnipotent to save. Hence there was a gracious possibility in all ages for all to be saved.
- b.** It was necessary that the important event of His incarnation should be postponed beyond the prehistoric ages of myth and fable, lest it be lost in the fogs of ignorance and superstition, and history should not be able to apprehend, appropriate, and transmit it intelligently to all coming ages.
- c.** Such was the incorrigible propensity of fallen humanity to go into creature worship — *i.e.*, idolatry — that it was necessary to give it the field unobstructed, and opportunity to run its race, do its execution, culminate, and fall into dilapidation, before the great and notable event of our Lord’s incarnation and evangelization to all the nations of the earth.

This was actually done. The Baal idolatry — *i.e.*, the worship of the sun-god, as well as many other forms of idolatry had actually monopolized the world, received the adoration of all nations four thousand years, proved unsatisfactory; ostensibly inadequate to the consolation of the human heart, and the solution of the great problem of humanity: Who am I? whence came I? and what is my destiny?

d. Human learning, unsanctified by grace, has in all ages fostered pride and arrayed itself against God.

Hence it was important to give it rope enough to hang itself, and time and opportunity to do it. This was done in the four thousand years postponement. If you will travel through Egypt, Greece, and Rome, you will certify me that the surviving monuments of human art, genius, and learning forces on us the conclusion that in the anti-Christian ages, they actually made greater proficiency and reached loftier achievements than the attainments of any subsequent period; therefore, when infidelity arrays human learning against the Bible, and would extol its superiority as an antidote to the wants of humanity, the argument breaks down, from the simple fact that the arts, sciences, and every ramification of human learning, had the world four thousand years, unobstructed by the revealed Word, meanwhile making the loftiest attainments possible, and still signally failing to satisfy the longings of the immortal soul, condole the griefs of a broken heart, and deliver humanity from guilt and sin, and solve the great problem of experimental salvation.

e. When the postdiluvians, under the leadership of Nimrod, resolved to build a tower so high that another flood could never pass over it, God arrested their impious enterprise by confounding their language, and thus filling the world with innumerable dialects.

In order to the universal propagation of the gospel, it was important to girdle the globe with one common language, spoken by all the nations of the earth. This was done by the universal conquest of Alexander the Great, placing the Greeks, with their beautiful, vivacious, and comprehensive language, in the leadership of every nation under heaven, thus enveloping the globe with one common language.

f. As the world was occupied by an infinite variety of different nations, so that an army could scarcely pass out of the shadow of its own capital without invading the territory of its neighbor, and all these arrayed against each other in deadly conflict — amid this state of infinite and antagonistical political divisions, it would have been impossible to verify the Commission, *“Go ye into all the world and preach the gospel to every creature.”*

A great, universal military Government was an indispensable prerequisite to the world’s evangelization. This actually obtained in the universal conquests of Rome, throwing the Briarean arms of a powerful military despotism around all the nations of the earth. Under this universal military Government, the apostles were permitted to go to the ends of the earth — Matthew to Ethiopia and Central Africa; Mark to Egypt and Northern Africa; Peter to Rome; Paul to Eastern Asia and Western Europe; the two Jameses to Jerusalem and Palestine; Andrew to Armenia; Philip to Syria; Bartholomew to Phrygia; Jude to Tartary; Thomas to India; and Simon Zelotes to the British Islands, their comrades actually dispersing to the ends of the earth. If all these countries had not been under the one great military Government of Rome, it would have been impossible for them to carry out the Commission in the peregrination of the globe; for as soon as they passed into another nation, they would have been arrested, imprisoned, and probably put to death. Now that all of these important and indispensable events, have transpired, Pagan polytheism has run its race without a competitor, and is on the universal decline. Human learning, with the world for its dominion, has gone to the acme, and signally failed to solve the grand problem of human life and destiny. The Alexandrian conquest has put the Greek language, the finest the world ever saw, in every nation, actually making it the *shibboleth* of the globe; while the Romans have triumphed on all the battle-fields of earth, enveloping all nations in the mystical network of an invincible universal despotism, thus obliterating the incorrigible obstructions of national boundaries, unifying the world, and turning it over to the heralds of gospel grace.

g. Besides the removal of the above difficulties, and the opening of all nations to the ingress of the gospel, there has already sprung up a universal anticipation, not simply among Jews, blessed with the light of prophecy, but all the Gentile world have, in some way, received the

impression and reached the conclusion that a Divine messenger is about to come into the world — really, all nations are on tiptoe with anticipation of the coming Messiah.

*Hark! a glad voice the lonely desert cheers:
Prepare the way! a God, a God appears!
Lo! earth receives Him from the bending skies;
Sink down, ye mountains; ye valleys, rise;
With heads declined, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods, give way;
The Savior comes, by ancient bards foretold;
Hear him, ye deaf; and all ye blind, behold!"*

The advent of Christ is the greatest event that has ever transpired upon the earth, actually inundating the globe with the grace of God, and bringing salvation within the reach of every fallen son and daughter of Adam's lost race. While His first advent floods the world with grace, the second will inundate the world with glory; thus His two advents constituting the great salient epochs of the world's history — the one, the ineffable transition out of legal bondage into the triumphs of free grace; and the other, sweeping on from grace to glory. As the Incarnate Christ is the very impersonation of redeeming grace, inexhaustible and omnipotent, poured out on every human being without money and without price, so when the Lord comes again, He will be the incarnation of glory, bringing His glory with Him, and freely transmitting it to all His saints. I do not see that His glorious coming will do away, or even supersede His omnipotent grace; but it will be an accession to it, both grace and glory surviving, accumulating, and augmenting through all eternity.

THE SHEPHERDS

8-20. *"The shepherds were at that time tenting out, and keeping watch over their flock through the night."* This fact refutes the popular idea of the birth of our Savior taking place in midwinter, thus locating Christmas, December 25th. In the summer time, sheep lie in the shade through the heat of the day, and graze at night; whereas during the winter, they sleep in the night and graze in daytime. If it had been midwinter, the shepherds would not have been out with their flocks at night, but in houses, caves, or kraals. The critics have settled on April 5th as the Christmas. I doubt not but they are correct. *"Behold the angel of the Lord stood over them, and*

the glory of the Lord shone around them; and they were affrighted with a great fear.” The shepherds’ field, where these notable events took place, is in full view of Bethlehem, perhaps a couple of miles east. The angel said to them: *“Fear not; for, behold, I proclaim to you good tidings of great joy, which shall be to all the people: for this day a Savior is born unto you, who is Christ the Lord, in the city of David.”* Bethlehem was generally known as the city of David as it was the home of Boaz, Obed, Jesse, and David. *“And this shall be the sign to you: you shall find an infant, wrapped in swaddling cloths, lying in a manger.”* The English uses the article, and reads, *“The babe,”* which is incorrect; the article is not in the Greek, whereas it destroys the meaning. A babe lying in a manger, wrapped in swaddling cloths, was really the sign designated by the angel. It was a sure sign, good enough; as you might travel round the world and not find it. *“And immediately there was a multitude of the heavenly host along with the angel, praising God, and saying, Glory to God in the highest, and on earth peace, and good will among men.”* When the lonely angel had revealed the news to the shepherds, his testimony was corroborated by a multitude, praising God, and shouting the beautiful doxology, *“Glory to God in the highest.”* All the glory of human salvation belongs to God, as it is utterly impossible for any of us ever to bring Him under the slightest obligation to show us mercy. Christ, by His own atonement, made peace on earth with every human being, not only appertaining to God, but one another. There was no reason why peace with God and every human being should not cover the whole earth, and flood every soul with the heavenly prelibation. The wonderful work of Christ actually has brought good will to every soul and every home, not only toward all the world, but toward God. No reason why the whole earth should not be filled with the glory of God, since Christ has swept every difficulty away.

“And it came to pass, when the angels departed from them to heaven, and the men [i.e., the shepherds] said to one another, Let us go even unto Bethlehem, and let us see this thing which has taken place, which the Lord has made known unto us. And they, hastening, came and found both Mary and Joseph, and the infant lying in the manger.” See the contrast between verse twelve, where infant and manger both occur without the article, as the shepherds knew nothing about the circumstances, and the event and finding an infant wrapped in swaddling cloths lying in a manger, was to be

the sign to them that the angel's testimony was true. Now having come, they find an infant lying in a manger, wrapped in swaddling cloths, as the angel had said, thus literally verifying the angel's testimony. Now in verse sixteen the Greek article occurs both with infant and manger, because the sign of the angel being verified, they know now that they have found the identical infant, precluding all possibility of mistake. *“And seeing they knew with certainty concerning the word which was spoken unto them”* about this little child; *i.e.*, the sign given by the angel being now literally verified, assures the shepherds beyond all doubt as to the identity of the babe.

“And all those hearing were astonished concerning those things which were spoken to them by the shepherds.” See how God honored these shepherds above all the aristocrats, princes, and potentates of the earth by really making them the first witnesses to His Incarnate Son, and the first heralds of the best, greatest, and most wonderful tidings that ever rang in mortal ears. In all ages, the people who herd the flocks day and night have, as a rule, been poor, humble, and ignorant.

19. *“Mary kept all these words, laying them up in her heart.”* She saw how the testimony of the shepherds corroborated the annunciation of Gabriel at her humble home in Nazareth nine months preceding. The meaning of heart is spiritual rather than mental. Mary, under the illuminations of the Holy Spirit, kept rigid spiritual cognizance of everything appertaining to her child.

“And the shepherds returned, glorifying and praising God for all the things which they heard and saw, as was spoken to them.” There is no doubt but these shepherds were not only godly men, like Simeon and Anna looking for the Messiah, but that they enjoyed an extraordinary depth of spiritual illumination, and were thus prepared for the exalted honor conferred. We see they had the grace of humility too copious to imbibe spiritual pride, even over this exalted encomium, as they return betimes to their waiting flocks. As they have no fences in that country, all stock are herded, and there is this day much of it there.

CIRCUMCISION OF JESUS & HIS PRESENTATION IN THE TEMPLE

21-24. *“And when the eight days for circumcising Him were fulfilled, and He was called Jesus, being called by the angel before he was conceived in the womb.”* Gabriel brought His name down from heaven, designative of His office and character, which is to save all the people from their sins who will let Him. *“And when the days of their purification were fulfilled, according to the law of Moses, they brought Him to Jerusalem; as has been written in the law of the Lord, That every male opening the matrix shall be called holy to the Lord; and to offer sacrifice according to that which has been spoken in the law of the Lord, a pair of turtledoves or two young pigeons.”* The Scriptures setting forth the law of the Lord appertaining to the purification of the mother and the presentation of the child to the Lord are found in ^{<BIB>}Leviticus 12, ^{<BIB>}Exodus 13, and ^{<BIB>}Numbers 8. Thus we see that, as Mary and Joseph were godly people, every ramification of the law was to be rigidly fulfilled, even in case of Him who made the law. Though the circumcision means sanctification by the elimination of the old man of sin, and Jesus had no sin, yet as it behooved Him to fulfill all righteousness, He received circumcision like the sinful men whom He came to save. The purification which the law required of His mother, after thirty days, was to be accompanied by the offering of a lamb; but in case of the poor, they might bring the cheaper offering — a pair of turtledoves or two young pigeons. Hence, the parents of Jesus being poor, they offered the cheap sacrifice. We see in everything, that our Lord, His family, prophets, apostles, and friends, rank among the lowly. Still the people all want to get up. Jesus is our Paragon. We ought to want to live and die as He did.

SIMEON & ANNA

Whereas it was the glorious privilege of all Israel to receive Christ and proclaim Him to the world — an honor above the angels — yet we see but very few; e.g., the shepherds of the field, Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, the apostles and sainted contemporaries of our Lord, constituting but a handful of the great Jewish nation, were all who enjoyed this exalted honor, the rest being blinded. Whereas it is certainly the glorious privilege of the whole Christian Church to enjoy the transcendent honor and blessing of receiving Jesus at His second coming,

descending from the skies, and witnessing to His glory, yet it is highly probable that the proportion of the elect who shall enjoy this privilege will not be greater than at His first advent.

“And, behold, there was a man in Jerusalem to whom was the name Simeon: the same man righteous and godly, awaiting the consolation of Israel, and the Holy Spirit was upon him.” Simeon was gloriously sanctified, filled with the Holy Ghost, and on the constant outlook for the appearing of his Lord. If we are not in a similar attitude, we will certainly be without excuse, as we live in a much brighter dispensation than he.

“And it had been revealed unto him by the Holy Spirit that he should not see death before that he may see the Christ of the Lord.” O what a wonderful Pentecostal experience Simeon enjoyed, and how should his testimony put to the blush the halting Christians of the present day! Simeon was living in advance of his dispensation — *i.e.*, up in ours; whereas so many in our day are back in the dispensation of Moses. Here we see that Simeon was not only filled with the Spirit, but led by Him, as we all ought to be. And he came in the Spirit into the temple. The critics tell us that none but the priests were admitted into the temple proper, and when we read so frequently about the temple in the biography of our Savior, it means other buildings connected with it, which were many and capacious, on the Temple Campus.

“And while the parents brought in the little child Jesus, that they may do according to that which is required of the law concerning Him; and he received Him into his arms, and blessed God, and said, And now permit Thy servant, O Lord, to depart in peace, according to Thy Word; because mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all Thy people: a light unto the revelation of the Gentiles, and the glory of Thy people Israel.” Thus far, Israel had been the custodian of the Divine Oracles and the dispensers of truth. Now the time has come for them to propagate this heavenly benediction to all the nations of the earth, themselves being the recipients of this unearthly glory; meanwhile the Gentiles, wrapped in heathen darkness four thousand years, are to receive this *“day-spring from on high,”* a glorious sunburst from the throne of God, chasing away the dismal night of sin, and revealing the ineffable glory of salvation, rich, sweet, full, and free, to the old, the young, the great, the small, the rich, the poor, the wise and the unwise.

“Joseph and His mother were wondering over the things spoken by him. Simeon blest them, and said to Mary His mother, Behold, He is appointed for the fall and the rising of many in Israel, and a sign that shall be spoken against.” O how signally and sadly was Simeon’s prophecy verified! The rank and the of the great Jewish Church, both ministry and membership, rejected Him and fell; while not a few received Him, leaping into life. And O the contradiction which clamored against Him from Dan to Beersheba! How Jerusalem roared with the ejaculation, *“Crucify Him!”*

“And a sword shall go through thy soul.” How was this fulfilled in the case of Mary? She, like his other faithful disciples, failing to apprehend the prophecies relative to His crucifixion, believing that He was the Christ and invulnerable, expected Him to live forever. O how the sword darted through her soul when she saw her beloved Son, whom she had expected to redeem Israel, demonically murdered! Again, she was but a fallen being, like others, needing personal salvation, which she could only receive by the Sword of the Spirit. e., the Word of God — going through her soul, thus destroying all the virus of original sin.

“In order that the thoughts from many hearts may be revealed.” It was absolutely necessary that Christ should come, suffer, and die, to satisfy the penalty of the violated law, in order that the Holy Spirit, the Illuminator, Electrifier, and Sanctifier of the human soul be given. Hence, you see the Holy Ghost, the Revelator of all human thoughts through the words of Christ, is given to all the world, revealing the deep things of the heart, to our unutterable astonishment, simultaneously revealing the glorious remedy, the open, flowing fountain of the Savior’s precious blood, and inspiring the consecration and faith requisite to plunge beneath the cleansing wave, and

*“Rise, to walk in heaven’s own light,
Above the world and sin,
With heart made pure and garments white,
And Jesus crowned within.”*

36-38. We see here that Anna was a preacher too — *i.e.*, a prophetess — identical with the called and sent preachers of the gospel dispensation. She was eighty-four years old; having married at maturity, and been left a widow in seven years, she devoted her life to the ministry of the Word, abiding in the temple day and night. So you see she was no backwoods

preacher, but a metropolitan, enjoying a settled pastorate at Jerusalem. Her grand theme was Jesus and the expectation of His immediate appearing. So, at the present day, the glorious theme of every true gospel preacher is Jesus and the constant watch for His appearing. The glorious dispensation of entire sanctification, in which we are permitted to live, involves the gospel message of entire sanctification, the fullness of experience, and the Constant expectancy of the Lord's appearing.

CHAPTER 3

THE ORIENTAL MAGI

◀ **Matthew 2:1-12.** *“Jesus having been born in Bethlehem of Judea, in the days of Herod the king, behold, the magi came from the East, saying, Where is He who was born King of the Jews? for we have seen His star in the East, and have come to worship Him.”* These magi, or wise men, were the priests, diviners, and astrologers of Persia, Media, Babylonia, and Arabia. From what Country they came, we know not, as they were scattered all over the great East. Astrology is the science by which future events are predicted from the motions and phenomena of the stars. God availed himself of the profession of these influential men to give publicity to the advent of His Son. The Arabs and Babylonians were the most proficient astronomers of the early ages, always identifying it, more or less, with mythology and enchantment. Hence, these magi were accustomed to spend whole nights gazing skywardly, and diagnosing the movements and the relative brilliancy, as well as other phenomena, of the stars. Behold, in the Oriental firmament, a new star is seen, identified with none of the constellations with which those professional stargazers are so familiar. Behold, this star turns meteor, and shoots far away into the Western heavens. As the whole world is on the outlook for the Messianic advent, and these magi, standing at the front of the religious movements in the East, receive a Divine intimation that this star is ominous of that glorious coming King, from time immemorial expected by the Jews, consequently they immediately set out, and follow this moving star till they reach the land of Judea; proceeding at once to Jerusalem, the center of population, government, and influence, supposing that they can there get information in reference to the birth of the Mighty One adumbrated by the new star, which they have followed from their Eastern home.

“Herod, the king, hearing, was troubled, and all Jerusalem with him.” As Herod’s father was an Idumean, and his mother an Arab, he doubtless feared the influence of a native king, lest he supersede him. Whereas, Herod’s long reign of thirty-eight years had been characterized by cruelty

and blood, as he never stopped till he had actually hunted up and massacred all the Maccabean family, not even sparing his own wife, Mary Anne, nor his sons, Alexander and Aristobulus; doubtless the Jerusalemites dreaded the bloody revolution that would arise in an attempt to supersede him in the kingdom. *“Assembling all the chief priests and scribes of the people, he inquires of them where Christ is to be born, and they said unto him, In Bethlehem of Judea; for thus it has been written by the prophet [Micah 5:2], And thou, Bethlehem, in the land of Judah, art not least among the princes of Judah; for out of thee shall come a Governor, who shall shepherd My people Israel.”* How strange, when these chief priests and scribes were so well posted in the Messianic prophecies as tip on the first inquiry correctly to locate the birth of Christ, and then, when the test came, reject Him as an impostor!

“Then Herod, secretly calling the magi, inquired from them the time of the appearing of the star, and, sending them to Bethlehem, said, “Go and search diligently for the young Child, and when you find Him, report to me, in order that having gone, I may worship Him also.” King Herod was a very bold and prominent professor of the Jewish religion, having rebuilt the temple with great magnificence, and done many things to promote the interest of the Jewish Church; now, in the attitude of a devout Jew, watching and waiting for the Christ of prophecy to make His appearance, he treats the magi with appreciative courtesy, requesting them to go on to Bethlehem and find out whether Christ has there been born, as revealed by the star, and in that case, by all means, give him word without delay, that he may go and enjoy the privilege of worshipping Him; while at the same time he had deliberately made up his mind to slay the very Infant pointed out by the magi. How wonderfully history repeats itself! The Holy Ghost is the Spirit of Christ. The true holiness movement is the manifestation of the Holy Ghost, as the human body of Jesus is the manifestation of Christ. Nothing is more common in the present age than for people claiming conservatism to holiness, and even identity with the movement, to be its bitterest enemies, and only watching an opportunity to exterminate it. Herod stood at the head of the visible Church, claiming to be a true worshiper of Jesus, and at the same time seeking to kill Him. So the Church this day abounds in Herods, claiming to be the votaries of holiness, and seeking to destroy it.

“And hearing the king, they departed, and, behold, the star which they saw in the East led them in advance, until having come, it stood over the place where the young child was. Seeing the star, they rejoiced with exceedingly great joy.” On the road from Jerusalem to Bethlehem there is a well, about a mile from the city, called the Well of the Star, because they say that when the wise men reached it, and looked in, they saw and recognized the star which had appeared to them in the East and led them on their way. Then the star evaded their gaze no more, but led them on till it paused over the cradle containing the world’s Redeemer. The conclusion from the facts revealed seems legitimate, that when the magi turned away from the direct route to Bethlehem to go to Jerusalem, the great metropolis, and consult the mighty men, the star eluded their vision, appearing to them no more till they get back on the direct road to Bethlehem, then reappearing, and leading them to the identical One for whose sake they had taken their long journey. So the Divine leadership is a bright star of present security and heavenly hope. It will never forsake us while we keep in God’s order, treading steadfastly the narrow way of holiness. But when we take our destiny into our own hand, and turn away into big places to consult great men, and do things with a big auger, we are sure to get out of kelter. Bethlehem was a little, obscure village. If they had followed the star, paying no attention to the big city and the great men, they would have found the Savior quickly, and had no trouble with King Herod. So, if you want to find Jesus quickly and satisfactorily, follow the Holy Star (*i.e.*, the Holy Spirit), giving little or no attention to big preachers and influential Churches.

“Having come into the house, they saw the little child, with Mary His mother, and falling down, they worshipped Him, and opening their treasures, they offered Him gifts, gold, frankincense, and myrrh.” When I was at Bethlehem, the guide showed me a church edifice, about five hundred yards from the Church of the Nativity, which contains the manger in which Jesus was born, and said that this church stands on the spot originally occupied by the house in which Mary and Joseph lived with the infant Jesus, perhaps a month after He was born. This corroborates the statement here, that the wise men came into the house, not the manger. Of course, they either traveled on foot, or on camels or donkeys, occupying considerable time in their journey. No mention here is made of Joseph, as

he happened to be absent at the time of their arrival. How wonderfully God provides for coming emergencies before we have the slightest inkling of their approach! Do you not see how very opportune these valuable gifts came to Joseph, just at the time he needed money to defray their expenses to Egypt, though he had not yet dreamed of going. The frankincense and myrrh were exceedingly valuable Oriental aromatics, which they could sell for money, and with the gold brought by the magi, have a splendid outfit for the great and expensive journey which lay immediately before them, though they apprehended it not.

“Being warned in a dream not to return to Herod, they departed by another way into their own country.” Daniel says *“the dream is from the Lord.”* The Bible abounds in dreams, revealing Divine truths of greatest importance to humanity. Hence we must not depreciate dreams, but open our understanding and invite God to speak to us, ad hbitum, in our dreams or our waking. Doubtless cruel Herod would have imprisoned, and perhaps killed, the magi if he could have gotten his hands on them. God defeated him, and protected them by a dream. So, lookout! God, in His own way, will take care of you.

SOJOURN IN EGYPT

13-15. Now Joseph, a true, godly man, dreams. God talks to him in the stilly hours of his nightly slumber. It is a long way for Mary to ride a donkey, and carry the Babe in her lap. Fortunately, He is now a month old. Then there was a complete overland route from Canaan to Egypt through the Isthmus of Suez, which, a few years ago, has been cut through by a canal, one hundred miles long, one hundred yards wide, and thirty feet deep, at the cost of one hundred millions of dollars. I have several times crossed the track of Joseph and Mary, with Jesus, into Egypt. I was in the house now a Coptic church — in Old Cairo, where they say the holy family spent the time in Egypt; also, under the great sycamore-tree, twenty miles from that house, where tradition says they tarried and rested. Hosea foresaw this event long centuries before it occurred, and wrote, “Out of Egypt have I called My Son.”

SLAUGHTER OF THE INFANTS

16-18. Herod's cruelty was simply horrific, killing his wife and three sons — Antipater, only five days before he died; all the Maccabean family; and all others who were even suspected of political rivalry. So now he sends forth and deluges Bethlehem with the blood of the innocent infants, taking all, indiscriminately, two years old and younger, so as to make sure that he got the right one, as he was determined at any cost to hold fast the royal scepter. See how wonderfully God defeats the devil in the interest of his true people! While Herod was ransacking all Bethlehem, and cutting the throat of every infant, so as to make sure that he got Jesus, He was perfectly safe in His mother's arms, far away in another continent, so that Herod had all of his slaughter for nothing. ^{2RI15}Jeremiah 31:15, with prophetic ear, long centuries antecedent to it, hears the awful weeping in Bethlehem: "*A voice was heard in Rama, lamentation, weeping, and great mourning: Rachel weeping for her children, and was not willing to be comforted, because they are not.*" Rama is the name of the country in and about Bethlehem. Rachel's Tomb is in full view of Bethlehem, and only a mile distant. Here, long centuries after she is dead, she is

described as weeping over her children, and refusing to be comforted, because they are dead. The simple solution of the matter is, that Jeremiah, who was a brilliant poet, here turns loose his poetic imagination, personifying the weeping mothers of Bethlehem, whose dear babes were thus slaughtered, by Rachel, a mother in Israel, whose body is there with them sleeping in the dust. It is a strong figure, representing this dear mother, who had been so long dead, as now waking and weeping over her slaughtered children.

THE HOLY FAMILY RETURN FROM EGYPT

19-23, & ⁴⁰²⁴Luke 2:39,40. "*And Herod having died.*" We do not know how long they remained in Egypt, but evidently the period was brief. Scarcely has the wail of the slaughtered infants died away on the air of Bethlehem till the cruel old king, becoming quite ill, goes to Jericho, where he had a palace and a pool, that he may avail himself of the sanitary warm baths for the recovery of his health. Even there he slays Antipater, his only surviving son by his first wife, Mary Anne, whom he had slain, with

her other two sons, Alexander and Aristobulus; this dark crime only preceding five days his own exit to meet God and enter upon the awful retributions of eternity. *“Behold, an angel of the Lord appears to Joseph in a dream in Egypt: Arise, take the young child and His mother, and go into Israel, for those seeking the life of the young child are dead. And he, rising, took the young child and His mother, and came into Israel. And hearing that Archelaus rules over Judea in the room of Herod his father, he feared to go thither.”* Archelaus, being the only surviving son of Herod, received the government nominally by inheritance. We must remember that after the battle of Actium, which left Augustus Caesar sole proprietor of the Roman Empire, which had conquered the whole world, consequently no king in any country could reign till he went to Rome and received his crown at the hand of the emperor; consequently, immediately after the death of Herod, Archelaus went away to Rome, a long and perilous journey for those times, in order that the emperor might crown him king of the Jews. Now it is a simple fact that the emperor positively refused to crown him, so that Archelaus was really never king of Judea. On the contrary, the emperor sent Coponius to Judea, in the capacity of proconsul, thus dismantling the kingdom, and turning it into a Roman province, no longer having its own king, but simply a governor, sent out by the Roman emperor, to rule that country as a Roman province. Now why did this transition take place at this peculiar time? Why, it was a fulfillment of prophecy, which says, *“The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh [i.e., Christ] comes.”* Now do you not see this wonderful fulfillment of prophecy? Augustus Caesar had crowned Herod king of the Jews, and why not now crown Archelaus, and let the Jews have their kingdom, instead of reducing them to a state of vassalage by taking away their kingdom, and making them a Roman province? The solution is plain. Shiloh had already come, and the scepter had departed from Judah. Though the Roman emperor knew nothing about these prophecies nor their fulfillment, yet arbitrarily taking the bit in his teeth, he proceeded, undeviatingly, literally to fulfill the prophecies. So are wicked worldly people this day fulfilling the prophecies with astounding accuracy.

“Being warned in a dream, he departed into the regions of Galilee. Having come, he dwelt in a city called Nazareth; in order that the

word spoken by the prophets may be fulfilled, that He shall be called a Nazarene.” (²¹¹¹Isaiah 11:1.)

The village of Nazareth was so obscure and insignificant as never so much as to receive a mention in all the Old Testament Scriptures. It was proverbial for ignorance and poverty, so that the maxim obtained, “*No good can come out of Nazareth;*” thus illustrating the universally patent fact that this world is upside down, human estimation all wrong, and the very opposite of the Divine and true. Though Nazareth in human estimation was the most worthless place on the earth, it has come to the front, more celebrated and honored than all the time-honored metropolises on the globe. The same is true of the people. Examine all history. Those who have risen to true eminence have emanated from utter obscurity; while the high-born, as a rule, dwindle into insignificance, never amounting to anything. I did so much enjoy my sojourn in Nazareth, happily reached by Jewish and Christian enterprise, now quite flourishing, with a population of seven thousand. How I did enjoy walking through the house where Jesus dwelt thirty years; visiting Joseph’s carpenter-shop, where He labored with him at the work-bench; and the old synagogue, where He actually worshipped the God of Israel thirty years! The primitive Christians were called “Nazarenes.”

“And the little child grew and became strong in spirit, being filled with wisdom; and the grace of God was upon Him.” (²¹¹¹Luke 2:40.) No wonder the body of Jesus grew and symmetrically developed with rolling years, as He had no physical infirmities, superinduced by the fall. Consequently He never had any sickness to impede His growth, His physical life throughout being like that of Adam before the fall, perfectly healthy, natural, and free from all ailments of any kind. This conclusion follows as a legitimate sequence from the very fact that He took our nature, without sin and its consequence; *i.e.*, without infirmity. His spiritual development was truly marvelous, from the simple fact that His intellect was perfectly clear and cloudless, never muddled, nor confused, nor in any way thrown off its equilibrium. His affections were perfectly pure, and never contaminated by anything vile. His memory was perfect, so that He never forgot anything, while His judgment was infallible, even while in childhood. Hence He was actually filled with the true wisdom of

God peculiar to the heavenly state; while the grace of God, not only filled, but crowned Him.

JESUS TWELVE YEARS OLD

This inspired omission of our Lord's biography the first thirty years of His life, with the single exception of His visit to Jerusalem when twelve years old, has been a puzzle to thousands. It is certainly very plausible, as we are not interested in that period of His life in any essential or saving sense, from the fact that, pursuant to the Mosaic law, He patiently waited the arrival of Jewish majority before He entered upon His official Messiahship. If this had been written, it would make the New Testament too voluminous for the mind to grasp and the memory to retain. Hence the omission of non-essentials is a great blessing. So we proceed now to investigate the only item in His history during the first thirty years intervening between His birth and His baptism.

Luke 2:41-52. We have here the statement that when they journeyed from Nazareth to Jerusalem, one hundred miles, on foot, in order to attend the great annual Passover, when Jesus was twelve years old, having spent the time (eight days; *i.e.*, beginning on the Sabbath, running through the week, and dosing on the Sabbath), and with their company — band of relatives and friends traveling together for mutual security and companionship — and stopping at nightfall, they first miss the Child, as so many are going along together, they at first suppose that He is with some of the relatives and friends. (I passed by the village of Beeroth, twelve miles north of Jerusalem, where it is certified that the parents first missed the Child.) Getting ready, and starting perhaps about noon, and traveling on foot leisurely, on account of the women and children, they would journey about a dozen miles by the time to stop and fix up for the night encampment, as was their custom, and is yet, in that warm country. When they miss Him, search thoroughly, and settle the matter that He is not in the crowd, they return to Jerusalem. After three days spent ransacking the city, they find Him, sitting in one of the temple buildings, of which there were very many on the Holy Campus, *“in the midst of the teachers, hearing them and asking them questions. All hearing Him were astonished at His understanding and His answers. And seeing Him, they were overwhelmed with surprise and delight, and His mother said to Him,*

Child, why did you do so to us? Behold, both Thy father and I continued to seek You sorrowing. And He said to them, Why did you seek Me? Did you not know that it behooveth Me to be in the affairs of My Father?" In the Jewish economy, a priest was said to become the son of the law at the age of twelve, being then old enough to understand the commandments and keep them. So here, Jesus seems to accept that situation in the attitude of a faithful Priest in His dispensation. Hitherto in the home, lovingly obedient to His earthly father and mother, we do not know that He had given them any direct information relative to His Divinity and His Messiahship. Now we see that He puts all scruple and inquiry on their part to a quietus by a positive announcement of His Divine Sonship, and His mission on earth, not to do the will of earthly parents (which of course He did, subserviently to the law), but to execute the will and purpose of His Heavenly Father, who had sent Him into the world to perform the stupendous work of redemption.

"They understood not the word which He spoke to them. And He went down with them, and came to Nazareth, and was subject to them. And His mother kept all these things in her heart." Of course, from the first announcement of the archangel Gabriel, Mary had diligently and enthusiastically remembered everything which seemed to shadow forth the Divinity of her child. Yet doubtless His daily presence with them, thus becoming so familiar and common, as an incessant inmate of the home, they did not apprehend and realize the Divine majesty which so far was hidden in the humanity.

"Jesus increased in wisdom, stature, and favor with God and men." During the thirty years of His minority, before His reception of the Holy Ghost, immediately after His baptism, His beautiful, amiable, and irreproachable life, brightened with all the loving graces of an innocent and holy disposition, overflowing with kindness and love to everybody as a normal consequence, popular favor and kindly estimation and appreciation turned on Him from all the people. Doubtless all were delighted with Him as an active and prominent member of the synagogue. But you see, so soon as He returned home from the baptism of John and the induement of the Holy Ghost, they all fell out with Him and tried to kill Him. Hitherto He has been an irreproachable member of the Church; now, He is a fire-baptized, Spirit-filled Preacher of the gospel. Therefore His words hew

Adam the First all to pieces; then He well says, "*The world hateth Me.*"
So His favor with men evanesced.

GENEALOGIES

◀100▶ **Matthew 1** and ▶27▶ **Luke 3**. There is but one fact of vital importance in all of these genealogies, and that is the transmission to all generations, an infallible history of our Lord's progenitorship, setting forth, beyond controversy, the fact of His human descension from Adam. In order to reach man in the plan of salvation, He must be a Man; in order to save men, He must be God. While His miracles and fulfillment of the prophecies prove His Divinity, the inspired genealogies prove His humanity. That the testimony shall be indubitable, it is given by two of our Lord's inspired biographers, which can not be a copy either of the other, because of their dissimilitude, running in opposite directions.

CHAPTER 4

MINISTRY OF JOHN THE BAPTIST BY MATTHEW, MARK, AND LUKE

^{<OR>} **Luke 3:1-2.** *“In the fifteenth year of the dominion of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the Trachonitis country, and Lysanias being tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.”* Luke gives us important specifications, stating that Tiberius was emperor of the Roman world; Pontius Pilate, governor of Judea; Herod — *i.e.*, Herod Antipas, the son of Herod the Great, who was on the throne of Judea when our Savior was born, and slew the infants — was tetrarch of Galilee. His jurisdiction also included Perea, east of the Jordan. As both of these countries were traversed by our Savior, it is important that they appear in this introductory. The Philip here mentioned, the brother of Herod, and governor of Iturea and Trachonitis, was not the one whose wife, Herodias, Herod Antipas took; but she was the wife of another Philip, who was a half brother to Herod. Abilene, the tetrarchy of Lysanias, was a region of country in Anti-Lebanon, between Damascus and Heliopolis. We have Annas and Caiaphas here, both spoken of as high priests; and we see, in our Lord’s arraignment, He was brought before each one of them. The solution of the matter seems to be that the Roman authorities favored the high-priesthood of Annas, and the Jewish that of Caiaphas. After Zacharias and Elizabeth fled away from Jutta, near Bethlehem, into the wilderness of Judea, to protect their child from the cruelties of Herod, they returned no more during the minority of John. Consequently, upon reaching the age of thirty, he entered at once upon his ministry there in the desert (^{<OR>} **Matthew 3:1,2**), *“preaching in the desert of Judea, and saying, Repent, for the kingdom of heaven is at hand.”*

^{<OR>} **Mark 1:4,** *“John came baptizing in the desert, and preaching the baptism of repentance unto the remission of sins.”* I here use the word “desert,” in lieu of “wilderness,” because the latter is utterly illusory to the

American reader. By wilderness, in this country, we understand a wild region of Country, overgrown with briars, brambles, and brush, as well as forest trees. That is not the Bible meaning of the word *eremos*, which means a region of country either destitute of water, because the rains do not fall on it, or at least partially destitute, because of insufficiency of rains. Four times have I traveled through the wilderness of Judea, where John the Baptist was brought up and did his first preaching. It is a desert, dry and unproductive, seldom seeing a green leaf, because of insufficient rains. Mosses, ferns, and nettles grow there, fed on by the goats, donkeys, and camels. In the deserts there are oases, like islands in the ocean, where springs of water so irrigate as to produce some sustenance for man and beast, and these are the places of habitation. John was brought up in that poor, wild, sterile desert of Judea, lying between Jerusalem and Bethlehem on the west, and the Dead Sea on the east.

Here we see that the burden of John's Gospel is repentance unto the remission of sins. When man truly repents, God always forgives. John cried, with stentorian voice, "*Repent, because the kingdom of heaven is at hand;*" *i.e.*, Christ the King is at hand, who, of course, brings the kingdom with Him. **☞Matthew 3; ☞Mark 1:3; ☞Luke 3:4.** "*The voice of one roaring in the desert, Prepare ye the way of the Lord: make His paths straight.*" "Crying," E.V. is "*boontos*," from "*boo*," the noise an ox makes when he lows. Hence it means roaring like an ox. We see from these facts that John had a stalwart, robust constitution, having been brought up in the rough and tumble life of the desert, and now, thirty years old — *i.e.*, a grown young man — in his vigor, filled and flooded with the Holy Ghost, he throws his great mouth wide open, and roars, like an ox bawling. His message was simple and brief. He had but one theme, and that was repentance unto the remission of their sins, confirming their covenant by water baptism. His stentorian voice, and the burning truth, which leaped like forked lightnings from his lips, stir the people terrifically, as he assures them that the King of heaven is already on the earth, and the most important enterprise of life is to prepare to meet Him, which they can only do by repenting of all their sins, unto a conscious experimental remission, which he proposed to confirm by water baptism. A true repentance is accompanied by restitution, which undoes all the bad work of the former life, making all wrongs right so far as possible, God taking

the will for the deed in case of impossibility. If you would get saved, the Lord must come into your heart. He will not travel over a crooked road. Hence you must make his paths straight — *i.e.*, make straight ways for the Lord to come into thy heart; *i.e.*, you must straighten out all of your own crooked ways — otherwise the Lord will never come into your heart, and you would better never have been born. John gave the trumpet no uncertain sound. He had both the thunder and the lightning — the former, to call attention and terrify; and the latter, to kill. O how the Lord needs such preachers now, to arouse a slumbering world and a dead Church from the lethargy of swift damnation!

☞ Luke 5,6. *“Every valley shall be filled up, and every mountain and hill shall be brought low.”* True repentance brings the king, the queen, the nobleman, the great man, the hon tons of society, down low in the dust at the feet of Jesus, where they can get religion, and be humble enough to black their own shoes, cook, and wash dishes, delighted to wait on themselves and their friends, and live the life of the meek and lowly; while the wonderful redeeming grace of God lifts up beggars, drunkards, and harlots, and transforms the very *“filth and offscouring of the world”* into mighty men and saintly women, whose seraphic voices hold multitudes spellbound, and whose mighty works will glorify God in the day of eternity. *“Crooked things shall be straight, and rough places shall become the smooth Ways, and all flesh shall see the salvation of God.”* These wonderful transformations of redeeming grace and sanctifying power, transforming the roughest reprobates into the most amiable saints, and the most stupid simpletons into fire-baptized witnesses for Jesus, the blackest debauchees into bloodwashed pilgrims for glory bound, tells the wonderful secret of the world’s evangelization. There is no other way to bring about this summum desideratum, for which every true heart sighs night and day. Hence it devolves on the holiness people of all lands to verify the Commission, and “preach the gospel to every Creature.” O what a glorious privilege, to be numbered with the Sacramental Army, going forth to conquer the world for Christ!

JOHN’S LIVING

The great reason why we can’t evangelize the world is, the puzzling problem of ministerial support. The Bible answers all questions and

sweeps away all difficulties. Here we have John the Baptist, the greatest' preacher the world saw in four thousand years, and a paragon for all others to imitate. See this wonderful prophet of the desert, with a huge stone for a pulpit, and an audience of ten thousand, standing on the burning sand, listening hour after hour, so utterly spellbound that the sun goes down before they are aware. The preacher has nothing on his body by way of apparel but the coarse, shaggy, camel's-hair mantle, worn by the poorest people, and tied around his loins with a strap of rawhide; *i.e.*, actually clothed like a beggar. Now what about boarding the greatest preacher the world had ever seen? It is an unequivocal truth that he lived on the locusts, sweetened with the wild honey gathered from the rocks in the mountains, as the "wilderness [desert] of Judea" is one continuous bed of rugged, precipitous, cavernous, barren mountains, where very little rain falls in the winter, and none in the summer, producing very scanty vegetation but a short period in the year. I am aware that great efforts have been made to explain away the idea that John really ate the locusts. There is a tree in the Holy Land called the carob or horn tree, bearing fruit eaten by poor people, much resembling the American honey-locust. Many have claimed that this was the food of John the Baptist. Even my Arab guide pointed it out to me as the food which John ate. I must state here, once for all, that the theory is utterly untenable. The fruit of that tree is called *keration*. (☞ Luke 15:16.) The prodigal son actually ate it, along with the hogs, which are very fond of it; while the word translated locusts, and specifying the food of John the Baptist, is *akris*, and has no meaning except the animal locust. Hence there is no dodging the issue without flatly contradicting the Word of God. So set it down as a matter of fact that John lived on locusts. This clear revelation of God's Word is abundantly corroborated by all the collateral facts and circumstances appertaining to the case.

(a) This day the locusts abound in the very country where John lived thirty years and entered upon his wonderful ministry.

I have seen them, in quantities so great that I could have filled a bushel basket in a diameter of a single rod.

(b) It is a well-known fact that the Bedouins, living in the desert now, eat the locusts, not simply in case of emergency, but they are very

fond of them, regarding them as a luxury, and devouring them voraciously, preferring them cooked, with salt, but eating them unhesitatingly raw, with salt if they have it, and without it if they have it not. They traverse the desert, hunting them; fill great sacks with them; carry them on camels and donkeys to their tents, and feast like kings so long as the locusts last.

(c) The poor people in the desert, with whom John was brought up, habitually eat the locusts.

Of course they invited their preacher to eat with them, giving him such as they had; i.e., locusts sweetened with wild honey. My Arab guide, accompanying me when I saw the locusts in the “wilderness of Judea,” and dismounted so as to enjoy a good look at them, as they manifested no disposition to get out of my way, told me that they taste much like fish, and are quite palatable. I took his word, and was satisfied without testing the matter. The locusts which I saw were very fine looking, and several times so large as the grasshoppers in the American deserts, of which the Indians are so fond.

(d) Good Lord, deliver us from criticizing Thy Word, and give us grace unhesitatingly to take the Bible as it says, and save us from all efforts to explain it away! John the Baptist had no money, and needed none.

We do not conclude from this that we should not give the preachers money, or anything else we have and they need. But we do conclude that the person who waits for money is out of God’s order. John had none, and was not in a place to get any. Myriads are now called by the Holy Ghost under similar circumstances. O how they grieve the Spirit when they wait, year after year, for money to defray traveling expenses, pay board, and purchase clothing and books, while millions are dropping into hell! I find men and women everywhere who confess that they are called by the Spirit, and are not in the work. An awful responsibility awaits them at the judgment bar. They should go, like John the Baptist, waiting for nothing. “The Lord will provide.”

*It may not be my way,
It may not be thy way;
Yet, in His own way,
The Lord will provide.”*

If I could be a thousand men, I have open doors enough for them all to enter. What about the support? That is already settled with a draft on heaven's bank.

Can we not have the faith of Sister Amelia Andrew, the wife of the sainted bishop? The Confederate War has swept over the country, a deluge of blood and fire, disorganizing Churches and revolutionizing society. General Lee has surrendered, and the war is over. Bishop Andrew, though now an octogenarian, is much concerned for the work in Texas, which has received no attention during the dark quadrennium.

He says to his sanctified Amelia, "O, how I'd like to go to Texas, and look after the interest of God's kingdom in the great 'Lone Star State!'"

"My dear, why do you not go?"

"No money."

"I can send you to the boat-landing on Tombighee River, in my carriage, without any money."

"But what can I do when I get there, with no money to defray my traveling expenses?"

"The Lord will provide," responded the sanctified wife.

The venerable bishop acquiesces, and goes away by faith alone, without a cent of money. On arrival at the boat-landing, he meets a steamboat captain, a dear old friend, who kindly invites him to accept a free ride to New Orleans. On arrival at New Orleans, he meets a sea captain, a precious old friend, so glad to see him, who invites him to enjoy a free ride on his ship to Galveston, Texas. O how the Texans are delighted to receive him! God blesses his ministry. He stays long, sees the glory of God, and returns to his Alabama home with money in his pocket.

But this was a good run of luck. O no! It was the good providence of God. I have seen it all my life. The difficulty of ministerial support is the devil's trump-card, in the game he is playing with the Church for the damnation of the world. The argument in the case of John the Baptist is unanswerable, covering all the ground, and applicable under all circumstances.

JOHN'S INFLUENCE

⁽¹⁰⁰⁾ **Matthew 5:6, &** ⁽¹⁰⁰⁾ **Mark 1:5.** *“Then there went out unto him Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins.”* Six millions of people are included in these countries. O the wonderful power and magnetism of John's preaching! He actually emptied the cities and populated the desert with thronging millions. From dewy morn till dusky eve, the rich on camels, the middle classes on donkeys, and the poor trudging on foot, literally crowd the way, off into the desert wild and drear, carrying their food and bedding, that they may spend a fortnight in the grandest camp-meeting that the world has seen in four thousand years. Water is very scarce in the *“wilderness [desert] of Judea.”* Traveling through it four times, I saw none but the Brook Cherith. I have heard of it, however, in other localities of that desert. Doubtless the scarcity of water to supply the multitudes and the animals they rode, as well as for baptismal demands, induced John to go away to the Jordan, only a dozen miles from this desert. The Jordan rises in great Mt. Hermon, ten thousand feet high, capped with a world of snows, all through the long summer incessantly melting, and keeping the river abundantly supplied with plenty of water for all purposes. Behold John, standing on the beautiful, spreading plain of the Jordan, surrounded by an audience of fifty thousand people, listening spellbound to his thunder peals, while the lightning of conviction is flashing from the skies, electrifying all hearts, with the gushing tears of a soul-crushing repentance. Moses was a great baptist, baptizing all the people at the tabernacle door upon the ratification of the Sinaitic Covenant. (⁽¹⁰⁰⁾ Hebrews 9:10-12.) Judaism, with its vast and operose ritual, the Messianic hemisphere, offering millions of slain victims, typifying the atonement of Christ, while the spiritual was equally operose, emblemizing the work of the Holy Ghost by the innumerable watery ablutions for the purification from all sorts of ceremonial uncleanness. Hence the Johannic dispensation must be characterized by ceremonial purifications. At the present time, the Oriental religions gather by thousands upon the very spot where John baptized the Savior, the priest dipping the cross three times in the name of the Three Persons of the Trinity, they all simultaneously plunge themselves under the rolling wave of the holy Jordan three times; not doing this for baptism as the initiatory

rite into the Church—this they have already received — but as a holy ablution to sanctify them, as they all believe the baptism of the Savior sanctified the Jordan. As John had neither the time nor the physical ability to handle his converts, they either plunged themselves under the rolling tide, or John, after the manner of the Jewish priest (and he was one), dipping the hyssop in the water, sprinkled the multitudes, somewhat as a Catholic priest nowadays sprinkles his audiences. The Jordan has plenty of water, and there is plenty in all parts of the earth. Be sure you satisfy your conscience as to this duty.

JOHN REJECTS THE HON TONS OF THE CHURCH

◀◀◀ **Matthew 3:7,8;** ◀◀◀ **Luke 3:7,8.** Among the teeming myriads, here came the Pharisees, with their boasted orthodoxy; and the Sadducees, with their “higher criticism,” cutting up God’s Word to suit their carnal natures, — both feeling sure that John will be glad to get them, and have their influence; as the Pharisees rule by their official power, and the Sadducees by their money. The trouble with great people is, they are too high for the graces of God, which, like water — their symbol — always flows down. John had the spiritual gift which we all need, and it is our privilege to have; *i.e.*, discernment of spirits. He saw they did not repent — and good reason: they thought they were all right. That is the way Satan fills up hell with the great people of the Church. They will not repent, because they think they are Christians. While Satan has his arms round them, dragging them into hell, they think he is an angel of light, lifting them up to heaven. God is no respecter of persons. The king has to be saved just like the crank, and the proud society woman must get low down in the dust, and cry to God like the poor harlot, whose heart the lightning of conviction has torn all to pieces.

THE ABRAHAMIC PATERNITY

◀◀◀ **Matthew 3:8-10,** and ◀◀◀ **Luke 3:8-10.** O the withering denunciations which leaped from the eloquent lips of John, like lightning from the skirts of the clouds! “*Ye generations of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; and do not think to say among yourselves, We have father Abraham: for I say unto you, That God is able of these stones to raise up children unto Abraham.*”

Already, indeed, the ax is lying at the root of the trees; therefore every tree, not producing good fruit, is hewn down and cast into the fire.” The rank and the of fallen Judaism at that day, like the Moslem millions now, as well as the unbelieving Jews, were depending upon their Abrahamic lineage to save them, pursuant to the infallible promises of Cod to that patriarch and his seed, constituting the Abrahamic Covenant. This is all a fond delusion of the devil, a greased plank, over which he has slidden countless millions into hell. Under the Mohammedan priesthood the barbaric children of Abraham, through Ishmael and Esau, this day expect heaven pursuant to the Abrahamic Covenant. Really there is no Abrahamic Covenant, but it is simply the Covenant of Redemption, which God made with His Son, before Abel died, to save all the faithful in Christ. This identical covenant God reiterated and established with Abraham. (^{<KING}Galatians 3:16.) Hence the Abrahamic paternity is not carnal, but spiritual, including all the saved in Christ. (^{<KING}Galatians 3:7.) The viper of the Old World is the congener of the rattlesnake in this country. The serpent is the progeny of Satan, having been subsidized by him in the abduction of humanity, and anathematized by the Almighty (^{<KING}Genesis 3:14) in his transformation into the groveling, obnoxious, poisonous progeny of the archenemy. Stones here symbolize the flinty hearts of Satan-ridden reprobates, which the Holy Ghost is abundantly competent to transform into the sanctified children of heaven, thus making them the spiritual children of Abraham. The ax symbolizes Divine retribution; the tree, every human being. The whole human race are under a dispensation of grace, whether they have ever heard the gospel trumpet sound a solitary note. A momentous crisis came to the Jews with the ministry of John and his introduction of Jesus. Hitherto they could be saved by the Excarnate Christ, under the ministry of the law and the prophets. Now that He has come in human flesh, they must receive Him, or grieve away the Holy Spirit and take the fatal plunge into reprobacy and damnation. O what a flood-tide, led by those proud Church-rulers, to whom John was preaching this awfully plain truth, did reject Christ and take the horrific plunge into irretrievable woe!

GENUINE FRUITS OF REPENTANCE

Luke 3:10-14. *“The multitudes continued to ask him, saying, What then shall we do? Responding, he says to them: Let the one having two coats, give to him having none; and let the one having food do likewise.”* John was no shoddy preacher, daubing with untempered mortar. He preached a gospel which will stand the judgment fires. “Repentance unto remission of sins” was his constant theme. A Methodist circuit rider, on his first round, preached on repentance; on his second round, gave them repentance again; and so on till the year is half gone. The people, tired and bored, asked him: “Brother, can you not give us a new subject? We are tired of the old one.” “O yes; but I am just waiting on you to repent, and can’t change my subject till you do.” He was right. All religion is shoddy and spurious without a true evangelical repentance, which is the only foundation. (³⁰¹Hebrews 6:1.) Now true repentance always makes people philanthropic — doing unto others as we would have them do unto us. When man repents, God always forgives, witnesses to it by His Spirit, and fills the heart with that love which will always do good to others. John’s doctrine is safe: *“Repentance unto remission of sins,”* R.V.; *i.e.*, you are to repent until you are forgiven, the Holy Spirit bearing witness. *“And the publicans came to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which has been appointed unto you.”* The publicans — *i.e.*, the Roman officers collecting the revenue — had general notoriety for fraudulent exactions of more than their due, and rascality in their dealings with the people. John knew that a true repentance would settle all this crooked business, and settle it forever, which is true. O how we all ought to thank God for honest sheriffs, as I believe they generally are in this country! In the Old World, especially Asia and Africa, public fraud prevails to an appalling extent; e.g., in the corrupt Turkish Government, in the Holy Land this day, I am reliably informed that the sheriffry is sold to the highest bidder, the incumbent, instead of receiving remuneration from the Government, actually paying the Government for the privilege of serving in the office, and of course depending on theft and robbery for his entire remuneration. This is a simple item in the awful desolation which afflicts that land. Come, Lord, come quickly! Deliver Thy patrimony and a dying world from Satan’s power! *“And the soldiers continue to ask him, saying, And what shall we*

do? And he said to them, Oppress no one, defraud no one, and be content with your wages.” Military despotisms have been the scourge of the world in all ages, but the true grace of God, superinducing repentance unto remission, transforms the panoplied soldier into a messenger of mercy. Captain Webb, of the British army, was the first Methodist preacher in America. William Penn, an officer in the British army, became one of the sweetest preachers, whose lovely character ever adorned the Friends’ Church.

CHAPTER 5

THE BAPTISM WHICH JESUS GIVES CONTRASTED WITH THAT OF JOHN

^{<GRK>}Matthew 3:2; ^{<GRK>}Mark 1:7,8; ^{<GRK>}Luke 3:16. “*I indeed baptize you with water unto repentance; but the One coming after me is more powerful than I, whose sandals I am unworthy to carry; He will baptize you with the Holy Ghost and fire.*” John and all other authentic preachers of the gospel administer the symbolic baptism with water, not only in this way sealing the covenant of repentance, but beautifully typifying the real baptism which Jesus gives with the Holy Ghost. Whereas, Matthew and Mark give us here the statement *en hudati*, the dative of instrumentality, showing up the fact that John used the water in an instrumental way, Luke simply says *men hudati baptizo humas* — i.e., “*I indeed baptize you with water*” — omitting the preposition *en*, as you see, confirming the fact that *hudati* is the dative of instrumentality, clearly and unequivocally involving the conclusion that John handled the water instead of the people. This preposition *en* in this passage — used by Matthew and Mark and omitted by Luke — has several meanings, among which “in” and “with” are most prominent. God forbid that any one should think I want to encourage controversy in a matter so small and unessential as the quantity of water and the manner of its application! You read the Word of the Lord, and be sure you satisfy your conscience. (^{<GRK>}1 Peter 3:21.) We also have, in certain localities, a controversy involving the fire phase of our Savior’s baptism. Here, with the inspired Greek under my eye, I see that Matthew and Luke give us, “*He will baptize you with the Holy Ghost and fire,*” while Mark omits the fire altogether, simply stating, “*He will baptize you with the Holy Ghost,*” clearly involving the conclusion that the fire normally inheres in the Holy Spirit — i.e., is inseparable from Him: “God is a consuming fire.” (^{<GRK>}Hebrews 12:18.) You know the Holy Ghost is none other than very and eternal God; therefore, when you receive the Holy Ghost, you receive the baptism of fire:

“For He is like a refiner’s fire, and like fuller’s soap.”
 (Malachi 3:2.)

Thus, fire and soap being the great purifiers, are here associated, denotative of that wonderful purification which the Holy Spirit always executes when you receive Him into your hearts. The teaching of a fiery baptism, separate and distinct from that of the Holy Spirit, antagonizes

Ephesians 4:3, where Paul certifies that there is one, and only one, baptism in the gracious economy, the fire not being a separate and distinct baptism, but a concomitant of the Spirit; while the ordinance with water is not intrinsically a baptism, but symbolically typifies the real baptism of the Holy Spirit administered by our Savior. In connection with these facts, it is pertinent to consider 2 Timothy 1:6:

“On account of which cause, I remind thee to revive and refire the gracious gift of God which is in thee for the laying on of my hands.”

The English word here, “stir up,” is *anazopurein*, which is a compound from *ana*, re; *zao*, life; *pur*, fire. Hence you see that the plain meaning of this triple Greek compound is “revive” and “refire.” We receive spiritual life in regeneration, but frequently need reviving, and will till this mortal puts on immortality.

We receive the fire of the Holy Ghost in sanctification, which should be revived and renewed, ever and anon, throughout our pilgrimage. You take food to revive your physical life, as otherwise it would evanesce, and you would die. You frequently put on fuel, stir up, and renew the fire, as otherwise it would go out, and you would freeze out in the North-pole atmosphere of this wintry world. Let us not get wise above what is written; but take the plain Word of the Lord in every Case, and you will keep out of these tangles, in which Satan is so fond of perplexing the people of God. There is no danger of getting too much life and too much fire if you get it from God. Man has fox-fire, the devil has hell-fire, and God has heavenly-fire. The Holy Ghost is God. If you seek a baptismal fire separate from the Spirit, you open the door for men and devils to deceive you with their “strange fire,” for which Nadab and Abihu, the sons of Aaron, fell dead when they offered it to the Lord. So beware, lest you offer strange fire to the Lord, and fall dead spiritually, as we seriously fear

some are doing. If you seek any blessing separate from God, you run headlong into fanaticism. Feel perfectly free to get revived and fired all you possibly can, but get it all from God, remembering, amid all that God says, there is but one baptism. (☞Ephesians 5:4.)

☞**Matthew 3:12;** ☞**Luke 3:7.** *“Whose fan is in His hand, and He will thoroughly purify His threshing-floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.”* In the blessed Word, God has given us “line upon line and precept upon precept” — knowing and pitying our stupidity, He leaves us without excuse. The preceding verse is a beautiful elucidation of the baptism of the Holy Ghost and fire.

Another dangerous heresy has been deduced from these Scriptures; *i.e.*, that the baptism of fire here means the baptism of the wicked with hell-fire, corroborating this Conclusion by the burning up of the chaff with unquenchable fire. Now, to the law and the testimony: *“He will baptize you with the Holy Ghost and fire.”* Humas, “you,” in this statement of John, is the second person, plural number, and absolutely inseparable. The inspired Baptist here tells us most unequivocally that the very same, identical people shall be baptized with the Holy Ghost and fire. There are no sinners addressed in this pronoun, from the simple fact that John applies it exclusively to the people whom he baptized with water, and you know that he rejected even the great preachers and high officials of the Church who did not repent. Again, John refused to count the repentance valid till they reached the remission of sins. So, you may depend on it, there is no flaw in John’s theology. The people here addressed had repented unto the remission of their sins. These same people, whom John had baptized with water, he positively certifies, Jesus will baptize with the Holy Ghost and fire. Hence they are all Christians, and simply receive at the hands of the Savior the sanctifying baptism of the Holy Ghost and fire. You must remember that our Savior’s disciples were in this crowd, coming to Him through the ministry of John, who actually received this baptism of the Holy Ghost and fire on the day of Pentecost. “Threshing-floor” is the visible Church, which underwent a thorough purgation in the ministry of Christ, the Omnipotent Fan coming like a tornado from heaven, and blowing out of it the multitudes who lack the grit and grace to stand the truth, not even sparing the leading clergy and officials, cutting

down the membership to one hundred and twenty who received the baptism of the Holy Ghost and fire at Pentecost. While “Church” means the “called out,” having a subjective signification, the kingdom of God is objective. Hence they are called out in order that they may enter the kingdom here symbolized by “garner” — *i.e.*, heaven’s granary in this world receiving nothing but the pure wheat, ready for the Lord’s mill, and a grand festival among angels and archangels; while our Lord literally burns up the chaff with unquenchable fire, not meaning the wicked, who burn forever and are never exterminated, but the depravity in the hearts of God’s true people, which it is the province of a sanctified Church, through the baptism of the Holy Ghost and fire, to utterly exterminate. Now, remember that Jesus does not gather the wicked into the Church, but the regenerated — *i.e.*, the wheat — in order that He may sanctify them wholly preparatory for immortal citizenship in heaven. This chaff has not an individuality separate from the wheat, hence it can not be applied to the wicked. You can not raise a crop of wheat without chaff. But you can raise a crop of chaff without wheat, as sometimes the grain is blighted, and it all turns out to be chaff and straw. As this world is full of depravity, you can have plenty of it without grace, but you can not, *ab initio*, have grace without depravity, which God will remove in due time, utterly consuming it with the fire of the Holy Ghost, graciously exterminating it, world without end.

☞ **Luke 3:18.** *“Therefore, indeed, also exhorting them as to many other things, he continued to preach the gospel to the people.”* We find that John was not only a wonderful preacher, but a powerful exhorter. Let me remind you all to seek the grace of exhortation. Preaching is generic, including exhortation and teaching — the former, to convict the wicked and bring them to God; and the latter, to edify the saints and establish them in holiness.

THE BAPTISM OF JESUS

☞ **Matthew 3:13-17;** ☞ **Mark 1:9-11;** ☞ **Luke 3:21-23.** *“Then Jesus comes from Galilee unto Jordan to John, to be baptized by him.”* Our Lord was six months younger than John, and hence He awaits the arrival of His majority — thirty years — before He will enter upon His official Messiahship. As John was sent from God to introduce Him to the world,

he is the man to inaugurate Him into His ministry. *“John continued to decline Him, saying, I have need to be baptized of Thee, and comest Thou unto me?”* John was no exception to the human race, born with a depraved heart, which must be sanctified with a baptism of the Holy Ghost and fire. Of course, I am satisfied that John already enjoyed the sanctified experience, like his prophetic predecessors, in advance of his dispensation. We are to understand this, as a statement of a great generic truth, that not only John, but every other human being, needs the baptism of Jesus to sanctify him for heaven. *“And Jesus responding, said, Permit it now; for thus it is proper for us to fulfill all righteousness; then he permits Him.”* Our Savior is Prophet, Priest, and King. The Levitical law positively required the high priest to have the anointing oil poured on his head, as Moses in the case of Aaron, before he is permitted to enter upon the duties and privileges of his office. This is the righteousness here pertinent; as our Savior never needed righteousness in the sense of justification, we are only permitted to give the word a ceremonial signification, complying with Old Testament law. *“And Jesus, having been baptized, came up immediately from the water;”* E.V., “out of the water,” is corrected in R.V., rendering it “from the water,” as apo does not mean “out of,” but only “from.” *“And, behold, the heavens were opened, and He saw the Spirit of God descending like a dove, and coming upon Him.”* The Holy Ghost here assumes His symbolic form of a dove, becoming visible to mortal eyes. The cooing of the dove thrills the heart with melancholy, reminding us of the Holy Spirit, grieved over the wickedness of the world, and bemoaning the hardness of the human heart. It is a significant fact, as is positively affirmed, that you can not make the dove angry; but you can grieve him so he will leave you and never return. *“Behold, a voice from heaven, saying, This is My beloved Son, in whom I am delighted.”* O what a popular sensation is aroused when John, on tiptoe, cries aloud, *“Behold the Lamb of God, that taketh away the sin of the world!”* thus boldly notifying the multitude that the wonderful Shiloh of prophecy, Redeemer of Israel, whom he has all the time been preaching to them, is already on the ground. All eyes are turned in utter bewilderment, looking about, and many shouting, “Where is He?” The multitude spontaneously crowd together, as if moved by sacred awe, forming a long aisle, through which the Prince of glory, walking down, meets their preacher, demanding baptism at his hands. Ten thousand eyes are now centered on this

wonderful scene, the Prince of glory meeting the prophet of the wilderness at the baptismal waters. Luke says, "*Jesus, having been baptized, and while praying, the heaven is opened;*" simultaneously the Divine voice roaring out from the blue dome of heaven, "*This is My beloved Son, in whom I am well pleased!*" O what a stir throughout the multitude! Some say, "*It is thunder, ringing down from a cloudless sky.*" Others say, "*That is impossible; but an angel spoke to Him.*" Now, all eyes are strained and looking after Him. But He is gone, led by the Spirit away into the wilderness, to be tempted by the devil.

THE TEMPTATION

Matthew 4:1-11; **Mark 1:12,13;** **Luke 4:1-13.** Matthew says that "*He was led by the Spirit into the desert, to be tempted by the devil.*" Mark says: "*The Spirit immediately impels Him away into the desert. And He was there in the desert forty days, being tempted by the devil; and He was with the wild beasts, and the angels continued to minister unto Him.*" Luke says: "*Jesus, full of the Holy Ghost, went away from the Jordan; and was led by the Spirit into the desert, being tempted by the devil forty days. And He ate nothing during those days; and they being completed, He was afterward hungry.*" I have gazed much upon the Mount of Temptation, lifting his bleak, rugged summit immediately west of Old Jericho, whose walls fell down responsive to the shouts of Israel, and about twenty miles from the ford of the Jordan where Jesus was baptized. It is a bleak, desolate, rugged, dreary region, inhabited only by wild beasts and robbers, unless the Bedouin, in his wanderings, here pitches his tent. The fact that Matthew and Luke positively state that He became hungry after the forty days, and Mark certifies that the angels were ministering unto Him throughout these forty days, involves the conclusion that He was supernaturally kept, in a state of spiritual rhapsody, like Moses and Elijah, during the forty days, so that He did not realize the sensation of hunger until after their expiration; and the ministering angels retiring, the natural, physical condition returns, and with it an intense sensation of hunger, as He had been forty days entirely without physical nutriment. Mark and Luke both state that the temptation was going on during the forty days, while Matthew states that after the forty days, the tempter coming to Him, said, "*If Thou art the Son of God, say that these stones*

may become bread.” From these concurrent testimonies by Matthew, Mark, and Luke, we conclude that during the forty days He was undergoing a temptation by the combined minions of perdition, and the powers of darkness turned loose against Him; meanwhile, the angels are present with Him, and through their sympathetic and consolatory ministrations, He enjoys a heavenly prelibation to such an extent as to fill His spirit with an unearthly rapture, the indwelling Holy Spirit, whom He had received when He descended on Him at the Jordan, so thrilling Him with heavenly ecstasy as to supersede and hold in suspense the physical appetites, so as to suspend the sensation of hunger during the forty days of angelic ministration. During this period, while evidently the powers of darkness are turned loose against Him, and doubtless the monsters of the pit swarm around Him, their hideous howling commingling with the growl and the roar of the wild beasts, yet, amid all, He enjoys a glorious victory, so that His spiritual rapture enables Him so to triumph over the physical destitution and depletion as to utterly suspend the sensation of hunger. At the expiration of forty days, the angels having retreated away, and the roar of the hell-hounds, the hissing of reptiles, and the ferocity of the wild beasts all combine to augment the dismal solitude and the awful peril of the situation, suddenly King Diabolus, having vacated his ebony throne in the Pandemonium, and assuming the form of a great and mighty man, like Napoleon Bonaparte or Alexander the Great, dressed in all the pompous costume of royal majesty, approaches Him, and enters upon a personal interview. The ministering angels have retreated away; His spiritual rhapsody no longer holding in suspense the physical functions, a fearful collapse of exhausted nature now supervenes, the intensity of His hunger, after a fast of forty days, being utterly inconceivable. Here we see Jesus at the greatest possible disadvantage.

(a) He is in the enemy’s territory, surrounded by desolation and horror; the ferocious wild beasts ready to devour Him, and more ferocious demons and hellish monsters on all sides, every angel having retreated away, and the bright glory of heaven mantled in dark eclipse, with the awful intensity of hunger, super induced by a forty days’ fast.

(b) In addition to all this, the prince of the Pandemonium, with the cultured intelligence of an archangel, now meets Him, with a personal

appeal for a moment to lay under contribution His omnipotence, in order to satisfy His poor body with bread.

We must remember that, as Jesus was free from infirmity and from all physical ailment, which so frequently, in our case, suspends the appetite for food, His hunger subsequently to the expiration of the forty days and the angelic ministry was unutterably intense. While the Divinity of Christ could not be tempted, His humanity was tempted, in all the three great departments constituent to our being; *i.e.*, the physical, spiritual, and intellectual.

(c) You observe from the inspired narrative that Satan made his first assault against the physical nature of Jesus, availing himself of the most superlative case of intensified hunger in order to induce Him to satisfy it by resorting to a miracle, which would be out of harmony with the Divine economy, because in probationary life we must be true to providence as well as grace, the former appertaining to the body, and the latter the soul; hence it was pertinent that Jesus, like every other man, should await the providence of God to satisfy His hunger.

In the case of Adam the First, Satan began with the physical, as now in the temptation of Jesus, it so turned out that he economized two thirds of his ammunition, achieving a complete victory in his first assault; *i.e.*, slaying Adam on the first round. If he had failed in the temptation of his body with the fruit, he would then have proceeded to carry the war with all possible expedition into the dominion of spirit and intellect. Not so in the case of Adam the Second; there, Satan used all of his ammunition and lost it all.

(d) You see here the simple method by which Jesus defeated the devil:

“Man shall not live by bread alone, but by every word that proceedeth through the mouth of God.” He is our Infallible Example, who alone has a right to teach the Christian soldier how to fight. If we will follow His example, we are certain to always have victory. You may fight the devil with your creed, and he will run over you rough-shod. Fight him with the plain, simple Word of God, and, like the Salvation Army song,

*“If you want to see the devil run,
Always shoot him with a gospel gun.”*

(e) “Then the devil taketh Him into the holy city, and places Him on a pinnacle of the temple, and says to Him, if Thou art the Son of God, cast Thyself down; for it has been written, He gives His angels charge over Thee, to hear Thee up, lest Thou dash Thy foot against a stone.” (~~91:1~~ Psalm 91:2)

Satan is a great Scriptorian, always ready to quote it; but never giving it correctly. So you find Satan’s preachers, always twisting and turning the Word of the Lord to suit their creed. In this quotation, Diabolus very adroitly omits the clause, “In all Thy ways.” We can perfectly rely upon the keeping power of God, so long as we are in the Divine order; but when we get out, then the devil drops a lasso round our necks. In this assault — *i.e.*, Satan’s second campaign against Jesus — he directs his ammunition against the citadel of His human spirit, the receptacle of Divine grace and keeping-power through faith. Consequently the enemy makes a gattling-gun attack on His faith, using all of his chicanery to vitiate it, by turning it into presumption, which is the devil’s counterfeit for faith. O how Satan manipulates to supply the pulpits and the pews with this counterfeit at which is but a trap-door to let them fall into hell! The people believe their creed and support their Church, and presume that they are Christians, while experimentally ignorant of that faith which alone can move the mountains of sin out of their hearts. Again, Jesus uses the Sword of the Spirit, responding to Satan,

“Thou shalt not tempt the Lord thy God.” (~~6:16~~ Deuteronomy 6:16.)

This consummates the second victory which Jesus won in that memorable wilderness battle. The holy city here, as revealed by Luke, was Jerusalem, whose magnificent temple, so splendidly and artistically built and repaired by Herod the Great, had several lofty towers, to the highest of which Satan now leads Jesus, and having Him now in position and plight to leap away and take chances on the stone pavement several hundred feet below, he makes the bold challenge. It is about twenty-five miles away from the Mount of Temptation in Judea to Jerusalem. I trow, Satan, in gaudy sacerdotal robes, or perhaps royal regalia, in human incarnation, actually became the concomitant of Jesus for a period of time not here specified, but beginning at the end of the forty days.

(f) *“Again, Satan takes Him into an exceedingly high mountain, and shows Him all the kingdoms of the world and the glory of the same, and says to Him, All these will I give unto Thee if, falling down, You may worship before me.”* Luke states, *“Because it has been given unto me, and I give it to whom I wish.”*

Here we see that Satan resorts to a positive and unequivocal falsehood; though he has a false claim on the world, and a dominion over it which he has usurped, and for the time being — for reasons not well known to us, but doubtless lying deep in the probationary economy — he is permitted, in a sense, to reign over the world during the present evil age. (2 Corinthians 4:4.) Where E. V. represents God as calling the devil the “god of this world,” the true reading is the “god of this age,” as the world is to be gloriously redeemed after the Satanic age has come to an end. This is peculiar to Satan’s method of lying, especially to the people of God. While it is a substantial falsehood, it exhibits a phase of truth, in the simple fact of his usurped and temporarily permitted dominion over this world, which, even in the most plausible aspect, is subordinated to the sovereign, discriminating providence of God. We have no specification here as to what mountain this was. Mt. Olivet, east of Jerusalem, is the highest in all Southern Palestine. Mt. Pisgah, in full view, in the Land of Moab, east of the Dead Sea, is the highest in all that region. Mt. Hermon, two hundred miles north, ten thousand feet high, is actually the highest in all the Land of Canaan. As Luke says Satan “showed Him all the kingdoms of the world in a moment of time”, he must have resorted to a panorama, in which he exhibited before the eye of Jesus all the time-honored kingdoms and mighty empires possessing and ruling the world at that time. This temptation was an assault against the powerful, unfallen intellect of Jesus. The greatest minds the ages have ever known, have all been embargoed, darkened, and paralyzed by the fall. As an Intellectualist, the Man Jesus stands alone in the world. Do you not see in His life how all the genius and the learning of the world and the fallen Church were laid under contribution to confuse, tangle up, and perplex Him? In all the histories of the ages, no other absolutely imperturbable man has ever been found. All the sophistry of priests, theologians, and politicians combined, signally failed in any case to embarrass or confuse Him. This final assault of the enemy, on the line of human ambition, appeals to His wonderful intellect. Nebuchadnezzar,

Cyrus, Alexander, and Julius Caesar had deluged the world in blood, in order to conquer and possess it. These were all powerful intellectualists. The greater the intellect, the more incorrigible the ambition. The Greek *proskuneses* not only means worship, in the sense of adoration offered to a god, but it means that homage and civility which we extend to persons of royal rank and dignity.

(g) You must remember that Satan before his fall was a great archangel, one of the brightest that ever shone around the effulgent Throne.

The Son of God is uncreated and co-eternal with the Father. Doubtless, during this interview, which was probably more prolix than we generally think, Satan adverted to their old friendship in the regions of fadeless bliss, and perhaps appealed to His sympathies; as amid those terrible troubles which had already resulted in his ejection from heaven, he had resorted to an effort to enlarge his dominions by the accession of this world to the contracted regions of woe; and now, “O Son of God, that You have come to dispute my claim to the planet Earth, I propose to compromise the whole matter by surrendering up to You the sole and exclusive dominion of this controverted territory, with the understanding that You shall have it and reign over it forever, while I will reign in the dominion of Hades; meanwhile, I shall enjoin but one condition on Your part, and that is, that You and I shall be friends again, as in bygone ages in celestial worlds.” Of course, any complicity with Satan would have abducted the humanity from the Divinity, which, in that case, would have returned back to heaven, the plan of salvation collapsing forever. *“Then Jesus says to him, Get behind Me, Satan; for it is written, Thou shalt worship the Lord God; Him only shalt thou serve.”* (^{DEUT}Deuteronomy 6:13.) “Then Satan leaves Him,” as Luke says, *“for a season.”*

“Behold, the angels came and continued to minister unto Him.” Here you see that a single stroke with the Sword of the Spirit repels Satan, and consummates the victory. There is now good reason for his final and utter withdrawal from the battle-field. Every army retreats the moment their ammunition is all expended. As Satan had no possible access to the Divinity, he could only work on the humanity, which, pursuant to the Divine similitude in which man was created, has but three entities — *i.e.*, the physical, spiritual, and intellectual. When Satan had turned all the

battering rams of hell against these three towers of Mansoul, and in every case suffered signal defeat, he could do nothing more than retreat from the field, crestfallen and hopelessly defeated. What a decisive contrast with his first battle against humanity in Eden, where he saved two thirds of his ammunition, Adam falling on the first assault! But now, in his campaign against Adam the Second, you see he used all of his ammunition, and lost it all. Glorious victory for you and me, and all who, through evangelical repentance and humble faith, will receive it!

CHAPTER 6

JOHN'S GOSPEL

You observe, thus far, not a word has been said about John's Gospel. Matthew, Mark, and Luke all wrote historically. Consequently, they go much together, most felicitously corroborating one another. Matthew wrote for the Jews, fifteen years after the ascension of our Lord; Luke, for the Greeks, twenty-five years after the ascension; and Mark, for the Romans, thirty years after the ascension. John wrote for the Christians, not so much historically as doctrinally, experimentally, and spiritually, about sixty-five years after the ascension of our Lord. A.D. 95, Domitian, the Roman emperor, had John thrown into a caldron of boiling oil at Rome, to make soap of him. In the providence of God, his work wasn't done. Consequently he did not saponify, but enjoyed the hot bath, floundering round and shouting "Hallelujah!" Then the emperor had him taken out, and banished to the Isle of Patmos, in the Aegean Sea. I sailed by it the other day in my detour from the Holy Land. At that time it was so infected with malaria as to be uninhabitable, and was used by the Roman emperors as a place of banishment for the worst criminals. His custodians arriving with him late Saturday afternoon, and throwing him out on the bleak rocks of that desolate shore, hastened away, leaving him alone, with the bones of his predecessors bleaching in the moonlight on those barren heights. The man of God prays all night. Next morning, which was Sunday (Revelation 1), the glorified Savior comes down from heaven amid lightning, thunders, and splendid coruscations, bringing heaven with Him; throws open the door, and invites His beloved apostle to look in, contemplate the wonders of the latter day, and write them to the people.

John spent the last years of his long and eventful life at Ephesus, the metropolis of Asia Minor, where history keeps track of him till A.D. 101, when, losing sight of him, we have no record of his death, Justin Martyr and Irenaeus, who lived in the second century, and John Wesley, as well as many others, believing that he was translated to heaven alive, like Enoch and Elijah.

THE DIVINITY OF CHRIST

☞ **John 1:1-5.** *“In the beginning was the Word, and the Word was with God, and the Word was God.”* “Word” means revelation. The incarnation of Christ is the greatest revelation of God ever made to man. Hence, Word here simply means the Incarnate God. *“The same was in the beginning with God.”* Hence, you see that the Son, like the Father, is uncreated, never having had a beginning, and can never have an end. *“All things were made by Him, and without Him there was nothing that was made.”* You see from this, not only the co-eternity of the Son with the Father, but that He actually created all things; *i.e.*, the Divinity becomes creative in the Second Person. (☞ Colossians 1)

“In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not.”

Darkness is the concomitant of death, and light that of life.

TESTIMONY OF JOHN THE BAPTIST

☞ **John 1:6-51.** *“There was a man sent from God, whose name was John. The same came for a witness, that he may testify concerning the Light, in order that all may believe through him. He was not that Light, but that he may testify concerning that Light. That was the true Light, which lighteth every man that cometh into the world.”* John the Baptist clearly and powerfully preached the gracious possibility of universal salvation, involving the saving efficiency of Christ from the foundation of the world. Darkness here means sin, and light means grace. Hence, you see that the true, saving grace of God in Christ is actually given to every human being, of all ages and nations, Pagan, Mohammedan, Papist, and Protestant. Christ died for all, and by His Spirit shines on all. Hence, none will have an excuse for their own damnation, as all they have to do is to walk in the light God gives, and in that case, *“the blood cleanses from all sin.”* (☞ 1 John 1:7) Hence, people are only lost for rejecting the light, as God only requires all to be true to the light and the grace given.

“He was in the world, and the world was made by Him, and the world knew Him not.” The Savior was unknown, misunderstood, falsely accused, unjustly condemned, and cruelly put to death. Two hundred millions of

martyrs have added their blood to His for the same reason; *i.e.*, because the World knew them not. Jesus and the martyrs suffered condemnation and death as malefactors, while they were the best people in the world. Such will always be the case till our Lord comes in His glory. The people of this wicked world will never understand God's true people. When they understand and appreciate you, an awful suspicion arises that you have gotten wrong. "*He came unto His own, and His own received Him not;*" *i.e.*, He came to the Jews, His own consanguinity, and given to Him in an everlasting Covenant. Because they were carnal and worldly, they misunderstood, disowned, and killed Him. If He had been carnal, like themselves, they would have received Him all right, as they did several false Christs within forty years after His crucifixion. But in that case, He could not have saved them, but must have failed, like all of those false Christs.

"But so many as received Him, unto them gave He the privilege to become the children of God, to them that believe on His name, who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." In this wonderful and beautiful passage, setting forth so clearly and gloriously the great fundamental doctrine of regeneration, the word translated "power" in E.V. is *exousia*, signifying, not only power, but more properly, privilege, right, authority. The word most prevalent in the New Testament and translated "power" is *dunamiz* — *i.e.*, dynamite, an infinitely stronger word than *exousia*. It means the very omnipotence of the Almighty; whereas, *exousia* here means the right or the privilege of every one that receives Christ to become the children of God through faith, salvation being optionary with the recipient; *i.e.*, you can all believe and be saved, or disbelieve and be lost. The specification here given on the negative side is exceedingly valuable, as it is God's Warning against Satan's delusion. "Not from bloods." Until the date of this Scripture, all Church services consisted in bloody sacrifices. Hence the conclusion, that no one can be regenerated by water baptism, the eucharist, good works, or ritual ceremonies of any kind; nor "from the will of the flesh" — *i.e.*, you can not receive the Divine birth by the carnal will. "*The Ethiopian can not change his skin, nor the leopard his spots.*" Wonderful force in this Scripture! The black man may exercise all the power of his will, and put forth the greatest possible resolution to become a white man, and yet his skin remains black as an

Ethiopian sky ever tanned. This certifies the utter impossibility of regeneration superinduced by everything we can possibly do. *“Nor from the will of man.”* The pope of Rome, and all the interceding priests on the face of the whole earth, and you may add to them all the apostles, if they were risen from the dead, can not possibly impart life to the dead soul of the sinner. As inspired John here well says, none but God can possibly do this work. When God calls you from death to life, He always reveals to you the glorious fact. How few, comparatively, have the witness of the Spirit that they are born of God!

“The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten with the Father, full of grace and truth.”

As depravity, in all its forms and phases, is antithetical to grace, it is impossible for any one to be full of the latter and contain any of the former. A bucket is not full of water if it has a quantity of rock or dirt at the bottom. Hence, we see this statement annihilates a dogma somewhat now afloat; *i.e.*, that Jesus had depravity, having inherited it from His mother.

“For we have not a High Priest who is not able to sympathize with our infirmities; He also having been tempted in all things, in like manner, without sin.” (³⁰¹⁵Hebrews 4:15.)

This Scripture sweeps all controversy from the field. They argue that the fact of His temptation is a proof that He had depravity. You see this Scripture covers all the ground, though He was tempted in all things as we are, yet He was without sin. The Word of the Lord is the end of all appeal. Consequently this question is settled. Sin and error are Siamese twins, which always live and die together. Jesus was full of grace; therefore He had no sin, and no depravity, which is but another word for sin. Neither did He have any infirmity, which is the normal effect of sin. He was full of truth; therefore He had no error.

“John testifies concerning Him, and cried, saying, This is He of whom I spoke; He that cometh after me was preferred before me, because He was before me.” While John the Baptist stood before the people as the forerunner and introducer of Jesus, he is very emphatic in his testimony to His uncreated eternity. *“Of His fullness, we all receive grace upon grace,”* or grace in addition to grace; *i.e.*, the grace of sanctification in addition to

the grace of justification. *“Because the law was given by Moses; grace and truth came by Jesus Christ.”* The law never had any power to save, but only to convict, and thus prepare people for the saving grace and truth which God gave in Christ.

“No one hath seen God at any time; the only begotten Son, being in the bosom of the Father, He hath declared Him.” Did not Moses stand face to face with God on Mt. Sinai? Did not the Lord visit Abraham’s tent at Mamre, and eat with him? These, like the “Form of the Fourth,” seen by Nebuchadnezzar in the fiery furnace, were all manifestations of Christ, the Jehovah of the Old Testament being identical with the Christ of the New, and the incarnate manifestations to Moses, Abraham, and Nebuchadnezzar being adumbrations of His first coming, like His appearing to Paul near Damascus and in the temple at Jerusalem, anticipatory of His second advent.

Verses 19-22. Here John relates the history of the Jews sending priests and Levites to John the Baptist, to interview him directly with reference to a problem much agitated among them; the learned clergy and theologians standing on the desert sand hours together, straining their eyes, looking over the long rolls of prophecies, diagnosing and investigating the phenomena of John’s ministry, and trying to settle the question whether he is the Christ; but finally sending their delegation to interrogate him in presence of the multitude, *“Art thou the Christ or do we look for another?”* John the Baptist puts a final quietus to all their inquiry by a candid and unequivocal negation, responding,

“I am not the Christ, but the voice of one roaring in the desert,
Prepare ye the way of the Lord, as Isaiah the prophet said.”

(²⁰⁰ Isaiah 40:3.)

Here, as recorded by Matthew, Mark, and Luke, John the Baptist certifies constantly and repeatedly that his office is to roar out the warning to the people to repent and make straight ways to the Lord; — *i.e.*, get rid of all their crookedness, so the Lord can come into their hearts.

Verse 28. *“These things took place in Bethany, beyond the Jordan, where John was baptizing.”* E.V. has here Bethabara, which is incorrect; Bethany, which means “house of dates,” being the correct reading. “The town of

Bethany was ten miles up the Jordan in Perea, on the other side, the Baptist having moved thither since our Savior's baptism."

Verse 29. *"The following day, John sees Jesus coming to him, and says, Behold the Lamb of God, that taketh away the sin of the world."* This occurred the day following the transactions of the preceding verses, and after Jesus had been baptized and gone away into the wilderness, spent the forty days and more, and has now returned to the scene of John's baptism, ten miles up the river, and on the other side, at the town Bethany. O that all the world would take this good, solid, Baptist doctrine! John the Baptist preaches no shoddy gospel, but entire sanctification all the time. He does not represent Jesus as suppressing sin or conquering it, and leaving it, like a rattlesnake, coiled up. and hidden in the deep subterranean regions of the fallen soul; but he describes Him as taking it away, world without end. The world is full of counterfeit salvation, multitudes standing in the pulpit and preaching a counterfeit Savior, who does not take away sin. Remember that sin here is in the singular number, not meaning simply sinful acts, but the sin principle; *i.e.*, the body of sin, root, branch, germ, and seed, the entire entity, without any exception. It is the sin peculiar to the world — *i.e.*, the depravity — which, though operating in different ways, is identical with all races, colors, sexes, and nationalities. If you could leap through the earth, and jump out in China, you would find sin there just what it is here. Jesus came, not to wash, dress, educate, and control it, but to take it away. This is simple, unmistakable gospel truth, preached by holy John the Baptist. Good Lord, help us all to receive it and preach it to others! O how few this day stand up and cry, *"Behold the Lamb of God, that taketh away the sin of the world!"* Here, again, John asserts the priority of Jesus.

Verse 31. *"And I did not know Him; but in order that He may be manifest to Israel, on this account I came baptizing with water. John testified, saying, That I saw the Spirit descending like a dove from heaven, and He remained on Him. I did not know Him, but the One sending me to baptize with water, He said to me, On whom you may see the Spirit descending and abiding on Him, the same is the One baptizing with the Holy Ghost. And I have seen, and I have testified that He is the Son of God."* We are not to conclude from these statements that John was utterly unacquainted with Jesus before the baptism, as they were related by consanguinity and the

families acquainted. But God had revealed to John that he should have the indisputable confirmation of our Lord's identity by the descension of the Holy Ghost on Him and His abiding there, thus revealing to John, and all the people, that He is truly the Christ, the only One in all the universe who baptizes with the Holy Ghost; John, His precursor and introducer, faithfully preparing the people by not only preaching to them a genuine, evangelical repentance, which was to be perseveringly perpetuated "unto remission of sins," but it was his office also to symbolize the baptism of Jesus with the Holy Ghost and fire by the baptism with water. You see here in verse 34 that John, like Mark, omits the fire in the record, Matthew and Luke giving it, illustrating and confirming the fact, as attested by Paul (~~4TH~~ Ephesians 5:4) — *i.e.*, the unity of baptism — the fire being a concomitant of the Spirit, and the water the symbol.

DISCIPLES OF JESUS

Verses 35-43. *"On the following day, John again stood, and two of His disciples, and looking upon Jesus walking about, says, Behold the Lamb of God. And the two disciples heard Him speaking, and follow Jesus. And Jesus turning, and seeing them following, says to them, What are you seeking? And they said to Him, Master, which is interpreted Teacher, where dwellest Thou? And He says to them, Come and see, And they came and saw where He dwelleth, and they abode with Him that day; it was about the tenth hour;"* *i.e.*, four o'clock in the afternoon. The Apostle John, the author of this Gospel, is too modest to call his own name, always alluding to himself in some indirect way. Lord, help all of us preachers to profit by John's modesty! How many are not satisfied with their names, but want D.D. and LL.D. added to them! Here, John specifies that Andrew was one of those two disciples, but does not give the name of the other, there being no doubt but he himself is the other one; and I believe, as these two were the first disciples of Jesus, that John himself led the way, being actually the first of all; as you see here they are falling in line, and following Jesus, at the instigation of John the Baptist, who, in the Divine economy, taught the primary department in the school of Christ, thus preparing His disciples for Him, as the disciples of Christ, including the apostles, were first the disciples of John the Baptist, this explaining

the reason why none of the original apostles were baptized with water after they followed Jesus, they all having received the baptism of John.

Verse 40. *“Come and see.”* When John and Andrew, pursuant to the diagnosis of John the Baptist, said to Jesus, *“Master, where dwellest Thou?”* (*“Where is Your lodging, that we may appoint a time to come and see You?”*) Jesus said, *“Come now.”* Lord, help us to profit by Thy example, and quit all of this buncombe of appointing an hour to call! Now is the accepted time. Tomorrow may never come. We should be always ready for the Lord’s work. “The King’s business requires haste.” The sainted Miller Willis, during a fashionable, worldly, pseudo-revival, while the pastor, in a very formalistic way, was announcing from the pulpit that penitents could call upon him at his office at a stated hour, or, if they preferred it, call upon one of his official members at another hour, startled the whole congregation by a loud, sudden exclamation, “The Lord Jesus Christ is ready at all hours!” so that no burdened soul need wait a moment. Immediately after John and Andrew followed Jesus, the latter finds his brother Simon and notifies him: *“We have found the Messiah, which is interpreted Christ; and he led him to Jesus. And Jesus looking on him said, Thou art Simon, the son of Jonah; but thou shalt be called Cephas, which is interpreted Peter.”* Cephas means rock in Hebrew, and Peter in Greek. The moment Jesus saw Simon, He looked down into the deep interior of his heart, and saw his wonderful solidity and stability, and consequently named him Cephas in Hebrew and Peter in Greek, which means rock. Did not Peter show much vacillation and instability? He did, till the sanctifying fires of the Holy Ghost, which he received at Pentecost, burnt out the vast accumulations of debris with which hereditary depravity had encumbered him. After this glorious work, the rock was clearly revealed to all who knew him. He was steadfast as Mt. Zion, and inflexible under the combined powers of earth and hell. He lived a hero and died a martyr. So it is with all of us; like Peter, we are unstable as water and unsubstantial as mud till we receive the sanctifying fires of Pentecost.

Verse 44. *“On the following day [i.e., the day after Jesus called Peter], He finds Philip, and says to him, Follow Me. Philip was from Bethsaida, from the city of Andrew and Peter.”* Bethsaida stood on the northwest coast of the Galilean Sea, at a great spring, which issues from the base of a mountain contiguous to a beautiful, fertile plain, quite convenient for the

site of the city and its gardens. Jesus pronounced an awful woe against it (⁴¹²Matthew 11:21), which has been signally fulfilled in its utter desolation, with scarcely a vestige to mark its situation, and many centuries without an inhabitant. As the situation is beautiful and the water excellent, it is a favorite camping place. Our party stopped and lunched there. This city was the home of Peter and Andrew and Philip. However, in the days of our Savior, Peter was a married man, having left the home of his nativity and settled in Capernaum, which became the home of Jesus after His rejection at Nazareth, and, as we believe, making the house of Peter His home. *“Philip finds Nathanael, and said to him, We have found Him of whom Moses and the prophets in the law did write, Jesus the Son of Joseph, who is from Nazareth. And Nathanael said to him, What good is able to be from Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming to Him, says concerning him, Behold an Israelite indeed, in whom there is no guile.”* Nathanael is a Hebrew word, and means “Given of God.” We here see that he enjoyed the sanctified experience, being a guileless Israelite, confirmatory of the conclusion that he was saved from all depravity; *i.e.*, sanctified wholly. *“Nathanael says to Him, Whence do you know me? Jesus responded and said to him, Before Philip called you, I saw you while you were under the fig-tree. Nathanael responded and says to Him, Master, Thou art the Son of God, Thou art the King of Israel. Jesus responded and said to him, Because I said to thee, I saw thee under the fig-tree, dost thou believe? Thou shalt see greater things than these And He says to him, Truly, truly, I say unto you, You shall see heaven opened, and the angels ascending and descending upon the Son of man.”* Here we find that Nathanael was thoroughly convinced of the Christhood of Jesus because He saw him under the fig-tree. He was there alone, sequestered and hidden, and Jesus was nowhere about there, but away beyond great mountains and obstructions, so he knew that He had no chance to see him; hence, when He told him that He saw him, he knew that He was omnipresent, and believed in His Divinity unhesitatingly. Here our Savior alludes to the ladder which Jacob saw in his night vision, while sleeping on Mt. Bethel. Hence we see that Jacob’s ladder, connecting earth and heaven, was a type of Christ, who is the Mediator between God and man, bridging the intervening chasm, and bringing heaven and earth into intercommunication. “The Son of man” has a deep signification, and is quite a favorite phrase in the diction of our Savior. Humanity, before the

fall, enjoyed membership in the Divine family. In the fall, spiritual life was forfeited and superseded by death. Therefore the wicked are denominated the children of the devil (~~John~~ John 8:44), spiritual life and Divine sonship only being regained by the regeneration of the Holy Ghost. Now, since Jesus is the only unfallen Son of Adam, He, in an exclusive and peculiar sense, is truly the Son of man.

CHAPTER 8

THE MARRIAGE AT CANA OF GALILEE

☞ **John 2:1-12.** *“On the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.”* This marriage was the third day after His departure from Bethany, the scene of John’s baptism, that He may return to Nazareth, His home, accompanied by these four disciples — *i.e.*, John, Andrew, Peter, and Philip. Cana is about five miles east of Nazareth. At present it is said to contain one thousand inhabitants. A Latin monastery occupies the site of the house of the groom, and a convent that of the bride, who were united in matrimony on the occasion here mentioned. We visited the spring from which they say the water was carried which Jesus turned into wine. This is more than likely, as it is the only one in the city, all depending on it for water.

“Jesus and His disciples were invited to the wedding. And the wine failing, the mother of Jesus says to Him, They have no wine. Jesus says to her, What is that to Me and to thee, O woman? for My hour has not yet come.” Here we see that Jesus does not on this occasion recognize the motherhood of Mary; but He uses a word which, in the East, denotes great respect. The truth of the matter is, Jesus is the common Savior of the whole world, and the time had come when that fact was to be recognized, His family relation no longer separating Him from the human race in its universal integrity. Hence He was no longer to be regarded as the Son of Joseph and Mary, but as the “Son of man” — *i.e.*, the Son of the whole human race, and the common Savior of the whole world. *“And His mother says to the servants, Whatsoever He may say to you, this do,”* thus illustrating the fact that she had a Divine inkling that something wonderful was coming.

“And there were six stone waterpots sitting by, according to the purification of the Jews, containing about two or three firkins.” We constantly see the women walking to and from the fountain, carrying on their heads these great earthen vessels, filled with water, wine, or some other fluid. They exhibit great dexterity, walking about with them sitting on their heads,

unsupported by hand. These six vessels would contain an enormous quantity of water, which was a guarantee against counterfeit; *i.e.*, if the quantity had been very small, legerdemain might have been brought to bear in playing off a delusion. But with so great a quantity, it was impossible for a stratagem to have been manipulated. *“Jesus says to them, Fill the vessels with water. And they filled them unto the brim; and He says to them, Now draw out, and carry it to the master of ceremonies; and they brought it to him. And when the master of ceremonies tasted the water which had been made wine, and did not know whence it is, but the servants who had drawn the water knew, the master of ceremonies calls the groom, and says to him, Every man first sets forth the good wine, and when they may have drunken it, then the inferior; but you have reserved the good wine until now.”* There was no possible room for any fraud in this miracle, as the whole crowd saw the water brought; and the same waiters who carried it from the fountain, immediately drew out the very same water and found it to be wine, the wedding boss witnessing to the fact. In this great and indubitable miracle, we have a magnificent illustration of regeneration and sanctification: the water uniformly symbolizing life, and the wine the Holy Ghost. When chemistry was unknown and alcohol accidentally discovered, they thought the change was due to spiritual influence, and consequently designated the alcoholized beverages as spirits. In the regenerated experience, we receive the water of life, and in sanctification, the new wine of the kingdom. In this illustrative miracle the Savior really teaches us how to get sanctified. Let regenerated people make the complete consecration, and then turn over their experiences to the Omnipotent Sanctifier, implicitly trusting Him to give them their sanctified experience. Then follows testimony, in which the seeker dares, with his eye of faith on the infallible promises, to testify to the experience, the leader of the meeting — symbolized by the chief ruler in this wedding festival — being the judge as to the genuineness of the experience. This problem is very beautiful, and if you will test it, will furnish its own solution in your happy experience of entire sanctification. All that these servants knew about it was the simple fact that they had put the water in the vessels. Now when wine is called for, they draw it out, and bring it to the master of ceremonies, having nothing to do with the wonderful change from water to wine, Jesus having effected the paradoxical transition. So you can not cleanse your own heart; but trusting the Omnipotent Jesus to do it, perfecting your faith by your

testimony, you can rise and witness to the fact, the Omnipotent Sanctifier, pursuant to His own infallible promises, simultaneously, and in a manner to you indissolubly mysterious, can and will change the water of regeneration into the wine of sanctification. Glory to His name for His unspeakable grace!

“Jesus did this beginning of the miracles in Cana of Galilee, and manifested His glory; and His disciples believed on Him.” Already He had called four disciples, whom afterward, with eight others, He commissioned as apostles. *“After this, He and His mother and His brothers and His disciples went down to Capernaum, and He abode there not many days.”* The brothers of Jesus were Simon, Judas (*i.e.*, Jude), James, and Joses, of course younger than Himself, as He was the first-born. The Roman Catholics claim that the brothers and sisters of Jesus were children of Joseph by a former marriage. Mere guess work, as we have no assurance that Joseph had ever been married before. We see here that they abode at Capernaum but a short time, because the Passover was nigh, and Jesus must hasten away to Jerusalem, in order to enter upon His official Messiahship.

PURIFICATION OF THE TEMPLE

^{<40B>}**John 2:13-25.** *“And the Passover of the Jews was nigh, and Jesus went up to Jerusalem.”* The Passover began April 14th, through all the ages of Israel, celebrating the exodus out of Egypt, when the destroying angel slew the first-born in every Egyptian home, and passed over the houses of Israel because he saw the blood of the slain lamb — which vividly typified the blood of Christ shed on Calvary — sprinkled on the doorposts and lintels of their houses. As this great Passover festival, to which the myriads of Israel gathered annually and spent eight days, typified the atonement Christ came into the world to make, it plays a most conspicuous part in our Lord’s ministry, marking the inauguration and the conclusion; as our Savior’s ministry occupied three years, beginning at a Passover, and winding up at another, and including two in the interim. You will find the division of our Lord’s ministry by these four Passovers a great convenience in studying the Gospels. The prophets had predicted that Christ would come at once to the temple, and purify it at the very beginning of His ministry (^{<38B>}Malachi 3:2,3); as you remember, He told

His mother at Cana that His time to preach and work miracles had not yet come, contemplating entering upon His ministry at the Passover, which speedily followed.

14. *“And He found in the temple those selling oxen, sheep, and doves, and the money-changers sitting.”* Many and magnificent buildings at that time stood on the great and beautiful Temple Campus, containing thirty-five acres, in order to accommodate the thousands of Israel assembling at their great periodical feasts. These pollutions were not in the temple proper, but in those other buildings which stood on the whole ground, and were consequently included in the dedication to God. The end in view was to keep on hand a supply of sacrificial animals, ready to sell to the pilgrims, who came from afar to worship the God of Israel, the more wealthy purchasing an ox; the middling class, a sheep; and the poor, a dove. As all these foreign pilgrims brought Greek and Roman money, or that of some other nation, they had to exchange it for the Jewish half-shekel, the temple offering prescribed in the law, foreign money being rejected.

“Having made a whip of rushes, He cast them all out of the temple, both sheep and oxen, and poured out the money of the exchangers, and overturned their tables, and said to those selling the doves, Take these away; do not make the house of My Father a house of merchandise.” The conclusion that He used the whip on the people is not sustained by the original. The long, nimble rushes were lying in quantities on the floor for the animals to lie down on. Taking some of these, He plaited them into a whip, and drove all the animals out, pouring out the money of the exchangers and turning over their tables. We see here a very obvious manifestation of His Divinity, as no other man in the world, ranking simply as a private volunteer, would have been permitted thus to interfere with all of those people in their business transactions. A Divine awe settling down on them held them, in a semi-paralytic suspense; astounded and lost in wonder, they are incompetent to interfere and prevent the expurgation which they see so strangely going on around them, through the intervention of this total stranger, their own acquiescence and non-intervention turning out to them even a greater surprise than the astounding invasion of the uninitiated Young Man, who is thus paradoxically exercising so much authority.

“His disciples remembered that it has been written,
The zeal of Thine house doth eat me up.” (Psalm 64:9.)

Oikos here means, not simply house, but family. Jesus is our Paragon. He was literally carried away and consumed with zeal for the promotion of God’s family in the earth. Lord, help us to walk in Thy footprints, sacrificing everything, “spending and being spent,” in the interest of God’s family and for the upbuilding of His kingdom in every nation!

“Then the Jews responded and said to Him, What sign do you show us, that You do these things? Jesus responded and said to them, Destroy this temple, and I will build it in three days.” The authority by which He was purifying the temple was simply the fact of His Christhood, as that temple did not belong to man, but to God alone. Therefore His Messiahship, identifying Him with very and eternal God, actually gave Him personal charge of God’s house. Now, in view of the fact that His Christhood was confirmed and demonstrated by His death and resurrection, He points them to these great salient facts of His ministry as a demonstrative proof of His right to control the temple. *“Then the Jews said, Forty and six years was this temple being built, and dost Thou rear it up in three days? But He spoke concerning the temple of His body. Then when He was risen from the dead, His disciples remembered that He said this, and they believed the Scripture, and the word which Jesus said.”* The Jews had even a superstitious veneration for the temple, running into idolatry in that way. Consequently they held this declaration against Him, clamoring over it ever and anon, and even founding on it a charge of blasphemy, for which, having hounded Him the three years of His ministry, on the day of His death they hideously howled for His blood; yet all this time having stupidly misapprehended His words, applying them to the temple edifice, while He meant the temple of His body, thus beautifully affirming His resurrection as the indubitable confirmation of His Messiahship. At that time, forty-six years had rolled away while building the beautiful and magnificent temple, under the patronage of King Herod, who ascended the throne sixty-eight years previously to that date, amid great political perturbations and much opposition, which, under Roman support, he, in a few years, exterminated in blood, thus centralizing and consolidating his kingdom, he devotes the balance of his thirty-eight years on the throne to rebuilding the temple in greater magnificence than

any of his predecessors since Solomon. At the time of this record the temple was not yet entirely finished. So they continued the work, reaching its final completion A.D. 64. In A.D. 66, Gallus Cestius, the Roman general, laid siege to Jerusalem at the head of a great army, followed, in 68, by the Emperor Vespasian, who continued it two years, being succeeded by his son, the Emperor Titus, who consummated the destruction of the temple, the city, and the desolation of the land, in A.D. 73. As Jesus predicted that one stone would not be left on another, the Roman soldiers utterly demolished it, taking up the very foundation, hunting for the hidden treasures.

“And when He was in Jerusalem at the Passover, during the feast, many believed on His name, seeing His miracles which He was doing. But Jesus did not commit Himself unto them, because He knows all people, and He has no need that any one would witness concerning man; for He knew what was in man.” He is our only Exemplar. From His verdict and procedure here, we should learn a most important lesson; *i.e.*, never to put confidence in a human being. They are all fallible, mutatable, and unreliable. More human woe, wreck, disappointment, and ruin come in that way than any other. We should have no faith in man, but all in God, who never disappoints. Here our Savior inculcates a glorious lesson on entire sanctification, which throws a total eclipse over all the world, so we wear it like a loose garment, ready to drop it off at a moment’s warning; meanwhile, the true and genuine experience of full salvation sinks us away into God.

CHAPTER 8

REGENERATION THE GREAT SINE QUA NON

◀**RRR** **John 3:1-21.** *“There was a man of the Pharisees, whose name was Nicodemus, a ruler of the Jews; the same came to Him by night, and said, Master, we know that Thou hast come a Teacher from God; for no one is able to do these miracles, which Thou art doing, unless God may be with him.”* On the road from Jerusalem to Joppa, I passed through the city of Ramlah, now quite prosperous, with a population of eleven thousand, and a large element of Jews and Christians. It is on the Mediterranean plain, about fifteen miles from the coast. My dragoman told me that the current tradition points out that city as the home of Nicodemus. He was not only a learned Jewish rabbi, but, as we see here, he was a ruler — *i.e.*, a member of the Sanhedrin. Now that Jesus has properly entered upon His official Messiahship, the purification of the temple being His initiatory administration, He is preaching incessantly, and doing many mighty works, of which only a small proportion have been put on record by the four inspired penmen. It has been the privilege of Nicodemus, at this early period of His ministry, to hear Him preach and witness His mighty works. That he is already under a powerful conviction is very clear from his admissions, and I have no doubt but he is this day a member of the blood-washed throng, though we have no direct record of his conversion. Learning, wealth, office, social position, ecclesiastical emolument, all conspired against him. However, when our Savior is on trial he ventures to speak in His vindication. Finally when He was cruelly murdered, Nicodemus gets bold, comes to the front, side by side with his rabbinical comrade, Joseph of Arimathea, and takes a most active part in the interment, furnishing a hundred pounds of valuable Oriental aromatics for the embalmment of the mutilated body of Jesus, thus boldly confessing Him in His death.

“Jesus responded and said to him, Truly, truly, I say unto thee, Unless any one may be born from above, he is not able to see the kingdom of God.” “Man” in E.V. is not a correct translation of the indefinite pronoun tis,

which means every human being that ever has had an existence or ever will. Thus it is a sweeping and unequivocal abnegation of every human soul from the kingdom of God without this new birth from heaven. The statement of our Savior is absolute and unexceptional. “Again” is not a good translation of another, which simply means from above, affirming the absolute necessity of receiving Divine life from God out of heaven, administered by the Holy Spirit. Without this great intervention of the Almighty, heavenly hope is but the *ignis fatuus*,

*“Whose delusive ray
Lights up unreal worlds,
And glows but to betray.”*

It is only this heavenly nature that can even discern the kingdom of God. Hence, unregenerate people are utterly ignorant of God’s kingdom, having all sorts of fantastical ideas about it, thinking it is the visible Church, or ecclesiastical rites and ceremonies, or something else, manipulated by Satan to augment the delusion and certify the damnation. “Again” in E.V. has led to the conclusion that the spiritual birth must always follow the natural, which is incorrect, and in that case would consign to perdition infants dying unborn; whereas the true reading, “from above,” is as clear in case of prenatal regeneration as the postnatal.

“In Adam all die, but in Christ shall all be made alive”
(~~4872~~ 1 Corinthians 15:22),

involves the conclusion that every human being died in Adam, and shall be made alive in Christ. When God created Adam, He created the whole human race, as there never was but one creation, Eve being no exception to the rule, but a transformation from Adam’s rib. The theology frequently preached from popular pulpits, that infants do not need regeneration, and may be so brought up that they will go to heaven without it, is not only flatly contradictory of the Savior, but it throws wide open the Church door, and invites the devil to come in and run it. All human generation is in Adam the First, and consequently locked fast in spiritual death. “Christ tasted death for every one.” (~~3810~~ Hebrews 2:9.) The original, *pantos*, means every human being that ever has existed or ever will. You see in the Gospels of our Savior how He not only recognizes un sinning infants as members of His kingdom, but even holds them up for model members.

How is this? Whereas the whole human race fell in Adam, the propagation of the species on earth has always been in Adam the First. Adam the Second is the antithesis of Adam the First, the two running as parallel lines throughout the Bible, both representing the whole human race — the latter in grace, and the former in sin. Now, remember this grace is Omnipotent, always taking effect when not resisted by human agency. Before the age of accountability, the will has no power to resist the saving grace of God. As this grace is for “every one,” so soon as soul and body united constitute personality, this redeeming grace normally prevails, administering life to the dead soul. Of course, this is prenatal. Consequently, by the grace of God in Christ, and not by original purity, every human being is born in the kingdom of God, and only gets out by sinning out, as we see in the case of the prodigal son; both being born in the Father’s house — *i.e.*, the kingdom of God — the younger sinning out, and the elder staying in. This explains our Savior’s treatment of infants as model members of His kingdom. God’s time for people to be converted is before they are old enough to commit sin, as He has certainly made no provision for sin; and in that case, infantile justification would never be forfeited. Then in what would the conversion consist? Of just what it means — *i.e.*, a turning — as regeneration does not take away depravity, that being the prerogative of sanctification. Consequently all infants are born with depravity in their hearts, which does not condemn them, as it was transmitted to them without their volition; but it turns their faces away from God and predisposes them to go into sin. So here is the infant, born in the kingdom, with his face away from God. If let alone, when it reaches responsibility and starts off in its own way, it will go directly off, out of the kingdom, like the prodigal son. We should tell it about God, and its need of a Savior, and preach Jesus to it; get it convicted and genuinely converted — *i.e.*, get it turned round and introduced to the Savior, that it may get acquainted with Him, receive the brightness of His countenance and the redeeming benedictions of His grace, and showers of blessing falling upon its infantile heart, rivers of love springing up; it will then spontaneously start Out in the track of Jesus, heaven-born, and heaven-bound. Every adult sinner is a backslider, like the prodigal son at the hog-pen, and the thing for him to do is to come back to his Father’s house, where he was born.

“Nicodemus says to Him, How is a man able to be born when he is old? Is he able to enter the second time into his mother’s womb and be born?”

While Nicodemus was a great, learned, and influential preacher in the true Church of God, he was utterly ignorant of first principles; not only unsanctified, but unconverted. Doubtless his succession in the present age ought to be named “Legion.” The great trouble with Nicodemus was his materialistic doctrine, thinking that the new birth had something to do with his body. His successors this day identify water baptism with the new birth, thus making it a physical rather than a spiritual transaction. They certainly ought to profit by the mistake of Nicodemus, which our Savior so faithfully and decisively corrected. *“And Jesus responded, Truly, truly, I say unto you, Unless any one is born of water and the Spirit, he is not able to enter into the kingdom of God.”* The Holy Spirit is emblemized frequently in the Bible by water, wind, fire, and oil. That water in this passage symbolizes the Spirit, and typically includes water baptism, we do not call in question; but exhort all of our readers to fully satisfy their conscience on that subject. (⁴¹⁹²1 Peter 3:21.) But that our Savior here means literal water, unless it be in this mere symbolic sense, just read on into the next chapter, where there is so much more said about water; the woman at Jacob’s Well thinking He meant the water in the well, but Jesus Himself correcting her misapprehension by stating that it is the water of life about which He is speaking, — and you have the problem solved. Every one must be born of this living water and the Holy Spirit.

“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” The word here translated flesh, in E.V., is *sarx*, which is antithetical, not to the human spirit, but to the Holy Spirit, *soma* being antithetical to the human spirit. Hence *sarx* in this verse is a spirituality homogeneous to Satan, and dominating the body of fallen humanity. Perhaps this verse would be better understood if it should read:

“That which is born of depravity is depravity, and that which is born of the flesh is flesh.” “To be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is not subject to the law of God: for it is not able to be. Those who are in the flesh are not able to please God.” (⁴¹⁹³Romans 8:6-8)

In these forcible Pauline Scriptures, the word in each verse translated “carnally,” “carnal,” and “flesh,” is this word *sarx* in the text. Hence, you see it means carnality, the carnal mind, depravity, original sin. In the fall, the Holy Spirit evacuated the human spirit, Satan succeeding Him by his own nature — *i.e.*, depravity. Hence the virus of the original sin is transmitted in all human generation, just like the poison of the rattlesnake; pursuant to which recognized fact, John the Baptist and Jesus call unregenerate humanity, “Generations of vipers.” It is impossible for the stream to rise above the fountain; therefore fallen humanity can never regain an inch of lost ground without a merciful Divine intervention.

“Marvel not that I said unto thee, It behooveth you to be born from above.” This sentence follows a logical sequence from the preceding. All the culture of the universities, all the genius of the ages, and the royal blood of a thousand dynasties, can never add an iota of spiritual amelioration to fallen humanity. You dress up the gorilla like a king, and still he is a groveling animal. The Divine nature must come down from heaven, by the intervention of the Holy Spirit, and enter the fallen human spirit, in order to elevation a solitary iota. “You must be born from above” carries with it an emphasis, veracity, and force which earth and hell combined can never gainsay. Theologians may dodge it, ignore it, and explain it away; but still it stands, like a Popocatepeti, between every soul and heaven.

“The Spirit breathes wheresoever He willeth; and you hear His voice, but you do not know whence He cometh, and whither He goeth; so is every one who has been born of the Spirit.” It is really astounding that the E.V. has “wind” in this passage. It is really inconsistent with itself, translating *pneuma* “wind” at the beginning of the verse, and “Spirit” at the conclusion. The English reader is doubtless surprised to learn that the very same word, *pneuma*, at the beginning of this verse, translated “wind,” also occurs at the end, where it is translated “Spirit.” Now, bear in mind that *pneuma* is the word constantly occurring for the Holy Spirit, and so translated; while *anemos* is the word for wind, but does not here occur. It is a significant fact that, while *pneuma* occurs so very frequently in the New Testament, being the word constantly used to reveal the Holy Spirit, this is the only passage in which the E.V. translates it “wind.” In connection with this exalted theme, so astounding and paradoxical to

Nicodemus, with all his learning, our Savior in this verse beautifully alludes to the Divine sovereignty: The Spirit breathes where He willeth; *i.e.*, this heavenly birth, which is indispensable to salvation, is wrought by the Holy Spirit in the human spirit pursuant to His own sovereign will, of course responsive to the human conditions of repentance and faith in case of adults, but indiscriminately to all human spirits the moment personality obtains, responsive to the universal redemption of Christ. The reason why the world goes headlong to hell, is because they do not hear the voice of God, whose solution is the fact that dead men do not hear anything, and all are spiritually dead till quickened into life by the breath of the Almighty, when the Holy Spirit breathes into the human spirit the Divine life. *“And thou hearest His voice.”* The moment the Divine life enters the human spirit, the senses of the soul — *i.e.*, sight, hearing, smelling, taste, and feeling — spring into life, so that you actually hear the voice of God. *“But thou dost not know whence He cometh nor whither He goeth;”* *i.e.*, no one can possibly know the mysterious movings of the Holy Spirit. Frequently we see many at an altar, seeking: here one uses, with shining face, and testifies to the life that comes down from God out of heaven; while others, here and there, remain dumb.

“Nicodemus answered and said to Him, How are these things able to be? Jesus responded and said to him, Art thou a teacher of Israel, and knowest not these things? Truly, truly, I say unto thee, We speak what we know, and testify what we have seen, and you receive not our witness.” Jesus here severely, though lovingly, reprimands Nicodemus for his gross ignorance of the most prominent truth in the Bible, especially considering the fact that he was a teacher in Israel. When I crossed the Atlantic Ocean the second time, I became well acquainted with a very learned, highly cultured, genteel Roman Catholic priest, who, having been liberally educated in America, had spent four years in the Vatican College at Rome, and much reminded me of Nicodemus, as we conversed freely on Scripture, religion, and Christian experience, and he expressed inutterable astonishment when I told him that there was something in regeneration besides water baptism. Doubtless Nicodemus has multitudes of gospel sons, in the ministry of the present day, as ignorant of regeneration as he was — to their shame and confusion, because they are teachers in Israel, standing in the pulpits to teach the people what they themselves know not.

“If I told you things upon the earth, and you believed not, how will you believe if I tell you things in heaven?” Regeneration for sinners and sanctification for Christians are mighty and mysterious works of the Holy Ghost sent down from heaven, but to be received in this life; *i.e.*, they are performed, not in heaven, but upon the earth. This entire life — probationary is but a beginning of an immortal career, that shall sweep on, accumulating new beauty, luster, and glory through the flight of eternal ages. Now see the force of Our Savior’s castigatory response to Nicodemus, *“If you, a prominent teacher in Israel, can not understand the works which the Holy Ghost performs in our hearts while in this life; if you thus stagger when I tell you the stupendous miracle of the new birth, — what would you do if I should relate to you the ineffable glories which await the saints in coming eternity?”* While Nicodemus was sincere and honest, as well as learned and influential, you see plainly he was hardly an abecedarian in spiritual things. Lord, help us all to profit by his deficiencies and mistakes!

“No one hath ascended up into heaven, but He who came down from heaven, the Son of man who is in heaven.” While the humanity of Jesus was on earth and not in heaven, His Divinity was omnipresent, in heaven, on earth, and in all worlds. *“As Moses lifted up the serpent in the desert, even so does it behoove the Son of man to be lifted up, that whosoever believeth on Him may not perish, but have eternal life.”* Jesus makes this allusion to the manner of His death here, in the beginning of His ministry, reiterating it ever and anon throughout. If the Jews had put Him to death, He would have been stoned, this being the penalty for blasphemy, of which they falsely accused Him, crucifixion being a Roman punishment, never used among the Jews. Here we have the illustrative portion of our Savior’s wonderful sermon to the Jewish rabbi; having first given him the truth directly and categorically, He now enforces it by a familiar item in Jewish history, utilizing it to pour on His learned auditor floods of light, of which he had never dreamed. Three things God never created — *i.e.*, a devil, a sinner, and a snake. Originally, all created intelligences throughout the celestial universe were evidently on probation. In many of the heavenly worlds that probation has already expired, our earth rapidly hastening to the end. These angels, created in the different celestial worlds, “did not all keep their first estate” (see Jude 6), Lucifer — *i.e.*, lightbearer

— one of the brightest and greatest of all the archangels, leading off the apostasy (²³⁴²Isaiah 14:12): “How thou art fallen, O Lucifer, the son of the morning” — *i.e.*, the morning star, which is the meaning of Lucifer. John says “his tail” — *i.e.*, his influence drew after him one-third of the heavenly host. (⁶⁶¹¹Revelation 12) God created man upright — *i.e.*, perfect [Hebrew] — but unfortunately abducted by Satan, who is fallen Lucifer, he sinned, thus forfeiting his probation, and becoming a sinner. The popular idea that a big snake tempted Mother Eve is not only unscriptural, but revoltingly unreasonable. Conceive a huge old boa-constrictor climbing up one of the trees of Paradise, projecting his monstrous head down over a limb, Opening wide his horrific mouth, and entering into a social conversation with Mother Eye, pure, holy, innocent, and sinless! How many of you believe in the feasibility of such a transaction? I, for one, am satisfied she would have turned her back and run like a race-horse.

The Bible says the *nahash* beguiled her. Now what was this *nahash*? We are informed that he was the most subtle — *i.e.*, the shrewdest, the most intelligent of all the animal creation, consequently ranking second only to man, who stood at the head of the zoological column. Many of the biped species at the present day, walking on two feet, using their hands, much resembling human beings; and even many of the quadrupeds (*i.e.*, the horse, the dog, the elephant) exhibit a degree of intelligence decidedly superior to that of the serpent. I doubt not but the *nahash* which tempted humanity was a biped, and, as you see from the Bible, having the power of oral communication. Consequently it was no surprise to Mother Eve when he spoke to her. You see the result of his subordination by Satan, and utilization as his medium in the abduction and ruin of the human race, resulted in his own transformation, pursuant to the righteous anathema which God pronounced on him because of the mischief he had done:

“Because thou hast done this, on thy stomach thou shalt go, and dust shalt thou eat, all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

(⁶⁶¹⁴Genesis 3:14,15.)

Methinks I see the *nahash*, a biped, the intermediate link between man and the animal creation, standing up in the presence of Jehovah, receiving the

awful, withering woe, justly following his unfortunate instrumentality in human ruin as a righteous retribution. Meanwhile his awful doom is ringing out on the balmy breezes of Eden; the transformation supervenes, his neck and head assuming a fearful elongation and a hideous deformity, his arms absorbed and disappearing, his posterior members consolidated; the long, hideous body, followed by the obnoxious, wriggling tail, tumbling prostrate on the ground, and running away amid the roses and lilies with horrific hissing and hideous coils, now and henceforth the detestable, venomous serpent, having inherited the narcotic poison from the devil, which he transmits through his cruel teeth, slaying his victims, and vividly emblemizing the awful power and effect of sin.

When Israel refused to pass into Canaan from Kadesh-barnea, the night way, and, following the advice of the cowardly spies, turned back into the dreary desert of Arabia, God put them under an awful discipline, sending among them destroying angels, wasting pestilences, and fiery serpents. They have pitched their tents on the desert sands. The whole earth seems to be full of snakes, which did not appear on the surface; but having their dens in the sands, and caverns, which everywhere abound, they issue from the earth, come into the tents, wound the people, and they are dying on all sides. The word “fiery” means the awful narcotic poison which these horrific reptiles imparted to their victims. The ordeal is terrible. They die too fast to bury them. The camp is heaped with mountains of the dead. Moses, who carries the millions of Israel on his breast, falling on his knees, intercedes with Jehovah in importunate pleading in behalf of the dying. The Divine response orders him to manufacture a brazen serpent, after the most perfect similitude to these awful, poisonous reptiles; suspending it high on a pole, elevated high on the pinnacle of the tabernacle, in the center of the encampment; simultaneously sending swift couriers throughout all the tribes of Israel, with trumpet voices, calling aloud to all, to notify the wounded and the dying to behold the brazen serpent, shining in the splendid air of that cloudless, Oriental sky, where the brand new brazen serpent so radiated the splendors of an Arabian sun as to literally shine with an effulgence dazzling the eye. To the unutterable joy of the hosts, every one that looks is instantaneously healed. The result is, a wave of joyous enthusiasm rolls over the vast encampment, as a thousand people in a minute, from different directions, are gloriously healed by a look at the

bright brazen serpent, suspended high in the air. These all run precipitately every way, shouting the good tidings. A few minutes have flown; ten thousand witnesses are running at race-horse speed through the encampment, shouting uproariously the glad tidings. O, what a happy exchange of the mournful wails which a few minutes ago rang in lugubrious howls throughout the vast encampment! Now they're exchanged for shouts of joy, everywhere roaring and reverberating in the air. O, how beautiful, how grand the similitude we here find, and how gloriously illustrating the mighty work of our Christ! You see, the brazen serpent was made in the form of the fiery serpents. Do you not know that we all became a race of snakes in the fall? Jesus and John the Baptist called us generations of vipers. You have heard the old maxim, "It takes a rogue to catch a rogue." Our Savior took the form of us snakes, so He could run into all the snake holes and dens in all this wicked world, and save them. In order to reach us poor, lost sinners, it was necessary that He be a Man, looking like one of us, and actually mistaken by the preachers in His day and killed for a bad man.

You see in that notable wilderness transaction a wonderful exemplification of the primary truth appertaining to the plan of salvation:

(a) That brazen serpent was perfectly clean and pure.

Though having the very form and looking like the poisonous serpents which infested the camp, it had not a single atom of poison in it. Hence it follows, as a legitimate sequence, that though Jesus had the form and looked just like the people of this world, who are all full of sin — *i.e.*, totally depraved — He had not a particle of sin nor infirmity of any kind, but was perfectly pure and sinless.

(b) As those bitten Israelites were poisoned throughout (which you know to be true, as poison is a blood trouble, and by the circulation carried into all parts of the Organism; the blood being the constituent element, every tissue of the constitution is contaminated); hence it follows that the virus of inbred sin — *i.e.*, the poison of the serpent has reached every fiber of the spiritual organism.

See those Israelites had nothing to do but look on the brazen serpent, and they were all healed. Therefore you see that all the sinners of this world

have to do is to believe on Jesus; as here you see that our Savior makes faith, on our part, synonymous with the looking in the case of those dying Hebrews.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him may not perish, but have eternal life.” You see in this beautiful passage, enunciated by our Savior, that the love of the Father is the great, fundamental fact underlying the plan of salvation. “He that believeth on Him is not condemned; but he that believeth not, has already been condemned, because he hath not believed on the name of the only begotten Son of God.” O how grandly, indubitably, and irrefutably does Jesus preach salvation through faith alone! Of course, this is the same gospel which John the Baptist preached from the standpoint of repentance, which must, in every case, precede justifying faith, as it is the only believing ground John the Baptist preached repentance, thus establishing the people on believing ground, and thus preparing them to receive the gospel of Jesus by faith. Here our Savior certifies that He did not come to condemn the world, but to save it. Where there is sin, condemnation is an inevitable concomitant. Now what is the attitude of the Churches at the present day, both Papal and Protestant? We are sad to say that, with few exceptions, they preach a sinning religion, which must keep their members under perpetual condemnation. The consequence is, they preach a Christ of condemnation, inculcating the dogma that He saves them in their sins. Do you not know that this is untrue, and that a Christ of condemnation it not the Christ of the Bible, but an idolatrous Christ? Because the Christ of the Bible, as He here says, did not come to condemn, but to save, and actually does save, all who come unto God through Him. Hence, in order to worship the Christ of the Bible, you must receive Him in the capacity of Savior from all your sins, as any other acceptance would not apply to the true Christ of the New Testament at all, but simply implicates you in idolatry, as the worshiper of a false Christ.

19. *“This is the condemnation, that light has come into the world, and men love darkness rather than light; for their deeds are evil, and every one doing evil hateth the light, and cometh not to the light, in order that his works may be convicted; he that doeth the truth cometh to the light, in order that his works may be made manifest that they have been wrought in God.”* Right here, Satan so adroitly manipulates to deceive the multiplied

millions of candid worshipers in all sexes and nationalities, a person has to have a deep conviction, like David, who said, *“The sorrows of death encompassed me, and the pains of hell got hold of me,”* before he will make up his mind to come to the light, have all his evil deeds exposed, and embark in what is to him a forlorn enterprise of getting rid of them altogether. Entire sanctification is the only religion that faces the music of heaven, and says: *“Give me all the light, and reveal all of my meanness; let me see the very worst; and help me, O God, to be true to the heavenly calling unto an uttermost salvation.”* It is the only religion that withholds nothing, makes no compromise under any circumstances; but walks in the clear and cloudless light of God’s Word, Spirit, and providence, realizing that “the blood cleanses from all sin.” O the millions of souls now in hell because they never did make a clean breast, and seek the clear and cloudless light! When we courageously walk in all the light which God gives us, our wrongdoing all being convicted and brought into the full blaze of heaven’s cloudless day, faithfully put under the blood, confidently committed to the consuming fires of the Holy Ghost, doubtlessly relying upon Omnipotent Grace for their utter extermination — soon will come the happy crisis in our experience, when the Holy Spirit will witness to our spirit *“that our deeds are wrought in God.”*

CHAPTER 9

JESUS PREACHING IN THE COUNTRY

◀R12▶ **John 3:22-26.** *“After these things, Jesus and His disciples came into the Judean country, and He there tarried with them, and baptized.”* Our Lord, having begun His ministry in Jerusalem in the purification of the temple, avails Himself of the vast multitudes attending the Passover to preach His glorious gospel, and corroborate it by working miracles; after the Passover, He goes out into the country, there continuing His preaching, meanwhile His disciples baptizing His converts; as it was the prerogative of Jesus to baptize with the Holy Ghost.

“And John was baptizing in Enon, near unto Salim, because there were many waters there; and they continued to come and be baptized; for John had not yet been cast into prison.” Jesus, accompanied by His disciples, went out into the country north of Jerusalem, there prosecuting His ministry, and John, having left Bethany, east of the Jordan, had come back to the west side, and is now preaching in Enon near Salim, this being a valley running down into the Jordan from the west. Enon is a Chaldaic word, in the plural number, which means “springs,” “because there were many waters there” — *i.e.*, a land abounding in springs; to this our dragoon testified when he pointed it out to us. The multitudes attending John’s ministry needed abundant supply of water for their animals and culinary operations, while John wanted an ample quantity for his baptismal administrations. The destitution of water in so many localities in that semi-tropical country Occasions frequent allusions to it, such as we do not have in a land like ours, everywhere abounding in an ample supply of this indispensable providence.

“Then there was a dispute from the disciples of John with the Jews concerning purifying.” Here we have a clear definition of baptism, as in a number of other passages, which we will meet in the gospel of our Savior. The context here shows most unequivocally that this dispute involved the relative importance of the baptisms administered by John and the disciples

of Jesus, while we see that purifying is the clear, salient, and unequivocal definition of this word baptism, in reference to which there has been much controversy. You will find the same definition in **Mark 7** and **Luke 11**. The Old Testament economy exhibits two grand symbolic hemispheres — the bloody sacrifices typifying the work of Christ, and the watery ablutions that of the Holy Ghost. We are now in a grand transition period, and a time celebrated for purifications, the Johannic dispensation constituting the intermediate link between the law and the gospel, John being the last of the prophets, and thus preaching the valedictory of the Old Dispensation, and the honored harbinger of the New, introducing to the world the Savior, for whom they had looked four thousand years; baptizes all of his converts, thus symbolizing the purification necessary to enter his own dispensation, which is the initiatory of the kingdom. Now, our Savior, having been inaugurated into His ministry by John the Baptist, proceeds to unfurl the blood-stained banner of the kingdom which John had assured them was at hand, and have His converts baptized by His disciples, thus symbolizing a higher promotion and a deeper and richer grace than the initiatory gospel which John preached. As the ministry of John and Jesus brought to Israel the greatest revivals they had ever seen, these grand and glorious benedictions, which were falling in copious showers from God out of heaven, are abundantly and beautifully symbolized by water baptism, here (verse 25) denominated purifying. This definition was very familiar, and well understood by all the Jews, who, from the days of Moses, had been accustomed to these aquatic ablutions for the removal of ceremonial defilement, which they were liable to contract in many ways; e.g., coming in contact with Gentiles, dead bodies, lepers, and unclean animals. Hence, to the Jewish mind, there was a deep and obvious significance in these baptisms with water.

TESTIMONY OF JOHN THE BAPTIST

John 3:22-36. *“And they came to John, and said to him, Master, He who is with thee beyond Jordan, and to whom thou hast borne witness, behold, the same baptizeth, and all are coming unto Him.”* For more than six months, John had been, not only the sensation of Israel, but of the world. But a few days ago, Jesus, having been baptized by John, has begun to preach. Whereas John wrought no miracles, Jesus, from the beginning,

electrified the people with his stupendous miracles. Now they are so close together that intercommunication is going on between their disciples. Some of these honest, well-disposed disciples of John wait on him, with the news that the multitudes are all pouring now to Jesus, who is preaching and baptizing (through his disciples) as well as John.

“John responded and said, A man is not able to receive anything unless it may be given unto him from heaven. You testify to me that I said, I am not the Christ, but that I am sent before Him.” Here John corrects the idea of his informants that Jesus was a rival of his, and about to supersede him in his office and ministry. *“The one having the bride is the Bridegroom, but the friend of the Bridegroom, standing and hearing Him, rejoiceth with joy on account of the voice of the Bridegroom; therefore this my joy is complete.”* John being an Old Testament prophet, classifies himself with the saints of the former dispensation, here, as you see, abnegating their identity with the bridehood of Christ, and only claiming to be the friends of the Bridegroom. O, how fortunate we are to live in the gospel dispensation, having access to the richest blessing this side of heaven — *i.e.*, the bridehood of Christ — as here you see that Christ wooes, wins, and weds His loving bride after His incarnation, the Old Testament saints, even including John the Baptist, being friends of the Bridegroom!

“It behooves Him to increase, and me to decrease. He that cometh from above is above all; the one being from the earth is of the earth, and speaketh of the earth.” All John means here is, that he is simply a man, a member of the human race, like all others, while he is impressing the people that Jesus is Divine, having come down from heaven; thus he is illustrating the infinite difference between them. *“The one coming from heaven is above all; and whatsoever He has seen and heard, this He testifies, and no one receives His testimony.”* This sounds rather strange, that no one receives His testimony. It is a simple statement of a fact. Among the multitudes who are crowding in His track and thronging His ministry at this early day, we do not know that any one, except John the Baptist, entertained a correct conception of His Messiahship. They believed on Him on account of His miracles; but Elijah and Elisha had both wrought great miracles, even raised the dead. They believed on Him as a mighty prophet sent of God; but it was late in His ministry before even His apostles came out in an unequivocal confession of His Christhood.

“He that receiveth His testimony hath set to his seal that God is true.” All the revelation Which God had ever given to Israel in the Old Testament culminated in Christ. When you write a letter, last of all you seal it. So the advent of Christ sealed — *i.e.*, indubitably confirmed — all the Scriptures that had ever been written. Hence, the one receiving Him has a perfect faith, sealed against all further doubt and uncertainty. Experimentally, we receive this seal from God in entire sanctification.

“For whom God sent, speaketh the words of God; for God does not give His Spirit by measure.” Jesus, having no depravity nor infirmity to impede the fullness of the Spirit, was literally filled and flooded, soul, mind, and body, all the time. It is our privilege to be like Him. *“Every one who has been made perfect shall be as his Master”* (⁴⁶⁶**Luke 6:40**) Entire sanctification removes every impediment to the incoming of the Holy Ghost. O, what a glorious privilege to receive Him without measure as an incoming flood, overmastering Niagara, and an inundating sea!

“He that believeth on the Son bath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.” O how clear and explicit John the Baptist here corroborates the preaching of Jesus, in this same chapter certifying most unequivocally that the one who believes on the Son already has eternal life! God help us all to believe Thy Word as here so clearly preached by Thy servant, John the Baptist! How awful the doom of the unbeliever, as he shall not so much as see life, much less enjoy it, through all eternity, while the wrath of God, which is poured out on all sinners, “abideth on him!” This verb “abideth” is the perpetual present, setting forth the fact that it will never cease through all the ages of eternity. The wrath of God is already on the sinner. Jesus came to take it off. He can not do it unless the sinner believes on Him. So here, in this verse, we have a clear and unequivocal affirmation of the endless punishment which awaits the wicked. The rapid increase of infidelity in the world is an exceedingly distressing phenomenon, ominous, with other signs, of our Lord’s near coming. Thus this wicked world is fast ripening for destruction. Not only is this phenomenon fearful in heathen lands, where infidel preachers are now zealously proclaiming their soul-destroying lies, the multitudes dropping their heathen religions and espousing infidelity; but especially in gospel lands do we see, to our sorrow, a wonderfully rapid spread of infidelity within the last ten years. As I travel from ocean

to ocean, I meet this sad phenomenon, to the grief of my spirit. In some of our large cities, nearly every other man I interview about his soul, avows down right infidelity; while church members and even their pastors, by millions are fearfully diluted with it, so that they openly proclaim, from pulpit and pew, their skepticism in reference to portions of God's revealed truth.

JESUS GOES TO GALILEE

Matthew 4:12; Mark 1:14; & Luke 4:14. *“And after that John was cast into prison, Jesus came unto Galilee.”* Having entered upon His official Messiahship by purifying the temple at the Passover, and preached to the multitudes gathered on the Temple Campus during the great national feast; delivered that wonderful discourse to Nicodemus at night, the Apostle John bearing witness; and having wrought many miracles of which we have no specification; after the Passover, going out into the country north of the metropolis, He continues to preach and work miracles, His disciples baptizing the people, John the Baptist preaching in Enon near by, so that intercommunication between the audiences springs up, all observing that while Jesus is rapidly rising and magnetizing the multitudes, John is waning, — a crisis supervenes, resulting from the arrest of John the Baptist by Herod Antipas, the son of Herod the Great, and king of Galilee and Perea. Immediately after this, Jesus leaves Judea, and goes away to Galilee, apparently because of John's arrest and imprisonment lest a similar fate shall overtake Him, and thus interfere with the work which He came to do. We see many judicious precautions adopted by Him at different times in order to prevent the interruption of His ministry till His work is done,

ARREST & IMPRISONMENT OF JOHN THE BAPTIST

Matthew 14:3-5; Mark 6:17-20; Luke 3:19-21. **Mark:** *“For Herod himself, having sent, arrested John, and bound him in prison, on account of Herodias, the wife of his brother Philip, because he married her. For John said to Herod, It is not lawful for thee to have the wife of thy brother. And Herodias hated him, and wished to kill him; and was not able. For Herod revered John, knowing him to be a righteous and holy man; and he continued to hold him in prison, and hearing him, continued*

to do many things, and he was hearing him delightfully.” **Matthew:** *“And wishing to kill him, he feared the multitude, because they had him as a prophet.”* **Luke:** *“And Herod the tetrarch, being convicted by him concerning Herodias, the wife of Philip, his brother, and concerning all those wicked things which Herod did, added also this to all, he also shut up John in prison.”* We see from the concurrent histories of this dark tragedy, as given by Matthew, Mark, and Luke, that John the Baptist extended no royal courtesy whatever to the king and queen; but, looking them in the face, thus boldly and fearlessly exposed them in the presence of all the people, pronouncing his withering condemnation against their unlawful matrimony, Herodias, being the legal wife of his brother Philip — not the Philip who was at that time tetrarch of Iturea and Trachonitis (Luke 3:1), but of another Philip, who was his half-brother. Here we see a notable case of an honest preacher going into prison and to the executioner’s block, losing all his liberties, and even his life, rather than withhold a solitary item of the truth. If the preachers nowadays were to expose and condemn all of the unlawful marriages in their congregations, thousands of them would lose their pastoral heads, especially in the wealthy city churches. O how the present age needs preachers having the backbone of John the Baptist! This illustrates the absolute necessity of entire sanctification on the part of the clergy, as nothing but this grace can qualify the preacher to tell the truth under all circumstances, regardless of his reputation, financial interest, and his ecclesiastical head. In this whole transaction, Herod shows up a better spirit than Herodias. You see plainly from Mark that Herod imprisoned John, and kept him in prison nearly two years, to keep Herodias from killing him. If he had not been protected by those impregnable prison-walls, and kept night and day under lock and key, the queen would have hired an assassin to go and murder him. Machaerus, a city and strong fortification, which our dragoman pointed out to us, on the east bank of the Dead Sea, where Herod also had a palace and spent a portion of his time, was the place of John’s imprisonment. During these twenty months, which wound up with his decapitation through the stratagem of Herodias, Herod frequently heard John preach. Mark says: *“Knowing him to be a righteous and holy man.”* We become righteous in regeneration, and holy in sanctification. Hence you see that King Herod, an intelligent, unconverted Church-member, had gumption enough to believe in the two works of grace — *i.e.*, regeneration and

sanctification — and see them both in John the Baptist. Mark here informs us that John's preaching had a powerful effect on Herod, who, like multiplied thousands of unsaved Church-members, wanted to be good. *“And hearing him, he continued to do many things, and he continued to hear him delightfully.”* All this took place during those twenty months of his imprisonment at Machaerus, where Herod had a palace, and spent much of his time, meanwhile holding John in prison to keep his haughty wife from having him killed, she, of course, being too mad at him to ever hear him any more, though her royal husband heard him very frequently, ever and anon, and was delighted with the wonderful truth so ably and faithfully dispensed by his prisoner. *“He continued to do many things;”* i.e., he was very religious, and obeyed John in many things, being literally carried away by the red-hot truth which he preached; yet he never made the final surrender and got saved; finally permitting his diabolical wife to constrain him to imbue his hands in the innocent blood of the preacher under whose ministry he had been delighted these two years, shed many a tear, and made many a holy vow.

CHAPTER 10

JESUS PREACHES TO THE SAMARITAN WOMAN

◀**John 4:1-41.** *“When our Lord knew that the Pharisees heard that Jesus is making and baptizing more disciples than John (indeed, Jesus himself did not baptize, but his disciples), he left Judea, and departed again into Galilee.”* While the English construction leaves here an open problem, susceptible of the conclusion that Jesus did baptize His disciples, remember once for all that such an inference is utterly and positively precluded by the Greek, which sweeps all controversy from the field, and settles the matter positively and unequivocally that Jesus did not baptize any person with water, it being His prerogative to baptize with the Holy Ghost, while His disciples did baptize with water. Jerusalem and Judea were the populous regions of the country. Jesus, as we see, preferred to keep this ministry somewhat unostentatious, as there was a probability of His being troubled by Herod, as John the Baptist had already been arrested; or, in case of excessive ado over Him, the multitude would very likely crown Him King, in which case the Romans would kill Him immediately as a rival of Caesar. Consequently, leaving Jerusalem and Judea, He goes away to the less populous regions of Galilee.

“And it behooved Him to go through Samaria.” On the map you will see that Samaria reaches across Palestine, from the Jordan to the sea. Therefore the route from Judea into Galilee necessarily leads through Samaria, unless they go through Perea, thus crossing the Jordan twice.

“Then He comes into a city of Samaria, called Sychar, near the land which Jacob gave to Joseph his son.” I traveled this same route during my late tour. It is about thirty miles. Sychar is synonymous with Shechem in the Old Testament, being quite a notable city, in the valley of Succoth, between Mt. Gerizim on the south and Mt. Ebai on the north, and situated on the old caravan road from Jerusalem to Damascus. Abraham, Isaac, and Jacob, and other patriarchs and prophets, were all here frequently. When Jeroboam led off the ten tribes, he made this city his capital. Here Moses

commanded six tribes to stand on Mt. Gerizim, and enunciate the blessings that would come to Israel in case of obedience; and the other six to stand on Mt. Ebal, and reiterate the curses destined to come upon Israel in case of disobedience. Before I went to these mountains and tested the matter, becoming acquainted with their amphitheatrical conformation, producing jointly a vast whispering-gallery, having the form of an ellipse, with two foci, and so constructed as to transmit sounds from one focus to the other, I used to wonder how six hundred thousand people could all intelligently bear the same utterances of the human voice. This city continued to be the capital during the reign of Jeroboam, his son Omri changing to the city of Samaria, twenty-five miles northeast. Though Reuben was Jacob's first-born, he forfeited the birthright — *i.e.*, a double portion of the patrimony — by his misconduct, Jacob taking it from him and giving it to Joseph, the first-born of Rachel, his favorite wife. For this reason, Joseph received two portions in the land of Canaan, which Joshua gave to his two sons, Ephraim and Manasseh, including this land of which we speak.

“And there was the well of Jacob. Therefore Jesus, being weary of the journey, sat thus upon the well, and it was about the sixth hour.” O how I enjoyed my visit to Jacob's Well as I knew I was then in the track of Jesus, for which privilege I traveled seventeen thousand miles; there never having been any dispute in reference to this location Hence, when pilgrims cross oceans and seas to walk in the track of the Savior, they all know they have achieved the end in view when they walk about Jacob's Well. This well is seventy feet deep, and was doubtless considerably deeper in the days of our Savior, as Jacob dug it as a guarantee against a water-famine, lest in that delightful and fertile region, where springs abound, they may all go dry during the long summer droughts, and his herds and flocks famish for water. During the occupancy of the Holy Land by the Christian Crusaders, A.D. 1099 to A.D. 1187, they had a stone church-edifice over this well, which, after the conquests of Saladin, and the expulsion of the Crusaders from that country, was taken down, doubtless some of the stones being permitted to drop into the well, partially filling it up; so when I saw it, November, 1899, there was no water in it. The people said it had been dry but a short time, and, as the winter rains were even then beginning, they were looking for the water to come into it. Perhaps Jacob made it ninety to a hundred feet deep, finding there an inexhaustible

perennial fountain. Here we read of Jesus being weary, but nowhere is it stated that He was ever sick; sickness being the result of sin, which He never had, and weariness only that of excessive toil.

“The woman comes from Samaria to draw water. Jesus says to her, Give me to drink. For His disciples had gone away into the city, in order that they may purchase food. Then the Samaritan woman says to Him, How do you, being a Jew, ask to drink with me, being a Samaritan woman? for the Jews have no dealings with the Samaritans.” When Shalmaneser, the Chaldean monarch, carried away Israel captive to Babylon, B.C. 721, leaving only a few very poor people in the land; as the years rolled on, and the wild beasts were about to take the country (of this you would not wonder, when they have so many hiding-places in the mountains), Esarhaddon, king of Babylon, sent people from different parts of his great heathen empire to come and inhabit the land, they being not only aliens, but idolaters. When Israel returned out of captivity, under Nehemiah, B.C. 490, and began to build the temple, these Samaritans, under the leadership of Sanballat, their governor, wanted to fall in as loyal Israelites, help to build the temple, and participate in the worship. On their rejection by Nehemiah and the elders of Israel as aliens and heathens, they became very mad, and did their utmost to defeat the building of the temple. This alienation developed into bitter antipathy, which was only intensified as the years rolled on. We are not to conclude that this woman was not willing to give Him a drink, but observing from His costume and physique that He is a Jew, she indulges in momentary tantalization; *i.e.*, *“Though you Jews despise all of us Samaritans, yet now, that You are weary and thirsty, You will condescend to take a drink at the hands of a Samaritan woman. Jesus responded and said to her, If you knew the gift of God, and who is the One speaking to you, Give Me to drink, you would have asked Him, and He had given you living water.”* Here we see the solution of the water-problem raised in the preceding chapter, “Born of water.” This woman thought He meant the water in the well, whereas He here perfectly relieves the matter, and solves the mystery, by telling her that He means “living water” — *i.e.*, the water of life.

“The woman says to Him, Sir, You have no drawingrope, and the well is deep; whence then have You living water?” The disciples had gone on to the city a nearer way, doubtless carrying the rope with them, ready for use

in this well or any other, as we see they bought their food and ate it at their own discretion, which is the current custom of that country at the present day, our party observing it.

“Art Thou greater than our father Jacob, who gave to us the well, and he himself drank of it, and his sons and his herds?” You must remember that the Samaritans, though in the main aliens and heathens, and consequently reprobated by the Jews, claimed the *bona fide* lineage of the patriarchs, through those few Israelites who survived in the land after the Babylonian captivity.

“Jesus responded and said, Every one drinking of this water, shall thirst again; but whosoever shall drink of the water which I will give unto him, shall never thirst; but the water which I will give unto him, shall be a fountain of water, springing up unto eternal life.” You see here that while the water in the well, which had to be drawn out, emblemizes regeneration, this springing water is an artesian well, which the Savior puts in the heart when He sanctifies us wholly. While running along through the Great American Desert, on my way to California, I look out and see a beautiful green farm, wrapped in verdant meadows, luxuriant gardens, prolific orchards, and fruitful fields. I wonder why this inspiring relief in the midst of the rainless, burning deserts. Now I see the problem solved. There is an artesian well in the midst, pouring out a constant stream of water, about six inches in diameter, perennially, night and day, shooting up into the air, the excessive overflow forming a beautiful limpid lake, from which all that country is abundantly irrigated. The sanctified man has this artesian well in his soul, shooting up a living stream, night and day, wherever he goes. He has plenty for himself, and it is a joy in the community.

“The woman says to Him, Sir, give to me this water, in order that I may not thirst, nor come hither to draw.” Occidental women have no conception of the toil endured by their Oriental sisters in carrying water from the fountains, frequently to a great distance, as this well is about a mile from the city.

“Jesus says to her, Go, call your husband, and come hither.” Why this sudden transition of the subject? Jesus is a Model Preacher, and knows precisely how to do it. Your preaching will never be a success without true

and radical conviction, which strikes deep into the heart, takes hold of the interior spirit, and never loses its grip. As Jesus knew all about her life, He here sends a thunderbolt into the secret citadel of her soul, going down and striking the taproot of that native evil, which had developed into her besetting sin.

“The woman responded and said, I have no husband. Jesus says to her, You spoke truly, That I have no husband. For thou hast had five husbands, and the one whom thou now hast is not thy husband; thou hast spoken this truth.” This poor woman was a freeloader, this being the grand citadel of her soul’s enemy. Jesus struck the great rock of her sinful nature in the center, the breakage radiating in all directions. Therefore He had a glorious case of lightning conviction. Lord, help us to preach like Thyself! I am an old revivalist, having been preaching forty-six years, and am now used of the Lord mainly on the teaching line. When I enjoyed my physical vigor, I never found a place where I couldn’t have a revival. I always began with the Sinai gospel, preaching for conviction till it came on my congregation like a nightmare from the eternal world. You see here that Jesus begins with conviction, adopting the only available method of securing it; *i.e.*, looking His auditor straight in the face, and telling her the blackest sin of her life.

“The woman says to Him, Sir, I see that you are a prophet.” You see, conviction has already reached her, and this total Stranger, on whom she has been looking with the odium of a Jew, she now confesses to be a prophet of the Lord.

“Our fathers worshipped in this mountain, and You say that Jerusalem is the place where it behooveth us to worship.” From the time Nehemiah and the elders at Jerusalem rejected the cooperation of Sanballat and the Samaritans, they had turned about and built a great and magnificent temple on Mt. Gerizim, as a rival of the temple on Mt. Moriah at Jerusalem. When I was there, I climbed great Mt. Gerizim to its summit, visiting that temple, which is yet majestic, though in ruins. On the beautiful plateau surrounding that temple, the Samaritan millions were accustomed to gather and keep the Passover and other institutions of Moses.

“Jesus says to her, Woman, believe Me, that the hour cometh when you will neither worship the Father in this mountain, nor at Jerusalem. You worship

you know not what.” That was true, because their worship was really a mixture of Judaism and idolatry. *“We worship what we know, because salvation is of the Jews;”* i.e., the Savior was to come of the Jews, and bring salvation to all the world. *“But the hour cometh, and now is, when the true worshipers will worship the Father in spirit and in truth; for such the Father seeketh worshipping Him. God is a Spirit, and it behooveth those worshipping Him to worship in spirit and in truth.”* These deliverances of our Savior certainly sweep away forever the local ecclesiasticism which existed in the Hebrew nation down to the Messianic advent, a necessity of the times, in order to identify the progenitorship of Christ, revealing clearly to all the world His lineage from Adam, and establishing, beyond the possibility of controversy, His identification with the human race, which is indispensable to His efficiency as a Mediator, without which the plan of salvation would be as chimerical as the legends of the Hindoo gods, having their abodes in the skies, and little sympathy with suffering humanity. Therefore the Jewish religion focalized at Jerusalem, rigidly inhering in the Abrahamic seed, fortified impregnably in its exclusiveness by the irrefragable laws of the Mosaic theocracy. The egregious mistake of the Christian ages has been the institution of local, and, in many instances, national ecclesiasticisms, a practical return to the Jewish dispensation. The New Testament organization recognizing no officers but the pastor, in charge of the spiritual interest; the deacon, the temporal interest; and the eldership, the general interest, and is so simple and uncomplicated as to peregrinate the globe with the moving tide of population, incurring not the slightest inconvenience, having no Jerusalem but the city beyond the stars, whose Builder and Maker is God, as the heralds of the universal commission, recognizing the “world as our parish,” every continent and island our meeting-house, the cerulean dome of the arching skies the covering of this universal temple, in which we worship God; as Jesus here assures us that the *“true worshipers do worship Him in spirit and in truth,”* recognizing the essentiality of no interceding priest but Jesus, who is our Great High Priest, and no baptism but that of the Holy Ghost and fire, which He gives. Thus panoplied with the infallible Word of God, we march forth, claiming the world for Christ, with all possible expedition evangelizing all nations, in constant anticipation of our glorious coming King, riding down on a cloud, crowned and sceptered, King of kings and Lord of lords; thus verifying this grand truth He here preaches to

the woman at the well, as the glorious ultimatum of His incarnation, that this whole world shall be turned into a Jerusalem, in which *“the true worshipers will worship the Father in spirit and in truth.”* When the Lord hears the cries of His saints, and projects a holiness movement in the earth, it is always free from the entanglements of human ecclesiasticisms — the gospel, the true Church, the kingdom of God, is a pure spirituality, as here we see clearly taught by our Savior. If the present holiness movement ever crystallizes into an ecclesiasticism, her power is gone, like Samson; shorn of her locks by the Delilah of carnal sectarianism, she will wake up to the fact that the Holy Ghost has retreated away, and she has no more power than her sisters.

“The woman says to Him, I know that Messiah cometh, who is called Christ; when He may come, He will proclaim to us all things. Jesus says to her, I am He, the One speaking to thee.” You will find that more than two years had rolled away before our Lord openly declared His Messiahship to the Jews. One good reason for His reticence on this subject was, that they all understood that the Christ was to be their King, and would have crowned Him unhesitatingly. In that case the Romans would have put Him to death as a rival of Caesar. But when you recognize the fact that the Gentiles did not want a Jew for their king, you see at once that there was no need of this reticence as to His Christhood while preaching to the Gentiles, such as these Samaritans and the Gadarenes, to whom He openly proclaimed His Messiahship. In some way the expectation of the Messianic advent was at that time anticipated in the whole world. Here you see this fallen heathen woman had it at her tongue’s end.

“At this His disciples came, and were astonished because He was speaking with the woman.” The reason of their astonishment was because they had no idea that He would preach to the Samaritans; this being a brilliant scintillation of the oncoming conflagration destined to roll the fires of the Holy Ghost over the Gentile world. *“No one indeed said, What do you seek, or why do you speak with her?”* A realization of the Divine presence evidently overawing the disciples.

“Then the woman left her water-pot, and went away into the city, and says to the people, Come, behold a Man who told me all things whatsoever I have done; whether is not this One the Christ? They came out from the city,

and came unto Him.” We see here that this woman was really electrified through and through. Having come for water, leaving her water-pot, she fled away, and stirred the city by her vehement proclamations.

“Meanwhile His disciples asked Him, saying, Master, eat; and He said to them, I have meat to eat which you know not. Then the disciples said to one another, Whether has any one brought Him anything to eat? Jesus says to them, My food is, that I may do the will of Him that sent Me, and I shall perfect His work.” We are not altogether dependent on material food for the sustenance of our bodies. Moses, Elijah, and Jesus all fasted forty days without feeling a sensation of hunger, supernaturally sustained by the Holy Spirit in a state of ecstasy. Rich spiritual experiences economize a vast amount of table expenses. Here we have the proof, as Jesus is our Exemplar. This problem I wonderfully realize in my personal living. I have traveled in Europe, Asia, Africa, and forty States in America, never finding a place where I could not live bountifully, having everything I wanted to eat, on fifteen cents a day.

“Do not you say that it is yet four months and the harvest cometh? Behold, I say unto you, Lift up your eyes, and see the fields, because they are already white unto the harvest. He that reapeth receiveth a reward unto eternal life, in order that the sower and the reaper may rejoice together. In this, the word is true, That one soweth, and another reapeth. I have sent you to reap that on which you have not labored; others have labored, and you have entered into their toil.” It was the month of May at that time, when the barley harvests are all ripe, the wheat being harvested in June, these two whole months thus being devoted to the harvest in Palestine; the sowings having taken place the preceding winter, four months previously. Now the application of this illustration is simple and clear. In that country, just about four months elapse after the sowing till the reaping. The fields at that time were everywhere ripe and white, inviting the sickle. In the case of the gospel, we do not have to wait the four months. We can sow today, and reap today. With God, one day is as a thousand years, and a minute as good as a month, the execution of His mighty works in regeneration and sanctification depending on our repentance, faith, and consecration. It is our privilege to reap a harvest speedily, or it may be prolonged many years. Abraham, Isaac, Jacob, Joshua, and the prophets had all preached in that country, and now He is preaching. There is no

need of waiting for the crop to grow and mature, as already the sowings of their predecessors are ripe for the sickle. Besides, such is the omnipotence of gospel grace, that the seed He is sowing at that very time may spring up, develop into a glorious harvest, and be reaped that very day. Hence, gospel workers have wonderful encouragement. We can sow for others to reap after we are dead and gone; we can reap what others sowed before we were born; or we can sow and reap the same day, and even the same hour. If we can not reap, let us be content to sow for others to reap. If we can not sow, let us be content to reap what others have sown. Glory to God for His unutterable grace!

“And many of the Samaritans from the city believed on Him on account of the word of the woman testifying, That He told me all things so many as I did. Then, when the Samaritans came to Him, they asked Him to abide with them, and He remained two days. And many more believed through His word. And they continued to say to the woman, That we no longer believe on account of thy gabbling; for we ourselves have heard and know that He is truly the Christ, the Savior of the world.” Here we see that Jesus stops and preaches two days in Shechem (Sychar), the old capital of Samaria, and one of the oldest cities in the world, often visited by Abraham, Isaac, Jacob, and the prophets. The result of His preaching is a great, spreading revival. Proud Churches contemptuously reject the testimony of fallen women. Here you see these heathens not only receive her testimony, but they are so moved by her ministry that they run away in great crowds to the well, to see the Man whose preaching had so powerfully converted their neighbor. The Greek *lalia* (“speech”), as applied to this woman, means gabbling, indicating the uncouth dialect of this poor, ignorant, illiterate woman. Here we see our Savior’s approval of woman’s ministry in a very broad sense, as this poor fallen woman was not only His only auditor in His first sermon at the well, but becomes His efficient witness and prominent helper in the great revival which follows. After so many Samaritans receive Him with joy, and confess their faith in His Christhood, they proceed to notify the woman that, while she was instrumental in moving them to seek Jesus, and they set out relying on her testimony, that they are no longer dependent on her *ipse dixit*, as they have personal assurance that this Man is none other than the Christ, the Savior of the world. There is but one way they could possibly have such an assurance,

and that is to come to Jesus, and get intelligently and experimentally saved. Hence, there is no doubt but the fruits of that glorious revival will be seen in the day of eternity.

Let us never be discouraged with a small audience; as here you see this glorious Samaritan revival began with a solitary auditor, and she such as the respectable Churches reject with contempt. Here we have these two notable cases in our Savior's ministry — the fallen woman at Jacob's Well and Nicodemus in Jerusalem, each one complimented by the Savior with a gospel sermon, which has been ringing round the world ever since, and bringing thousands to God. When you preach to an individual, there is no room for dodging. Never is the gospel so potent as in case of direct personal appeal. Here you see our Savior spending His precious noonday, preaching to this lonely fallen woman. But she gets gloriously saved, runs away and stirs the city by her testimony, so that many come running, hear the gospel, and get saved too. So, if you want a revival in the community, follow the example of the Savior — make a specialty of some hard reprobate. When you get one notorious sinner gloriously saved, he or she will stir the whole community, and give you a great revival.

CHAPTER 11

JESUS PREACHING IN GALILEE

☞ **John 4:43-45;** ☞ **Matthew 4:17;** ☞ **Mark 1:14,15;** & ☞ **Luke 4:14,15.**

“And after two days He went out from thence, and departed into Galilee. For Jesus Himself witnessed that a prophet has no honor in his own country.” Now what is the force of this affirmation of Jesus? You must remember that Nazareth, where He was brought up and spent the first thirty years of His life, is in Galilee. So He was denominated a “Galilean.” Having entered upon His ministry in Jerusalem by purifying the temple, and spent the eight days of the Passover preaching to the thronging multitudes, and perhaps a month following in the populous regions of Judea, His fame spreading abroad, and attracting vast multitudes to His ministry; John the Baptist, who had been the sensation about eight months, somewhat waning, while the trend of the multitude is to Jesus. The tendency of His rapidly increasing popularity is to arouse the Jews to crown Him King, which would have interfered with His ministry; whereas it was transcendently important that He should be permitted to finish His work. Consequently He leaves the populous regions of Judea, and goes away into the comparatively thinly populated country of Galilee, where they will not make so much ado over His ministry, nor be so likely to interrupt His work by precipitating His royal coronation. In addition to this fact, His nativity and residence in Galilee had conduced somewhat to render Him common, and would militate against the probability of that great popular excitement which would be likely to result in crowning Him King.

Mark: *“He was preaching the gospel of the kingdom of God, and saying, That the time is fulfilled, and the kingdom of God draweth nigh; repent and believe in the gospel.”* **Luke:** *“The fame went throughout all the surrounding country concerning Him, and He was teaching in their synagogues, being glorified by all.”* The seventy weeks of Daniel — *i.e.*, the four hundred and ninety years, according to the year-day system peculiar to prophetic interpretation — had already expired. The scepter

had already departed from Judah; besides, there was a general fulfillment of the prophecies pointing to the coming Messiah about that time, John the Baptist, the greatest of the prophets, having not only preached Him, but pointed Him out, introducing Him to the people by baptism; while the Holy Ghost from heaven had descended on Him, and the Divine voice, from God the Father, had rung in the ears of the multitude, *“This is My beloved Son, in whom I am well pleased.”* Of course, the kingdom of heaven (Matthew all the time says, “Kingdom of heaven,” and Mark, “Kingdom of God,” they being precisely synonymous) is at hand in very truth, because the King is here, and of course having the kingdom with Him; as a kingdom means a government. Hence, all the true disciples of Jesus come under His government, and become citizens of the kingdom. While repentance was the constant, burning appeal of John the Baptist, we see that when Jesus comes, preaching the gospel, He not only preaches repentance, thus fully endorsing and corroborating John, but He preaches faith, commanding all to repent and believe the gospel. Repentance breaks the yoke of Satan, an indispensable prerequisite to their reception of Christ, as they could not serve two masters. As Luke says, *“Glorified by all.”* Hence we see that, as His fame went abroad into all lands, a wonderful tide of popular excitement immediately sprang up in all directions, concentrating on this wonderful Prophet of Galilee.

◀RH5 **John 4:45.** *“Then, when He came into Galilee, the Galileans received Him, having seen all things which He did in Jerusalem during the feast; for they also came to the feast.”* The Jews, from all parts of the world, were accustomed to gather at Jerusalem at the time of the great national festivals; e.g., the Passover in April, Pentecost fifty days afterward, and the Feast of Tabernacles in September. These Galileans, who had witnessed His miracles during the Passover (of which there is no record, this being the only allusion to them), and heard His preaching, now rally to Him from all parts of the country, stirring all the people, telling them that a wonderful Prophet, like unto Elijah and Elisha, had risen in Israel.

JESUS HEALS THE SON OF THE ROYALIST

◀RH5 **John 4:46-54.** *“Then Jesus again came into Cana of Galilee, where He turned the water into wine; there was a certain royalist, whose son was sick in Capernaum. He, hearing that Jesus has come out of Judea into*

Galilee, came unto Him, and asked Him that He may come down and heal his son; for he was about to die. Then Jesus said to him, Unless you may see miracles and wonders, you will not believe. The royalist says to Him, Lord, come down before my little child dies. Jesus says to him, Go, thy son liveth. The man believed the word which Jesus spoke to him, and departed. And he, already coming down, his servants met him, and announced to him, saying, Thy child is alive. Then he asked of them the hour at which he began to convalesce; and they said to him, That yesterday the fever left him at the seventh hour. Therefore the father knew that in that hour in which Jesus said to him, That thy son liveth; and he and all his house believed. Again, Jesus did this second miracle, having come out of Judea into Galilee." I use the word royalist instead of nobleman, as E.V., because the Greek is *basilikos*, from *basileus*, "a king," and means a kingly man. He was evidently a member of the Herodian family, who were the kings of that country. Some identify this case with that of the centurion. (Luke 7) This is a great mistake. The centurion was a Gentile; this man is a Jew, belonging to the royal family; *i.e.*, a Herodian. The centurion is characterized by very strong faith, so that when Jesus proposed to go to his house, he refused to give Him that trouble, but said, "*Speak the word only, and it is done.*" This man had faith in Jesus, or he would not have come from Capernaum to Cana after Him. But the royalist's faith was weak, and for that reason he insisted hard that Jesus should go to Capernaum and heal his son. In order to strengthen his faith, Jesus does not go, but simply tells him that his son is healed. Capernaum stood on the northern shore of the sea of Galilee; Cana about forty miles southwest, near Nazareth. I visited both of these places last November. At that time traveling was generally on foot. Doubtless the man traveled as a pedestrian or equestrian; and receiving the message of Jesus at one o'clock, set out for home at once, traveling constantly through the afternoon and night, and arriving early the next morning, perhaps before day. His servants meet him, perhaps at the gate, and bring him the joyous news that his child is alive, the power of the disease being broken, and every symptom of recovery. He then asked them at what time he began to convalesce; they say, "*At one o'clock yesterday the fever left him.*" This produced a powerful effect on him and his whole family, wonderfully booming his faith and inspiring the faith of his household, so they had quite a hallelujah time, all believing in Jesus and sweeping into the kingdom. You see here

the signal wisdom and mercy of our Savior in refusing to go, but simply giving the man His word, illustrating the fact the very opposite of popular opinion. We generally think the demonstrative sights, sounds, and excitement the measure of true faith and real efficiency. The very fact that Jesus saw that the man's faith was weak was a reason why He would not go, but leave the man simply to take Him at His word. The effect was to wonderfully increase his personal faith, and inspire that of his whole family. Strong faith sets but little store on signs and demonstrations, being perfectly satisfied with the simple Word of God.

JESUS REJECTED AT NAZARETH, MIGRATES TO CAPERNAUM

Luke 4:16-31; ^{40:15} Matthew 4:13-16. *“He came into Nazareth, where he was brought up, and according to the custom to Him on the Sabbath-day, He came into the synagogue, and stood up to read. And the Book of Isaiah the prophet was given unto Him, and opening the book, He found the place where it was written [^{26:11} Isaiah 61:1], The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel unto the poor; sent Me to heal the broken-hearted; to preach deliverance to the captives, and sight to the blind; to send away with liberty those who are bruised; to preach the acceptable year of the Lord. And closing the book, giving it to the officer, He sat down; and the eyes of all in the synagogue were concentrated on Him. And He began to speak to them, This day is this Scripture fulfilled in your ears.”* Isaiah has been denominated the Messianic prophet, because his writings so copiously, brilliantly, and triumphantly set forth the Christ, the Shiloh of prophecy, the Redeemer of Israel, and the Savior of the world. Jesus now preaches to them these Scriptures, assuring them that they are fulfilled. This is to them, not only astounding, but paradoxical. He had spent His life there. They looked upon Him as one of them, and the idea that these grand prophecies are fulfilled in Him is more than they can receive.

“And all continued to witness to Him and to be astonished at the words of grace which proceeded out of His mouth, and said, Is not this the son of Joseph?” When I was in Nazareth, I visited Joseph's workshop, and saw, in beautiful and impressive statuary, Joseph and Jesus working at the carpenter's trade, and Mary sitting by looking at them. The scene was wonderfully sweet and charming, especially the statue of the loving boy

Jesus, working with His hands. They had known Him thirty years as the son of the carpenter Joseph. There were no common schools in that country; no educational opportunities except the rabbinical colleges at Jerusalem, the prophetic schools of Elijah and Elisha being institutions of the past. They knew He had never gone away to college. Hence they are astonished, and all eyes centered on Him, and all minds wrapped in bewilderment. The birth of Jesus in Bethlehem symbolizes the regeneration of the human heart by the Holy Spirit, while His induement with the Holy Ghost, immediately after His consecration to the official Messiahship by the baptism of John, responds to our sanctification; as you must bear in mind that the negative work of sin's removal had no place in His experience as in ours. Hence, He only had the positive side born in Bethlehem, and filled with the Holy Ghost at the Jordan. During the thirty years of His minority at Nazareth, His life was perfectly irreproachable, and He was a paragon saint in His disposition, attending the synagogue worship regularly as a faithful Church member. But now they see a wonderful change in Him. Such is His magnetism that all eyes are centered on Him. While they all know Him, having been acquainted with Him all His life, they can scarcely believe their own eyes and ears when they see such a change in the flash of His eye, the tone of His voice, the character and manner of His speech. What is the solution? Why, He has been filled with the Holy Ghost since they saw Him, so that now His words are like flaming fire, burning their way into the deep interior of all hearts, arousing the carnal mind with rattlesnake venom and retaliation. Doubtless, during the years of His young manhood, He had taken an active part in the synagogue worship; but never before had they realized those fiery thunderbolts, going down into the deep interior of their spirits, producing heart-ache intolerable, and arousing Adam the First to fight for his life.

“And He said to them, Truly do you speak to Me this parable, Physician, heal thyself; so many things as we have heard having been done in Capernaum, do even so here in Thy own country.” As they had heard of His working mighty miracles in Capernaum (of which we have no record except this terse allusion), now they demand of Him to do the same in Nazareth; and as He is a citizen of Nazareth, the old medical problem, *“Physician, heal thyself,”* is here applied. *“As You are a Nazarene, and in*

healing the Nazarenes, You would heal Yourself.” “And He said, Truly, I say unto you, A prophet is not acceptable in his own country.” He also said He could not do many mighty works there on account of their unbelief. This illustrates the importance of leaving home, pursuant to the Commission, *“Go and preach.”* We must not forget, that “Go” is a part of the Commission as well as preach. Even our Savior found it necessary to go away from Nazareth to do His mighty works, as their unbelief laid an incorrigible paralysis even on the ministry of Jesus. Multitudes of good preachers blight their own usefulness by staying where they were brought up, and so frequently by remaining too long at any one place.

“But in truth I say unto you, There were many widows in the days of Elijah in Israel, when heaven was shut up, as there was a great drought on all the land; and Elijah was sent to no one of them except to a widow woman in Sareptah of Sidon. And there were many lepers in Israel in the days of Elisha the prophet; and no one of them was healed except Naaman the Syrian.” Our Lord here sets forth the sovereign, discriminating mercy of God, as illustrated in the case of Elijah and Elisha, the greatest prophets — the one only sent to relieve one widow, and she not an Israelite, but a Gentile; and the other only healing one leper, and he was not an Israelite, but a Syrian. So we really deserve none of God's mercies. Whatever He does is a sheer gratuity; and if He does not relieve us, we have no right to complain if He simply lets us alone in the sin and misery which we have brought on ourselves.

“And they were all in the synagogue, hearing these things, filled with rage.” They regard His talk as an impudent insinuation against them, as if they were not as good as the people in other cities where He had done these mighty works of philanthropy and benefaction. He had attended service in that synagogue thirty years; they felt that He was one of them; and they had a right to the wonderful benefit of His prophetic services. Now they conclude that He has gotten above them, treated them with contempt, as if they were not as good as other people. Therefore, instead of receiving the truth and getting convicted, they become violently angry.

“And rising up, they were preparing to cast Him out of their city, and were leading Him to the brow of the mountain, on which their city was built, in order to precipitate Him down; and He, going through the midst of them,

departed. And He came down to Capernaum, a city of Galilee.” When I was in Nazareth, I visited this synagogue, as they claim, yet standing, a venerable stone edifice, where Jesus worshipped during the thirty years of His minority, and where they finally rejected the burning truth which He preached with the Holy Ghost sent down from heaven, and, rising up, led Him away, to cast Him down from a precipice, and kill Him. The young men went from this synagogue directly to the Mount of Precipitation. They point out two precipices, both claiming to be the height from which they aimed to cast Him. The one more distant from the city is quite a conspicuous mountain, which we had in full view two days in our peregrinations. We see that Jesus changed his residence to Capernaum, where many of the people believed on Him, and He received much appreciation. The people of Nazareth had gotten along with Him, so far as we know, without any trouble all His life till He got sanctified; *i.e.*, filled with the Holy Ghost. Then His words were like forked lightnings, burning them through and through, and utterly intolerable to the carnal mind. Though you have always gotten along pleasantly in your Church till you go away to a holiness camp and get sanctified, — but do not be surprised or discouraged, when you go home, if they reject your testimony, and even get so mad at you that they “cast you out” — *i.e.*, turn you out of the Church — and feel like killing you. This was precisely the history of Jesus. His example is before you. When they rejected His testimony at Nazareth, He went away from His native home, and never lived there any more. At Capernaum, whither He went and fixed His abode, He received much encouragement. Peter, Andrew, James, John, and Philip, noble apostles, and many disciples, He received at Capernaum.

Matthew: *“Leaving Nazareth, having come, He dwelt in Capernaum, by the seaside, in the coast of Zebulun and Naphtali; in order that the word spoken by Isaiah the prophet may be fulfilled, Thou land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, the people sitting in darkness saw a great light; and to those sitting in the valley and shadow of death, light sprang up.”* Capernaum is on the northern coast of the Sea of Galilee, in the tribe of Zebulun, but near the border of Naphtali, and a short distance west of the Jordan, which was the boundary of the Jews and Gentiles at that place, the country lying east of the Jordan and the Sea of Galilee being occupied by the Gadarenes and

the Decapolis. Hence the fulfillment of this prophecy, as our Savior made Capernaum his headquarters. The wonderful influence of His ministry brought a sunburst on all that country, bringing untold blessings to both Jews and Gentiles.

CHAPTER 12

THE MIRACULOUS DRAUGHT OF FISHES

◀ **Luke 5:1-11.** *“And it came to pass, while the multitudes were pressing on Him to hear the word of God, and He was standing near the Lake Genesareth [i.e., the Sea of Galilee], and He saw two ships standing by the lake, and the fishermen having gone from them were washing their nets, and entering into one of the ships, which belonged to Simon, He requested him to shove out a little from the land, and sitting down, He was teaching the multitudes from the ship. And when He ceased speaking, He said to Simon, Lead out into the deep, and spread your nets for a draught. And Simon, responding, said to Him, Master, toiling through the whole night, we caught nothing; but at Thy word I will spread the net. And doing this, they caught a great multitude of fishes; and their net was breaking, and they beckoned to their comrades in the other ship, having come to assist them; they came, and filled both the ships, so that they were sinking. Simon Peter, seeing, fell before the knees of Jesus, said to Him, Depart from me, because I am a sinful man, Lord; because affright took hold of him, and all those who were with him, on account of the draught of fishes which they received; likewise, James and John, the sons of Zebedee, who were companions of Simon. And Jesus said to Simon, Fear not; from now you shall be catching men. And hauling their ships up on the land, leaving all, they followed Him.”* **Mark says:** *“Immediately He called them. And leaving their father Zebedee in the ship, with the hired hands, they departed after Him.”* The beautiful sea of Galilee, clear as a crystal, limpid and bright, sixteen and a half miles long, seven and a half miles wide, with seventy miles of coast, one hundred and thirty feet deep, this day abounds in a vast variety of most excellent fish. My hotel-keeper said he caught five thousand pounds at a single draught. The prophetic desolation has been on that country so long — being mainly given up to the wandering Arabs, who exhibit but little skill in fishing — they have accumulated in vast quantities, ready for the returning children of Abraham, who are fast coming back, and quite a number have recently gathered about this

beautiful sea, so memorable in the history of our Lord. This scene took place near Capernaum, headquarters of our Savior and His disciples, and resulted in the call of Peter and Andrew who were brothers, sons of Jonah, and James and John, who were brothers, the sons of Zebedee and Salome. They were professional fishermen, and, as we see before, owned ships — *i.e.*, fishing-boats — and hired hands, to serve them in their business. Hence it seems that they were doing well. While this wonderful and miraculous draught of fishes, looking like they had struck such a run of luck that they would certainly get rich quickly, was calculated so to encourage them in their business that they would certainly hold on; but grace prevails and gets the victory. They leave their ships, and their hired hands — their livelihood, and with no prospect of temporal support, relying only on the good providence of God, they forsake all and follow Jesus, who has already assured them that He will make them fishers of men. How magnificently true! Who can count the numberless host that had been won for Jesus through the living ministry of these four apostles, and their words of steel and lightning left shining in God's blessed Book? This wonderful miracle, right on the spot where they had fished all night (a better time than the day) and caught nothing; now they catch so many that they fill both ships, and they are sinking under the intolerable quantity of large and splendid fishes — no wonder they tare overwhelmed with the realization that they are in the presence of a Superhuman Being; the very consciousness of the Almighty inundates them with reverential awe, and appalls them with the apprehension of the Divine presence and power. Consequently, Peter naturally deeply sensitive and excitable, shouts: *“Lord depart from me, because I am a sinful man.”* Peter was not sanctified till Pentecost, three years subsequently; hence he is affrighted with the realization of his sinful nature. O what a happy choice did these four bright young men make when they exchanged their fishing-boats for the silver trumpet! The manner of their lives, inured to the hardships of sea and land, toiling all night, exposed to the chilly waters and the arduous, constant toil, had proved to them a most valuable gymnasium, which had developed in them an iron constitution, and eminently prepared them for the conflicts, exposures, privations, burdens, and toils of missionary life, far better than any theological curriculum they could have gone through. While intellectual culture is not to be depreciated, but continued through this life and, doubtless, coming eternity, the physical constitution and the

spiritual experiences and enduements constitute the preponderant qualifications of a gospel preacher.

HEALING OF PETER'S MOTHER-IN-LAW

^{<108>} **Matthew 8:14-17;** ^{<100>} **Mark 1:2-34;** & ^{<140>} **Luke 14:3-41** **Mark:** *“And immediately coming out of the synagogue? came into the house of Simon and Andrew and James and John. The mother-in-law of Simon was lying down scorched with a fever; and immediately they speak to Him concerning her; and coming to her and taking her by the hand, He raised her up; and immediately the fever left her, and she continued to minister unto them. And it being evening, when the sun went down, they continued to carry to Him all the sick and the demonized; and the whole city was gathered at the door. And He healed many sick with various diseases, and continued to cast out many demons; and did not suffer the demons to speak, because they knew Him.”* Matthew gives a wonderful prophecy of ^{<2501>} **Isaiah 53:4:**

“He took our infirmities, and carried our diseases.”

That prophecy, corroborated by our Savior, is really wonderful on Divine healing, certainly setting forth our blessed privilege in the atonement to have our bodies healed. We need physical health in order to do the work the Lord has given us, to bless mankind and glorify God in this life; our faith being the measuring-line of blessings for body as well as soul. This case of Peter's mother-in-law, in his house in Capernaum, was really notable.

Luke says, *“She was afflicted with a great fever.”* The healing was so decisive that she got up at once, and proceeded to do her housework. I have seen that very case duplicated repeatedly. Last August, at Scottsville (Texas) Camp-meeting, we prayed for a lady in her tent who was burnt with a terrible fever, at the same time anointing her with oil. The fever left her immediately she got up and went to meeting within fifteen minutes. I saw her in the meetings constantly till the adjournment of the camp, with no sign of fever, and testifying to her healing. We see here that when the sun went down, they continued to bring the sick; as this was midsummer, and the sea of Galilee is seven hundred feet below the Mediterranean and

surrounded by highlands, it gets exceedingly hot on the coast. Hence the importance of waiting until sunset, and perhaps in order to command necessary help, as men have more leisure at night than during the day. We see here that Jesus cast out the demons and healed the sick, thus ministering both to soul and body, converting, saving, and sanctifying the soul and healing the body. He is the same, “Yesterday, today, and forever.” O what a Savior we have! His mercies are boundless and free. It is our glorious privilege, not only to have all the demons cast out of our souls, but to have our bodily ailments healed. We should go to the ends of the earth, as our Lord commissioned us, casting out demons and healing the sick. We see here that, while all of those demons wanted to confess the Christhood of Jesus, His Divine Sonship, He prohibited them. How did they know Him? All these demons were once angels, as God never created a devil. During the bygone ages, before they forfeited their probation and were cast out of heaven, they all beheld the bright glory of the Son of God. Hence they recognized Him; but I am not astonished that He was unwilling for these fallen spirits to become the heralds of His Divinity. He preferred to let His mighty works vindicate His claims to the Messiahship.

EVANGELISM OF JESUS

◀1035 **Mark 1:35-39;** ◀1044 **Luke 4:42-44.** From Capernaum, His headquarters, He now radiates out through the surrounding country, accompanied by His disciples, Peter, Andrew, James, and John, going everywhere preaching the Living Word. *“And He was preaching in their synagogues throughout all Galilee, and casting out demons.”* We find the constant work of Jesus, in all His ministry, consisted in demoniacal ejection in the interest of the soul, and physical healing in the interest of the body, thus gloriously fulfilling His mission as the Redeemer of mankind. Lord, help us to be true to our calling, and walk in Thy footprints! In that case we will labor incessantly in the work of both soul and body. Man is a dependency, and consequently always actuated by spiritual influence, either demoniacal or Divine. As Satan is the great deceiver, it becomes his climacteric stratagem so to delude his votaries as not only to render them unconscious of demoniacal possession, but even plunge them so deeply into infidelity that they do not believe in diabolical existence. Humanity is uniform in all ages. We see, everywhere, bodily ailments prevalent, and readily admit the need

of the Healer. With the needed spiritual illumination, we would equally obviously recognize demoniacal possession on all sides, and the imperative need of the Omnipotent Ejector. The idea generally prevails that these demoniacal possessions were only peculiar to the time and place of our Savior's ministry. This is a mistake. They are everywhere, and will continue till Satan is cast out. Whereas the E.V. calls them devils, you will observe the R.V., in harmony with the original, calls them demons, "devil" being the appropriate cognomen of Satan, and a translation of the Greek *diabolus*; whereas, in all of these cases, where the E.V. speaks of "casting out devils," *diabolus* does not occur in the original, but *daimonion*, "demon." These demons are the innumerable host of evil spirits which now throng this world, all seeking a home in some human beast. Some have many of these demons, like the Gadarene; others, fewer. But all who are not dominated by the Holy Spirit, are more or less demonized.

⁴⁰⁸**Matthew 4:23-25.** *"And Jesus was going round all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady among the people."* The old prophets all vividly predicted the coming kingdom; John the Baptist, with stentorian voice, proclaimed its ingress; while Jesus, following him, preached the kingdom as a present reality, exhorting the people to fly thither, thus finding refuge from death and hell. During the gospel dispensation, the kingdom of God on earth is encompassed on all sides with Satanic antagonism, only becoming the asylum of the faithful few, who live in constant anticipation of the return of our glorious King, when He will cast out the enemy and conquer the world.

"And His fame went abroad into all Syria." Whereas Galilee, which is bounded on the south by Samaria, west by the great sea, east by the Jordan, and north by Syria, was the center of our Savior's evangelistic peregrinations, and the scene of most of His mighty works.

"And they brought to Him all those who were afflicted, being possessed with various diseases and troubles;" i.e., from all parts of the surrounding country, they are now bringing the people who are afflicted with every diversity of diseases and physical ailments, and

He is healing them, to the infinite joy of the poor sufferers and their friends and the ineffable glory of His ministry. *"And the demonized;"* i.e.,

the people who needed spiritual help, because they were possessed with demons, which must be cast out or they will drag them into hell. *“And the lunatics.”* In that day they had no lunatic asylums for the benefit of the people thus unfortunately afflicted with mental derangement, but their friends had to take care of them the best they could, or let them run at large, the terror and annoyance of the community. Doubtless many of these lunatics were epileptical. *“And the paralyzed; and He healed them all.”* Nervous paralysis, which is very common at the present day, as a rule, is incurable by medical skill. Here we see the Great Healer finds no stubborn cases — fevers retreat away, paralytics leap and run to tell the glorious news, lunatics and epileptics are healed in a moment by His word, while all demons, evacuating their victims, retreat before Him.

“Many multitudes followed Him from Galilee.” The whole country, from the Jordan to the sea, from Samaria to Syria, stirred as by a sweeping avalanche, rises up and follows this wonderful Nazarene. *“And Decapolis.”* This proper name is from *deka*, “ten,” and *polis*, “city,” and means the ten cities, with the country they represent, lying east of the Jordan and southeast of the sea of Galilee, and inhabited by Gentiles. *“And Jerusalem, and Judea, and beyond the Jordan.”* Almost one year of our Lord's ministry has passed away. His fame has not only spread throughout all the land of Israel, but has swept over the surrounding Gentile countries like a tornado, bringing multitudes from the ends of the earth to satisfy their curiosity, and see whether the paradoxical reports they have heard are true.

HE HEALS A LEPER

Matthew 13:2-4; Mark 1:40-45; & Luke 5:12-16. **Mark:** *“And a leper comes to Him, calling upon Him, and kneeling down before Him, and saying to Him, If You may wish, You are able to cleanse me. And Jesus being moved with compassion, and reaching forth His hand, touched him, and says to him, I am willing; be thou cleansed.”* The Greek for “be thou cleansed,” is *katritheti*, which is in the imperative mode, passive voice, and aorist tense. Therefore it literally means, *“Be thou completely cleansed instantaneously;”* “Be thou clean,” E.V., is too weak a translation of the word our Savior spoke.

Luke says this man was “full of leprosy,” in contradistinction to a case of leprosy occupying a part of the body. No wonder he was exceedingly importunate, as he was leprous all over.

“And charging him, He immediately sent him away, and says to him, See that you tell nothing to any one; but go, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.” The lepers in Palestine still have their separate quarters in the cities, dwelling to themselves, as in the days of Christ. I met them at Shechem and at Jerusalem. The popular idea that the separation is because of the contagion of the disease is utterly incorrect. It is not contagious. If it were, what would become of the priests, who, in the discharge of their official duties, are in constant contact with it? See the law of the leper (⁽¹³⁴⁾Leviticus 14), and you will find that when the priest made the examination, and pronounced it leprosy, the victim must go away from society, and live in the leprous quarters. It was well understood among the Jews that leprosy was utterly incurable by human agency. Hence when God, the only Healer, had mercy on the poor leper, he must go to the priest, submit to his diagnosis, and receive from him a certificate of healing, before he was allowed to go into society. While leprosy is not contagious, and not so understood where it is prevalent this day — as I came in contact with them, laying a coin on each arm reached forth in supplication, both hands having been eaten off by leprosy — yet it is incorrigibly hereditary, from the fact that, like scrofula, it is a blood trouble, affecting every corpuscle of blood in the system, so that it is invariably transmitted to the succeeding generation. Leprosy is a most vivid emblem of inbred sin, which is not necessarily contagious, but inevitably hereditary. Infants born of leprous parents are bright and sprightly, exhibiting no signs of the disease. Yet, soon or late, it is certain to make its appearance, if they do not meet the Healer. So infants born into the world have no actual sin, but have inherited the sinward tendency, which, if not eradicated by grace, will certainly develop into actual transgression. The bite of the rattlesnake when a little thing, soon after evacuating the egg, will not hurt you. But the time will come when he will poison and kill you. While the leprous taint in the blood emblemizes inbred sin in the irresponsible infant, the eruptions on the body represent actual transgressions. e what a striking symbol, not only of inbred sin, but the awful spiritual death which supervenes! You

have leprosy in your blood, and feel vigorous and healthy. Before you are aware, it develops on your finger and it drops off; continues its work of destruction till your hand drops off at the wrist. It begins on your face; takes away your nose, and then an eye; reaches your brain, and, fortunately, death comes suddenly to your relief. The reason why the law of Moses required them to live separate was because of the awful loathsomeness of the disease indescribable, horrific, living death! Leprosy, fortunately for us, is not common in America, though I have seen cases of it; but quite common in the Bible lands, where I met them during both of my tours, thus, like everything else in those countries, so wonderfully corroborating the Bible.

“And He, having gone out, began to proclaim everything, and spread abroad the history, so that He was no longer able to come publicly into the city; but was off in desert places, and they continued to come to Him from all parts.” **Luke:** *“But He was away in the deserts, and praying.”* Why was Jesus so much opposed to their publishing His mighty works, and why could He not come into the city at this time, but must hide away in the deserts — *i.e.*, in an uninhabited region of country? From time immemorial, the Jews had all understood that Christ was to be their King. At that time the nation was in deep distress, because thirty years had elapsed since the death of Herod the Great, and during which they had no king, but had been reduced to a Roman province, and were ruled by a proconsul sent out from Rome, thus their liberties gone and their people subject to the Gentiles. Hence, throughout the Hebrew nation, there was a deep sigh, and a perpetual cry to God to break the Roman yoke, restore to them their independence, and give them a king of Hebrew blood to reign over them. These wonderful miracles, when published abroad, raised the people on tiptoe to crown Him King of the Jews. In that case the Roman authorities would have killed Him before He had completed the work He Came to do.

Hence, in order to prevent His own coronation, and the sudden outbreak of a terrible, bloody war, which would have interrupted His ministry and expedited His death, He found it necessary to avoid the multitude. These intervals, which He spent off in the desert in communion with His Father, were wonderful times of refreshing to His spirit, and invigoration for the arduous work and terrible ordeals which awaited him.

HE HEALS A PARALYTIC

Matthew 9:2-8; **Mark 2:1-12;** & **Luke 5:17-26.** **Mark:** *“And again He came into Capernaum during those days, and it was heard that He is at home. And immediately the multitudes came together, so that there was no room, not even at the door; and He continued to speak the word to them.”* **Luke says:** *“The Pharisees and teachers of the law, who had come out of every village of Galilee and Judea and Jerusalem, were sitting around.”* In that day they had no newspapers, steam-engines, telegraphs, nor telephones, the news only going on the back of a camel, a fleet horse, or a swift pedestrian; yet, to our inextricable puzzle, the tidings flew everywhere with astounding velocity, notifying the people, as here Luke says, not only in the cities, but all the villages, that Jesus has come back from His retirement Into Capernaum, His headquarters, and is again preaching to the multitudes, healing the sick and casting out demons.

“They come to Him, carrying a paralyzed man, borne by four. Not being able to reach Him, on account of the crowd, they took up the roof where He was, and lifting it out, let down the bed on which the paralyzed man was lying down.” **Luke says:** *“Mounting up on top of the house, they let him down through the tiles, along with the bed, in the midst, in the presence of Jesus.”* The houses in that country have flat roofs, covered with stone, with stairways ascending up, and tiling arranged for removal at their option, when they wish to go out on the roof. The first time I ever entered Jerusalem, my guide escorted me through a lofty mansion by internal stairways, leading up through the roof, giving me a grand view of the city, which was impossible from the streets. As there is no doubt but this was Peter's house in Capernaum, and the home of Jesus, the presumption is, it was not very high, the multitude being outside. These importunate friends of the paralytic, pressing their way through the crowd, use a ladder to climb the house from the outside, reaching the solid stone roof, cemented together so that it looked like a single great limestone rock covering the house, as I have so often seen and walked over them; coming to this movable door, take up the tiles, and let the man down, lying on his bed, lowering him to the very presence of Jesus, in the midst of His sermon.

“And Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven.” Here we have a wonderful demonstration of prevailing faith.

There is no doubt but the paralytic had faith in Jesus to heal him, as these four friends, all round him during the long journey while carrying him on his bed, heaving like volcanoes, had inundated him with an atmosphere red-hot and electrified with indefatigable faith, so that, if he didn't have it before, he certainly had imbibed it from his company by the time he reached the feet of Jesus; yet we have no allusion whatever to the faith of the patient, but it is unequivocally certified that the healing resulted from the faith of his four friends, who certainly abundantly proved their faith by their works in thus bringing him to the presence of Jesus, despite every conceivable difficulty. O that the perishing myriads all round us could only have friends enough to carry them to Jesus on the pinions of a faith that will take no denial! What a transcendent inspiration to all Christian workers, this notable case, where Jesus healed the man responsive to the faith of his friends!

Luke 21. *“And the scribes and Pharisees began to reason, saying, Who is this One who speaketh blasphemies? Who is able to forgive sins except God alone? And Jesus, knowing their thoughts, responding, said to them, Why do you reason in your hearts? Why is it easier to say, Thy sins are forgiven, than to say, Arise and walk? But in order that you may know that the Son of man hath power on earth to forgive sins, He said to the paralyzed man, I say unto thee, Arise, and taking up thy bed, go to thy home. And immediately arising in presence of them, taking up that on which he was lying down, he departed to his own home, glorifying God. And ecstasy seized all, and they continued to glorify God; and they were filled with fear, saying, That we have seen paradoxical things this day.”*

While the Jewish Church was awfully unspiritual, and the preachers, as a rule, without an experimental knowledge of God, they held pertinaciously to the cardinal truths of the Bible, one of which here very lucidly crops out; *i.e.*, that none but God can forgive sins. Many modern Churches, who are depending on priestly absolution, water baptism, sacraments, and good works, to take away their sins, would do well to heed this fundamental truth, here enunciated by the fallen clergy of apostate Judaism; *i.e.*, that none but God alone can forgive sins. Therefore we must all pass by our own works, Church rites, water baptism, clerical intercession, and everything else, and go to God alone, on our knees, and stay till He, for Christ's sake, forgives all our sins, and witnesses to the same by His

blessed Holy Spirit. In this case, Jesus avails Himself of the smaller work — i.e., bodily healing — which was visible to mortal eyes, and incontestably demonstrated by the uprising of the patient, and the carrying of his bed away to his home, in order to illustrate the greater work — i.e., the forgiving of his sins — which either directly or indirectly had brought on him the paralysis, which is not hereditary, like leprosy, which typifies inbred sin; and consequently, as it originates from violation of the hygienical laws, represents actual sins, which must be removed by pardon, while original sin can only be expurgated by the cleansing blood of Jesus and the refining fire of the Holy Ghost. It is highly probable that this paralytic was a very bad case, of long standing, and extensively known by those people. Hence, his sudden and perfect healing, so clearly demonstrated, produced an intense excitement, not only filling the people with delight to see the mighty work, but Overawing them with profoundest reverence in the realization of the Divine presence.

CONVERSION OF MATTHEW

Matthew 20:9; **Mark 2:13,14;** & **Luke 5:27-28.** **Mark:** *“And He went out again by the sea; and all the multitude came to Him, and He continued to teach them. And passing along He saw Levi, the son of Alpheus, sitting at the toll; and He says to Him, Follow Me. And rising, he followed Him.”* **Luke:** *“And leaving all things, rising, he followed Him.”* **Matthew:** *“Jesus, going on from thence, saw a man sitting at the toll called Matthew, and says to him, Follow Me, and rising up, he followed Him.”* This took place in the city of Capernaum, the home of Jesus, Peter, Andrew, James, John, and Matthew, who is also called Levi. Here we have the very brief account of the conversion and call to the apostleship of Matthew, one of the writers of our Lord's Gospel. He and John were apostles among the original Twelve, Mark serving as Peter's amanuensis and Luke that of Paul. Matthew's conversion, here so briefly given, is quite remarkable. He is not only in the bloom of youth, but the incumbent of a lucrative office. He is no poor man, but he is rich, living in affluence, with the broadest possibilities of worldly aggrandizement spread out before him. He suddenly and unhesitatingly leaves all for a life of toil, poverty, and persecution, and a cruel death to wind up. Suddenly converted, we never afterward hear of his wavering. In the distribution of the world

among the apostles, pursuant to the Commission, receiving Ethiopia as his field of labor, he faithfully went, and preached heroically till he sealed his faith with his blood, and flew up to join his Master in celestial glory.

We have now followed our Lord through the first year of His ministry, all of which He spent in Galilee, His home and favorite field, except about two months at the beginning. The Feast of the Passover, instituted and perpetuated to commemorate the Divine mercy shown to Israel the last night of their sojourn in Egypt, when the destroying angel came down and slew the firstborn in every house in all the land, but in mercy passing over the houses of Israel besprinkled with the blood of the slain lamb, symbolic of the *“Lamb of God, that taketh away the sin of the world.”* Our Savior gave special attention and peculiar honor to this institution, beginning His ministry at a Passover, and winding it up at another three years subsequently, two Passovers intervening in the interim. Now, the first year of His ministry having passed away, the fame of His mighty works having filled Palestine and mightily stirred the Gentile world, till all eyes are turned toward Him, most momentous inquiries are everywhere ringing from the popular lip, “Is not this the Shiloh of prophecy, the Christ of God, the Savior of the world, and the Redeemer of Israel? If He is not truly the Messiah who is to come, He is certainly the greatest prophet whom God has ever given to Israel.”

CHAPTER 13

THE POOL OF BETHESDA

◀**RRR** **John 5:1-47.** *“After these things there was a feast of the Jews, and Jesus went up to Jerusalem.”* You always find the phraseology in the Bible, *“Go up to Jerusalem.”* This was literally true, as Jerusalem is high up on Mt. Zion. It is also a peculiar Orientalism, in harmony with the phraseology of all nations, who, through the ages, have always thus alluded to the seat of Government, whether it be on a lofty mountain or down on the seashore.

“There is in Jerusalem a pool at the sheep-market, called Bethesda in Hebrew, having five porches. In these were lying down a great multitude of the sick, the blind, the lame, the paralyzed, awaiting the moving of the water.” Bethesda means “house of mercy,” because it was a celebrated sanitarium. It is near the gate now called St. Stephen's, because they say that he was dragged out through this gate, and stoned in front of it, pointing out to us the place of his martyrdom. I went into this pool during both of my visits at Jerusalem. The five porches, with their stone arches, are still there.

Verse 4, in E.V., about the angel coming down and troubling the water, and the first incomer being healed, is not in the original, but an interpolation which some one has added.

“And there was a certain man there, having thirty-eight years in sickness. Jesus seeing him lying down, and knowing that he already has much time, says to him, Do you wish to be made whole? The sick man responded to Him, Lord, I have no man that, when the water may be troubled, may cast me into the pool; and while I am going, another goes down before me. Jesus says to him, Arise, take thy bed and walk about. And immediately the man was made whole, and took his bed and continued to walk round. And it was the Sabbath; on that day therefore the Jews continued to say to the man who had been healed, It is the Sabbath; it is not lawful for thee to carry thy bed. He responded to them, The One having made me whole, He said to me, Take up thy bed and walk about. Then they asked him, Who is

the Man who said to thee, Take thy bed and walk about? And the man who had been healed did not know who He is; for Jesus went out, the multitude being in the place. After these things, Jesus finds him in the temple, and said to him, Behold, thou hast been made whole; sin no more, in order that something worse may not come upon thee. The man departed, and reported to the Jews that Jesus is the One having made him whole. Therefore the Jews continued to persecute Jesus, and seek to kill Him, because He was doing those things on the Sabbath. And Jesus responded unto them, My Father worketh, and I work also, even till now. Then the Jews, on this account, continued the more to seek to kill Him, because He was not only breaking the Sabbath, but was even saying that God is His own Father, making Himself equal to God.” While the Jews could not criticize the miraculous philanthropy of healing the poor man, who had suffered thirty-eight years, they now focalize all their diabolical malice on the Sabbath question, alleging that He was going right ahead with His work on the Sabbath-day. How stunningly Jesus answers them, *“My Father worketh, and I work even until now!”* — *i.e.*, God goes ahead with His work all day Sunday, keeping the planets spinning in their orbits, worlds moving, systems revolving, the sun shining, rivers flowing, all hearts beating, the blood circulating, the vital functions all going on, and the mighty machinery of the boundless universe still moving along its appointed way. If God did not work on Sunday, the worlds and systems of worlds would cease to move, vital currents no longer flow, and life cease in all the universe. This they could not deny. So Jesus certifies that He is working on through the Sabbath-day in harmony with the example of His Father. Now remember that His example is ours too. Therefore we have no right to spend the Sabbath in idleness, worldly pleasure or pastime. But, like Jesus, we should work hard on the Sabbath, doing good, saving souls, glorifying God, and laboring to girdle the world with gospel grace and heavenly philanthropy. Like all fallen Churches, the Jews had run the forms of religion into silly fanaticism, taking the shadow for the substance. The Sabbath is all right in its place, and we should certainly keep it holy; but remember that it is to be subordinated to the glory of God, and devoted to works of mercy, those of necessity being also recognized. Every age has had its fanaticisms. In my travels I frequently meet these Sabbatical fanatics, preaching holy days instead of holy hearts, disturbing and unsettling the people of God, much to the detriment of our Savior's

kingdom. If the heart is holy, the Sabbath will be kept, and all other duties faithfully performed. I find another class of fanatics preaching baptismal regeneration, thus worshipping a water-god, while the poor Sabbatarians worship a daygod. Good Lord, deliver us from all sorts of idolatry!

“Then Jesus responded and said to them, Truly, truly, I say unto you, The Son is not able to do anything of Himself unless He may see the Father doing something; for whatsoever things He may do, these the Son doeth likewise.” These statements certainly do prove the identity of the Father and the Son, which is in perfect harmony with their distinct personalities. I am editor in the morning, teacher in the afternoon, and preacher at night, thus exhibiting to the world three personal characters, and still I am but one.

“For the Father loveth the Son, and showeth Him all things which He doeth; and greater works than these will He show unto Him, in order that you may be astonished.” Though our Savior, during the first year of His ministry, had wrought many wonderful works, yet those attending His crucifixion witnessed far greater; *i.e.*, the darkening of the sun, the earthquake, the rending of rocks and the temple veil, and His own resurrection and glorious ascension, transcended anything they had hitherto witnessed.

“For as the Father raiseth up the dead and createth life in them, so the Son also createth life in whom He willeth.” Not only does this wonderful and comprehensive statement apply to the resurrection of the body, but pre-eminently to that of the soul, whom God raises from the dead in regeneration, actually “creating life” in that dead human spirit as really as the creation of a world. So Jesus here affirms that He raises from the dead, human souls and bodies, just like the Omnipotent Father.

“For the Father judgeth no one, but hath given all judgment to the Son, in order that all may honor the Son as they may honor the Father. He that honoreth not the Son, honoreth not the Father who sent Him.” This not only sweeps away one hundred and seventy-five millions of Mohammedans, who are very zealous worshipers of the Father, but it demolishes all of the Unitarians, who claim to worship and honor the Father, ignoring the Divinity of the Son, and thus insulting Him with the vilest dishonor by degrading Him to the status of a man. Truly do Jesus

and Paul say that Christ is a stumbling-block, over which millions stumble and plunge headlong into hell. O how stoutly the Moslem millions do argue and preach against the Divine Sonship, alleging that it is utterly incompatible with the character of God to have a Son!

“Truly, I say unto you, That the one hearing My Word, and believing on Him that sent Me, hath eternal life, and doth not come into condemnation, but has passed out of death into life.” O what a grand, unmistakable, and irrefutable declaration of salvation through faith alone! In this wonderful verse we see the subject has already passed out of spiritual death into spiritual life, so that he already has in his heart the eternal life, which the angels and redeemed around the throne enjoy, while there is no human condition specified but hearing the Word and believing. Repentance is involved in faith, being a prerequisite, to put us on believing ground, while obedience and a holy life follow invariably, as the stream flows from the fountain. In this one verse we have the whole plan of salvation in a nutshell. What a wonderful text from which to preach the everlasting gospel!

“Truly, truly, I say unto you, That the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and hearing, they shall live.” This has direct allusion to spiritual resurrection. That very moment, the Omnipotent Son of God was standing before them, whose providence it is to speak the dead to life. O what an auspicious time and golden opportunity the thronging multitudes attending the Passover enjoyed! What a pity they let the devil, through the influence of their preachers and leaders, blind their eyes and plunge them into irretrievable ruin, their bodies hastening to an awful death in the destruction of Jerusalem, and their never-dying souls into the doom of a Christless eternity!

“For as the Father hath life in Himself, so He has also given unto the Son to have life in Himself.” Here we see the co-equality of the Son with the Father, having life in Himself, which is peculiar to God alone, thus proving most unequivocally the Divinity of Christ.

“And He hath given Him power also to execute judgment, because He is the Son of man.” It is a precious consolation to know that a member of our own race, in purest and truest sympathy with us, is to judge us in the great day. Whereas fallen human beings are the children of the devil (John)

8:44), Jesus is the only Son of unfallen humanity the world has ever seen. Hence the Man Jesus is perfectly free from every taint of human corruption. Consequently we know that His judgment in our behalf is not only infallible, but sweetened with that unutterable love which brought Him from heaven to die for us.

“Be not astonished at this; because the hour cometh in which all who are in their graves shall hear His voice, and shall come forth: those who have done good, unto the resurrection of life; and those who have done evil, unto the resurrection of damnation.” Here we have a clear and positive revelation, assuring us that all, both good and bad, will be raised from the dead. While the resurrection and glorification of the bodies of the saints, and their reunion with their spirits, will prove a glorious augmentation of their happiness, it follows, as a legitimate sequence from the law of Divine retribution, that the physical resurrection of the wicked will infinitely increase their torments in the regions of endless woe. There are mysterious problems connected with these momentous truths, solvable only from the consideration of the participation in good or evil appertaining to these bodies. Man is mysteriously and wonderfully made, consisting of spirit, intellect, and body, and all immortal, like God, who created him *“in His own image and likeness.”* Therefore the body of man is as immortal as his soul. You see how these words of the Savior sweep away the silly dogma of the annihilationist, showing clearly that the bodies of the wicked will be raised in the general resurrection, clothed with immortality, again becoming the receptacles of the wicked souls once inhabiting them, and soul and body, thus reunited, cast into hell, sinking down to deeper depths and more horrific retributions than ever known in the disembodied state. On the contrary, though the saints, disembodied, are perfectly happy in heaven, as everything there is perfect, yet when, responsive to the archangel’s trump, they shall descend and receive their bodies, lustrous with the resurrection glory, and, soul and body united, fly away to explore the boundless celestial universe, with adoring wonder eternally contemplating the ineffable glory of creative Omnipotence, profounder depths, broader latitudes, more infinite longitudes, and more glorious altitudes will continue to burst upon the enraptured soul, now not only in possession of the glorified intellect, but the risen, transfigured, and immortalized body; thus, with ever-increasing sunburst of ineffable glory

and immortality, triumphant humanity, probation left far behind in total and eternal eclipse, will sweep on, parallel with the flight of celestial cycles, accumulating new luster, exploring hitherto unseen worlds, and will sweep on through ceaseless cycles of eternity.

“I am not able to do anything of Myself; as I hear, I judge; My judgment is righteous, because I do not seek My own will, but the will of the Father who sent Me.” Of course, the Divine will of the Son is identical with that of the Father, while His human will must be perfectly subordinated to it, otherwise a trend to aberrate from the Divine will would supervene, which could only prove detrimental and focalize ultimately in selfwill. As the Man Jesus is our Paragon, and He ignored His own will to do that of His Father — thus His human will, not only being subsidiary to, but identical with, the Divine will — so in our case, self-will must be totally abnegated and absorbed in the will of God. You must remember that while Jesus is perfect God, He is also a perfect Man, having a personal human will, like all other men, with the single exception that, having no participation in the fall, His will was always perfectly free from every taint of selfishness.

“If I testify concerning Myself, My testimony is not true.” Lord, save us from testifying about ourselves! Jesus abnegated it. While on earth, He was God's Witness, testifying to the word the power, love, and grace of the Father. We should do likewise — go and tell the people about God, His wonderful salvation, at the same time, in the attitude of His humble witnesses, testifying to a lost world His power to save, witnessing to all His mighty works in our own souls and bodies.

“There is Another who testifieth concerning Me, and I know that His testimony is true that He testifieth concerning Me. You sent to John, and he testified to the truth; but I do not receive the testimony from man; but I speak these things in order that you may be saved. He was a bright and shining light, and you were willing to rejoice for an hour in his light.” John the Baptist, the last of the Old Testament prophets and the greatest of all, was sent of God to witness to the people the Christhood of Jesus. He did his work faithfully, courageously, and unequivocally, not only preaching to the multitude the presence of the Messiah on the earth, but actually pointing Him out, and formally introducing Him to the gazing throng. Those very people, to whom Jesus is here preaching on the Temple

Campus, had sent a delegation of priests and Levites to John to make a special inquiry in reference to this momentous issue. To these, John gave a most unequivocal answer, making them all witnesses to his testimony to the Christhood of Jesus. Here our Savior tells them how they “rejoiced for an hour” in the grand and glorious light of John the Baptist. Here He touches a memorable and significant fact; *i.e.*, the evanescence of that wonderful Johannic revival which, beginning in the desert of Judea with the illiterate peasantry, swelling out, magnetized Jerusalem, Judea, and all the regions round about Jordan, so that, dropping their employments, they hastened away to hear the wonderful prophet of the wilderness: the tide rising, the revival wave broadening, multitudes coming from foreign lands; e.g., Apollos from Africa, such a revival having never been known in the annals of the world. Yet how transient the effect! Well does Jesus speak of it as lasting but “an hour.” While that was true of the great multitude, the same tumultuous throng who hung spellbound six solid months on the lips of the eloquent Baptist, three years subsequently, manipulated by their leading ministers, shouted, uproariously, “Crucify Him!” Yet we must remember that the apostles and the original disciples of Jesus, the faithful few who followed Him in all of His peregrinations, and stood by Him in all His persecution — His enemies hounding Him for His life — subsequently receiving the Pentecostal baptism, and preaching the gospel to the ends of the earth, were, in the main, disciples of John the Baptist.

“I have a testimony greater than that of John; for the works which the Father gave Me, in order that I may perfect them, these works, which I do, testify concerning Me, because the Father hath sent Me; and the Father having sent Me, Himself bath testified concerning Me.” While the testimony of John and many others is really conclusive and unanswerable, yet the stupendous miracles which Jesus was all the time performing — so many cases of bodily healing and demoniacal ejection that we may justly conclude that the New Testament record is but a tithe — prove and demonstrate His Christhood, to the satisfaction of every diligent inquirer after truth, beyond the possibility of cavil.

“You have never heard His voice, nor seen His face, and you have not His Word abiding in you, because you do not believe Him whom He has sent.” Did not God come into the garden and speak to Adam and Eve face to face? Did not Moses look upon the rear of His person as He passed by,

putting His hand over him that he might not see His face? Did not Moses abide with Him, hear His voice, and see His face forty days on Mt. Sinai when He gave him the law? Did He not come, accompanied by two angels, to Abraham's tent at Mamre, conversing and eating with him? There are two Hebrew words occurring throughout the Old Testament representing God — *i.e.*, *Elohim*, which means God Almighty, the word being in the plural number, including the Son and the Spirit; and *Yehovah* — *i.e.*, Jehovah, which means the Excarnate Christ. John the Baptist (M. in) and Paul (⁴⁰⁰¹1 Corinthians 10) certify the identity of the Jehovah of the Old Testament with the Christ of the New. Hence these personal manifestations of God in the Old Testament are the Excarnate Son; as we must remember that Christ has always been in the world, throwing wide open the door of God's saving mercy to all appreciative souls, making salvation graciously possible in all ages and nations, and under all circumstances, as He is the *“True Light, which lighteth every man which cometh into the world.”*

“And you have not His Word abiding in you, because you do not believe Him whom He has sent.” Now, remember, Jesus rang out this awful truth in the faces of the pastors of the popular Churches, the great preachers, the ruling elders, and the Official Board. If these people, who claimed to understand and love the Word of God, were in this awful dilemma, *“without the Word abiding in them,”* should we not all profit by their sad example?

“Search the Scriptures, because in them you think you have eternal life, and they are the witnesses testifying concerning Me; and you do not wish to come to Me, in order that you may have light.” Those people, with the highest culture of the age, graduates from the rabbinical colleges, expounders of the Scriptures in the synagogue, lights and leaders of the people, could not see that the Bible was literally full of Christ. The same phenomenon this day confronts us on all sides: men of highest culture, with collegiate diplomas, standing at the front of the Churches, leaders to whom the multitudes look for light, example, and wisdom, can not find Christian perfection in their Bibles. What is the solution? The Bible is a sealed book until revealed by the Holy Ghost. These people are without the indwelling Expositor, standing precisely where the clergy and official members stood in the days of Christ. They would not come to Christ

because they believed they were already saved, when they were barbarically ignorant of first principles.

“I do not receive glory from men; but I have known you, that you have not the love of God in yourselves.” Jesus here uses that profoundly significant word agape, which means the Divine nature, and constitutes the essence of human salvation. The Holy Ghost pours it out into the heart in regeneration (☞ Romans 5:5), while it is made perfect in the sanctification, which eliminates away all depravity, leaving this love to reign in the heart and life without a rival. The very fact that these preachers and influential Church members, to whom Jesus made this statement, were without the love of God abiding in their hearts, simply means that they were sinners, exposed to wrath and hell. Lord, help us to profit by their fatal mistake!

“I have come in the name of My Father, and you are not receiving Me; if another may come in his own name, him you will receive.” A number of false Christs did rise, within the next forty years after this utterance, whom those same people did receive and follow. It is equally true this day, that if a man wants a following, he must come in his own name, with a flourish of trumpets, high-sounding titles, and human display. If he sinks away into God, the world will lose sight of him, and the worldly Churches reject him.

“How are you able to believe, receiving glory from one another, and you do not seek the glory which is with God alone?” Here we see that human ambition, in all of its forms and phases, is incompatible with real faith. For this reason, everything possible should be done to divest preachers and Church members of all human eclat, worldly aggrandizement, and vain glory. Ministerial ambition ruins the clergy and the Churches, defeating all efforts in the way of their sanctification; as no one can be sanctified who is a candidate for anything but reproach, persecution, and heaven. The New Testament bishop is simply a pastor — *i.e.*, a leader of a holiness band, as the apostolic Churches knew nothing about human ecclesiasticisms, but were simply holiness bands. The creation of these high, honorable, and remunerative ministerial offices is calculated to ruin all of the young preachers, inflating them with ambition, and stirring them up to seek office, place, and emolument — *i.e.*, human honor — which Jesus here

utterly condemns, certifying its irreconcilable disharmony with faith, without which neither preacher nor people can be saved.

“Do not think that I will accuse you to the Father; Moses, in whom you have hope, is the one accusing you. If you believe in Moses, you believe in Me; for he wrote concerning Me. If you do not believe his writings, how will you believe My words?” Our Savior's learned audience at this time boasted in the discipleship of Moses, claiming to keep every ramification of the Mosaic law, and making it their daily business to expound to the people the Scriptures of Moses; yet Jesus certifies that they didn't believe them. Of course, they thought they did. Do not forget that the preaching of Jesus is as applicable to the present generation as to His contemporaries. His audience verily thought that they not only believed the Pentateuch of Moses, but were walking daily in obedience to the same. The mystery clears away when we remember that the Bible is a spiritual book, having a spiritual interpretation, of which unspiritual people are utterly ignorant. God's religion is a secret, which none but God — *i.e.*, the Holy Ghost — can reveal. The apostate Jewish Church had fallen into the hands of the unspiritual clergy, who are utterly incompetent to dispense to the people the bread of life, because they themselves were spiritually dead, and dead men are not very suitable to feed others. John is the only evangelist who gives an account of our Savior's visit to Jerusalem at this time, attending the second Passover, of His ministry, and preaching to the vast multitudes convened on the Temple Campus. In this chapter he gives us one of the Master's powerful sermons, which shot the lightning of conviction in forked horrors in all directions, hewing down the tall clergy without distinction or mercy, revealing inbred sin in its Gorgon horrors, and sending the dynamite of conviction into the deep interior of all appreciative hearts, thus scoring deep with the gospel ax, and hewing to the line of the infallible plummet.

CHAPTER 14

JESUS RETURNS TO GALILEE

Matthew 12:1-18; **Mark 2:23-28,** and **Luke 6:1-5.** We find that our Lord spent but two weeks at Jerusalem during this tour, preaching and working miracles all the time, of which we have no record; but the fifth chapter of John giving us one notable miracle and one powerful sermon. Luke informs us that the incident, here recorded by Matthew, Mark, and Luke, took place on the Sabbath following the Passover, which began on the Sabbath, ran through the intervening week, and closed on the ensuing Sabbath; thus, according to Luke's testimony, giving our Savior two-weeks' evangelistic tour in Jerusalem. Inquiry naturally rises why He returns to Galilee so soon, when He had spent about ten months of the preceding year in that country. Our Lord gives the reason (**John 4:44**). Jerusalem and Judea were the regions of great population, while Galilee was the more thinly settled. Again, as He was a native Galilean, His ministry would not attract the amount of popular attention there as at Jerusalem, and especially on occasions of the great festivals, thus augmenting the probability of their cutting short His ministry by crowning Him King. Therefore He did most of His preaching and performed most of His mighty works in the comparatively thinly populated regions of Galilee.

Mark: *“And it came to pass that He was journeying on the Sabbath, through the corn-fields, and His disciples began to pursue the journey, plucking the ears [i.e., the wheat-heads]. And the Pharisees continued to say to Him, Behold what they are doing on the Sabbath, which is not lawful. And He said to them, Have you not read what David did when he had need, and he and those who were with him were hungry? How he entered into the house of God, in the days of Abiathar the high priest, and did eat the shewbread, which it is not lawful to eat except for the priests, and he gave it to those who were with him? And He said to them, The Sabbath was made for man, and not man for the Sabbath. The Son of man is Lord also of the Sabbath.”* **Matthew:** *“Have you not read in the law that the priests on the Sabbath in the 'temple do profane the Sabbath, and are blameless? But I*

say unto you, There is One here greater than the temple. If you had known what that is, I wish mercy and not sacrifice, you would not have condemned the innocent.” Matthew, Mark, and Luke all relate this incident, which

transpired on the Sabbath following the Passover, while our Lord and His disciples were prosecuting their pedestrian journey back to Galilee.

Remember that we are now in the beginning of the second year of our Savior's ministry, two more years and two Passovers yet to come. We see our Lord's critics raise no objection to their plucking the wheat-heads, rubbing them out in their hands and eating them (it is more probable it was barley, as this occurred about the first of May, the beginning of the barley harvest, the wheat coming on about a month later), as this privilege was granted in the law of Moses (^(GEN)Deuteronomy 21:2,25); but they arraign Him for violating the Sabbath, as this happened to take place on that day, showing how very fanatical they were, that they wouldn't allow them to get a little something to eat on the Sabbath. Excessive zeal on non-essentials has characterized the fallen Churches of every age. At this point they murdered the martyrs, too blind to see their holy lives, and actually massacring them because they did not conform to the non-essential human regulations of a fallen ecclesiasticism. Our Savior here gives them the case of the priests, who offer the sacrifices, and work hard in the temple on the Sabbath, and are blameless. He also corroborates it by the case of David (^(GEN)1 Samuel 21:1-7), who, in his flight from Saul, came to Nob, in the days of Abiathar, the priest, he and his men, in their extremity and destitution, eating the shewbread in the temple, which was lawful only for the priests to eat. “I wish mercy and not sacrifice” is the key to this entire problem. God wants a broken heart and a contrite spirit, a penitent soul, on whom He can have mercy, free and unlimited — i.e., save him for nothing, except the vicarious work of Christ — instead of a great sacrifice, offered in pomp and demonstration by some rich person, whose heart is far from Him, vainly flattering himself that he can pay his way to heaven. In this way millions of wealthy Church members make their bed in hell, depending on their offerings to the Lord, instead of falling, a miserable, bankrupt suppliant, at the feet of Jesus, and there crying for mercy till the heavens bow, and God comes down and answers the prayer of the broken-hearted penitent in the mighty uplift of His omnipotent hand.

THE WITHERED H&

^{12:9} **Matthew 12:9-14;** ^{3:1-6} **Mark 3:1-6;** and ^{6:6-11} **Luke 6:6-11.** Our Lord and His disciples have again reached Galilee, their native land. Luke notifies us that this incident transpired on the Sabbath following the preceding, and that it was the right hand which was utterly paralyzed and withered away. **Mark:** *“And he came again into the synagogue, and there was a man with a withered hand. And they were watching Him if He will heal him on the Sabbath-day, in order that they may accuse Him. And He says to the man having the withered hand, Rise up in the midst. And He says to them, Is it lawful to do good on the Sabbath-day or to do evil, to save life or to kill? And they were silent. And looking round on them with anger, being grieved on account of the hardness of their heart, He says to the man, Reach forth thy hand, and he reached it forth, and his hand was made whole as the other. And the Pharisees, going out, immediately took counsel, along with the Herodians, against Him, in order that they may kill Him.”* Doubt less you are surprised over the extreme fanaticism of the Jews on the Sabbath question. You must remember that the penalty for Sabbath-breaking under the law of Moses was death. Sabbath is a Hebrew word, which means rest; *i.e.*, that perfect rest which the sanctified soul finds in Jesus. Now you know that God's method with sin is destruction. You can not have this blessed Sabbatic soul-rest until you crucify the man of sin. Then it is impossible for you to keep it unless you deal death to every disturber; *i.e.*, keep the Sword of the Spirit unsheathed and lifted high, ready to strike the death-blow and cut off every snake-head that pokes out. Therefore the symbolic dispensation punished the Sabbath-breaker with death, confirming to us this grand and glorious truth of entire sanctification by sin's annihilation, received and perpetuated. The fact is, even at that early day in His ministry, the leading preachers and official laymen had determined to kill Him, and were only seeking an opportunity. They thought that if they could condemn Him for Sabbath-breaking, they could secure the edict of the Sanhedrin, which was death by stoning. You see in this, the Pharisees and Herodians unite against Him, taking mutual counsel for His death. Do you not know the Pharisees were the orthodox denomination of the Jewish Church and leaders in the opposition to Roman rule, which they had then endured thirty years, while the Herodians were a political party in favor of the Roman Government.

Hence, you see, they were bitter enemies, either to other. Yet we here find them uniting their forces against Jesus, and taking mutual counsel to kill Him. How wonderfully history repeats itself! Holiness is the abstract of which Jesus is the concrete. Opposition to holiness is nothing more nor less than opposition to Jesus. How frequently do we find the warring sects laying down the cudgel of controversy, and all mutually uniting against holiness!

During our Savior's response to them on this occasion, Mark says, *"Looking round upon them with anger, being grieved on account of the hardness of their hearts."* Here he uses the same word, orge, which Paul used (⁴⁰⁸Ephesians 5:26), "Be ye angry and sin not." Now how can we be angry and sin not? Why! in the same sense in which Jesus "looked round on them with anger," as Mark and Paul both use the same word-the former applying it to Jesus, and the latter to the saints of all ages. We can be angry and sin not precisely as Jesus did on that occasion. Fortunately, we have an inspired definition of our Lord's anger on that occasion, *"Being grieved on account of the hardness of their heart."* Hence, we see, the anger of Jesus consisted in holy grief. Therefore this is the only sense in which we can be angry and sin not. The more holy we are, and the more like Jesus, the more we realize holy indignation against all sin, in every conceivable form and phase. Hence "anger," in the sense of holy grief, is characteristic of every true Christian. In this sense, *"God is angry with the wicked every day."* Lord, make us all like Thyself!

WONDERFUL FAME OF JESUS

He has again reached the sea of Galilee, so exceedingly conspicuous in His ministry. I spent two bright autumnal days sailing over this sea, so delighted to traverse, drink, and bathe in those waters where my Lord moved hither and thither, drinking and washing in the same. We sail completely around that sea, stopping at many of the noted historic places.

⁴⁰⁹**Mark 3:7-12:** *"And Jesus departed, with His disciples, to the sea, and a great multitude followed Him from Galilee, from Judea, from Jerusalem, from Idumea, and from beyond Jordan; and those about Tyre and Sidon, a great multitude, hearing how many things He was doing, came unto Him."*

We see here that not only Galilee, Judea, and Jerusalem, all the Jewish countries, are pell-mell on His track, but the tawny sons of Esau are here

from Idumea, away out toward sunrise; the Ammonites, the Moabites, and the tribes of Arabia are also on His track; while from the west, reaching out to the great sea, the multitudes of old Tyre and Sidon are thronging around Him. He made no appointments, they had no mail facilities, locomotives, or telegraphs; yet his fame has gone to the ends of the earth.

“And He said to His disciples that a small ship may wait on Him, on account of the crowd, in order that they may not throng Him. For He healed many, so that they are falling on Him, that He may touch them, so many as had diseases.” He avails Himself of this opportunity to preach the gospel to this vast multitude. The sea of Galilee is seven hundred feet below the level of the Mediterranean, and, as a natural consequence, surrounded by highlands. You see how a man in a boat near the shore, with the people on elevated ground in front, would enjoy a good opportunity to address them.

“And unclean spirits, when they saw Him, fell down before Him, and cried out, saying, Thou art the Son of God. He rebuked them much, that they may not make Him known.” These lecherous, impure, and brutal demons, rendering their poor victims debauchees and harlots, had once been spotless and bright, shining among the unfallen angels; as God never created an unclean spirit, they were victims of their own apostasy (²³⁴²Isaiah 14:12, and ⁶¹⁰⁶Jude 6); having in bygone ages gazed upon the ineffable glory of Jesus, now recognizing Him, they spontaneously confess Him before the multitude. Why did He forbid them? You must remember He did not openly avow His Christhood among the Jews until about one year subsequently to this date, as such an avowal would have precipitated His regal coronation, plunged the country into a bloody war, and expedited His own death prematurely. During the first two years of His ministry, He turns on the people a floodtide of truth appertaining to His Messiahship, gloriously corroborated by His incontestable miracles, preferring that the truth He preached and the mighty works He wrought should proclaim His Christhood; at the same time, in Gentile countries, such as Samaria and Gadara, He unequivocally proclaimed His Christhood, as there was no liability of their Crowning Him King.

CHAPTER 15

THE FIRST AND SECOND COMING OF CHRIST

⁴¹²⁵**Matthew 12:15-21.** *“And Jesus, knowing, departed thence [i.e., when He ascertained that the Pharisees and Herodians were counseling to kill Him, He departed from that place where He had healed the withered hand on the Sabbath]; and many multitudes followed Him, and He healed them all.”* What a wonderful Physician we have! He never fails to cure the patient, our own faith being the measuring-line of His efficiency, whether for soul or body. When your work is done, and the Lord is ready to take you to heaven, though you will have abundance of faith for your soul to sweep into glory, you will have no faith for your body to be healed. That will be a glorious day, because heaven is so much better than health.

“He charged them that they may not make Him known,” — i.e., the notoriety of His mighty works would excite the multitude to crown Him King, as the Jews all understood that Christ was to be their King, and they were so tired of the Roman yoke, which they had carried thirty years. O how they longed for Messiah to come and break it off their necks!

“In order that the word spoken by Isaiah the prophet may be fulfilled, saying, Behold My Servant, whom I have chosen, My Beloved in whom my soul delighteth; I will place My Spirit upon Him, and He will proclaim judgment to the Gentiles.” This is a beautiful prophetic allusion to the glorious coming of our Lord, when He shall girdle the globe with the splendors and triumphs of His Millennial Theocracy, all the nations of the earth gladly bowing down to His benignant, equitable, and heavenly administration, bringing back the bright days of Eden, which have so long lingered only in the memories of the past, while the nations will *“beat their swords into plowshares and their spears into pruning-hooks, and learning war no more.”* The sad memories of the long, bloody ages, which have ground down the nations of the earth into the dust of degradation and oppression, and whitened the plains, will be forgotten, amid universal

peace, prosperity, philanthropy, and happiness, all nations delighted with the mild and amiable reign of the glorious King of kings and Lord of lords.

“He shall not strive, nor scream, neither shall any one hear His voice in the streets.” Paul says, *“It does not behoove the man of God to strive.”* Hence, in harmony with Jesus and Paul, while we should earnestly *“contend for the faith once delivered to the saints,”* we should not do it in a controversial spirit, but love predominating, having no desire for self-aggrandizement, but only the glorification of God in the proclamation and vindication of truth. There is nothing in this passage against street-preaching, which Jesus and His apostles practiced all their lives. While the people of God preach on the streets, and everywhere else, they are characterized by meekness, humility, and love, in contradistinction to the selfish and uproarious manner of worldly people, shouting aloud, advertising their merchandise, and prosecuting their various secular employments. There is a quietness, resignation, and humiliation peculiar to the saints, most decisively contrastive with the rush and precipitation peculiar to the worldly rabble. This verse lucidly describes Jesus in His humiliation, contrastively with the preceding, which describes Him in His glorious dominion.

“The bruised reed, He will not break.” This is a beautiful symbolism of the humble penitent, crying to God with a broken heart and a contrite spirit. *“He will not quench the smoking flax.”* Here we have a vivid symbolism of the struggling soul, crying to God for the sanctifying baptism of the Holy Ghost and fire. *“Until He may send forth judgment unto victory.”* Here we have both works of grace in beautiful juxtaposition the former, describing the agonizing penitent under the strong figure of a bruised reed, which Satan is trying to break and destroy forever; and the latter, under the vivid metaphor of the flax, smoking and trying to burn, and the enemy throwing on it the chilling waters to put it out, thus beautifully typifying the seeker after a clean heart, longing for the sin—consuming fires of the Holy Ghost from heaven to fall. In both of these cases, it is here certified that our Savior will *“send forth judgment unto victory”* in the case of the poor sinner seeking pardon — *i.e., “the bruised reed;”* since He has bled and died, and paid all the debt He owes, in the full light of heavenly jurisprudence, He can give an eternal judgment of acquittal, thus justifying Him freely through the atonement. The fact is

equally pertinent in the case of the Christian seeking full sanctification by the refining fire going through the heart in sin-consuming flames — *i.e.*, “*the smoking flax;*” instead of extinguishing with the cold water of dead formality, He fans it into a roaring flame, wrapping the soul in the copious baptism of the Holy Ghost and fire. As the complete expurgation of every sinful taint has been abundantly provided for in the cleansing blood and the refining fire, He can, in the full light of heavenly jurisdiction, administer a verdict in favor of the entire sanctification of all who approach Him by way of complete consecration and doubtless faith.

“And in His name shall the Gentiles hope.” (²⁰⁰¹Isaiah 42:1.)

He is the “*Lion of the tribe of Judah,*” whose roaring reverberates round the world, His tread shaking every hand, and His power breaking every chain, and liberating the captive nations whom Satan has bound through the ages.

HE CALLS THE TWELVE APOSTLES

⁴⁰⁰⁰Matthew 10:2-4; ⁴⁰⁰³Mark 3:13-19; & ⁴⁰⁰⁵Luke 6:13-16. **Mark:** “*And He goes up into a mountain, and calls to Him those whom He wished, and He made twelve, that they may be with Him, and that He may send them out to preach, and to have the power to heal the sick and to cast out demons.*”

Luke says that “*He went out into the mountain to pray, and was spending the night in the prayer of God. And when it was day, He called His disciples, and selecting twelve from them, whom He called Apostles.*”

Bishop Taylor used to make it a rule to spend a night in prayer before he sent away the missionaries to their respective fields of labor. Rev. A.B. Simpson anticipates those wonderful, unprecedented, and paradoxical missionary collections by a night of prayer. O what an example here for Annual Conferences, and other responsible transactions in the kingdom of God! Where E.V. says, “*He ordained twelve*” (⁴⁰⁰⁴Mark 3:14), the original is *epoiese*, which simply means “made;” *i.e.*, He selected twelve out of the company of disciples who followed Him, and made them apostles. The word apostle is from *apo*, “from,” and *stello*, “send.” Hence it means persons sent forth, as the inspired Twelve were commissioned and sent into all the world. King James’s translators used the word “ordained,” here and elsewhere, in order to sustain the Church usages and authority, there

being no such a meaning in the original. Our Savior made the twelve apostles just like He makes you what you are, if true to His providence and grace. He has a vast diversity of workers in His kingdom. He made them all what they are. We have nothing to do but perfectly submit to His Word, Spirit, and providence, and rest assured He will make us efficient workers in His vineyard, though infinitely diverse, either from other. Paul says,

“He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints.”

(~~AND~~ Ephesians 4:2.)

Hence, you see, all of these offices are perpetuated to the end of time. Under the shibboleth of Church ordination, floods of ecclesiastical misrule and tyranny have been turned on the Church, terribly to the detriment of her efficiency in the salvation of the world. The great dogma of ordination, as claimed and practiced by the High-Church *isms*, is unknown in the Bible, a true translation eliminating it altogether. It is all right for the Churches to corroborate the Holy Ghost in the ordination of God's saints for the work to which He calls them.

Matthew: “*He placed on Simon the name Peter;*” i.e., “rock,” which the world never saw till after the fires of Pentecost burnt up the debris, and swept away the cowardice, and revealed the solid rock. “*James the son of Zebedee, and John the brother of James; and on these he put the names Boanerges, which is, Sons of thunder.*”

This name is very significant, showing that James and John had tremendous voices, so they could roar like thunder. O, what a blessing — a stalwart physical constitution and stentorian voice! If the Lord has given you a strong voice, appreciate the honor of a Boanerges, and consecrate this rich and valuable gift to God. “*And Andrew, Philip, and Bartholomew;*” i.e., son of Tolmai, a patronymic for Nathanael. “*Matthew, Thomas; James the son of Ahpheus [also called James the Less]; and Thaddeus [i.e., Jude], and Simeon the Canaanite.*” Matthew and Mark call him the “*Canaanite,*” while Luke says, “*Simon, called Zelotes*” — i.e., “*the zealot.*” Now if you will look in a Greek dictionary, you will find “*zelotes*” and “*canaanite*” synonymous, neither of them being proper names, as E.V. has them. The simple lexical meaning is, “*zealous,*” setting

forth the fact that Simon was a red-hot holiness evangelist, full of life and fire. *“And Judas Iscariot, who also betrayed Him.”* What a momentous transaction took place on this mountain, when our Lord selected these twelve men, not from the colleges nor the palaces, but from the lower walks of labor and private life, and invested them with the commission to preach the gospel to all the world! To this they all proved true but Judas Iscariot, whom Satan unfortunately captured before he received the baptism of the Holy Ghost and fire, the indispensable qualification of them all. However, he was nobly succeeded by Matthias, who, with the other eleven, received his allotment in the distribution of the world among the Twelve, going to Abyssinia; Mark, to Egypt; Matthew, to Ethiopia; Peter, to Rome; Andrew, to Armenia; Bartholomew, to Phrygia; Philip, to Syria; Jude, to Tartary; Thomas, to India. After our Lord's ascension, He augmented this number by the addition of five more noble apostles — i.e., Paul, Apollos, Barnabas, and James and Judas, the brothers of the Lord — the two Jameses included in the original Twelve both suffering martyrdom in Jerusalem.

Luke 17. *“And coming down along with them, He stood on a level place.”* The Mount of Beatitudes, hanging over the city of Capernaum, has a nice plateau, about half-way down from the summit, which is doubtless the plain on which our Lord halted with the Twelve, whom He had constituted apostles. *“A multitude of His disciples, and a great host of the people from all Judea, Jerusalem, and Tyre and Sidon by the seaside, who came to bear Him, and to be healed of their diseases, and those troubled with unclean spirits; and they continued to be healed. And the whole crowd sought to touch Him, because power was going out from Him and was healing all.”* After the night of prayer, spent high up in the Mount of Beatitudes, calling His disciples to Him, He proceeds to select from them the twelve apostles, accompanied by whom He descends from the summit about 8 A.M. No sooner does He descend to the plateau till the people, recognizing Him, come rushing from all directions. Moved with sympathy, He now does a mighty work of bodily healing and demoniacal ejection, thus wonderfully saving the people, both from sin and sickness. Where E.V. says, *“Power was going out from Him and was healing all,”* the Greek says “dynamite,” a word which men of science have recently Anglicized and adopted, to indicate the greatest mechanical power in the

known world, and very appropriately, as it is the word constantly used in the New Testament to reveal the matchless wonders of omnipotent grace.

CHAPTER 16

SERMON ON THE MOUNT

Matthew 5-7, and ^{<u>Mt} Luke 6:20-49. A few days ago it was my privilege to spend two beautiful bright days at the sea of Galilee, sailing over it, and visiting the places of historic note. Our dragoman escorted us up Mt. Hattin, which hangs over the city of Tiberias on the west coast, and said to us, “This is the Mount of Beatitudes.” I correct this mistake, lest you fall into it. While perhaps all the guides through that country would corroborate our dragoman, the Word of the Lord is the end of all controversy. Mt. Hattin, so celebrated as the battlefield on which the Christian Crusaders suffered their last and final defeat by Saladin, the Mohammedan general, A.D. 1189, after which the Cross retreated from the Holy Land, the Crescent superseding even till this day, is twenty miles from Capernaum overland, and ten by sea. Hence this can not be the Mount of Beatitudes, as we see (^{<u>Mt} Matthew 8 and ^{<u>Mt} Luke 7) that when our Lord concluded this sermon, and they descended from the mount, they were at the city of Capernaum, which is on the north coast. From these Scriptures, we see very clearly that the great mountain, rising in his majesty, immediately back of Capernaum, is really and unmistakably the Mount of Beatitudes. This conclusion satisfies the Scripture at all points — *i.e.*, the location of the mountain; the plateau, about midway from the summit down to the sea, where Jesus descended with his apostles; and the city of Capernaum, down on the plain, hard by the sea.

“Seeing the multitudes, He went up into the mountain, and having sat down, His disciples came to Him.” Our Lord, having already this morning done a mighty work of bodily healing and soul saving, retires from the multitude, leaving them on that “level place” — *i.e.*, plateau, on the southern slope of the Mount of Beatitudes, Capernaum and the sea of Galilee being down at the base — retires back into the mountain, where He had spent the preceding night in prayer, organizing the Apostolate about sunrise. Though at the beginning only His disciples came to Him, the multitudes doubtless follow on.

“Opening His mouth, He continued to teach them, saying, Blessed are the poor in spirit, because theirs is the kingdom of the heavens.” Luke: *“Lifting up His eyes toward His disciples, He said, Blessed are ye poor, because yours is the kingdom of God.”* Here, as uniformly in the Scriptures, “heaven” (E.V.) is “heavens” in the Greek, corroborating the astronomical revelation of many worlds constituting the celestial universe. “Kingdom of heaven” and “kingdom of God” are everywhere precisely synonymous — here, Matthew giving the former, and Luke the latter; simply meaning the Divine government, including all the saints and angels in glory, and the holy people under the reign of grace on the earth. Spiritual poverty stands at the head of these seven wonderful, spiritual Beatitudes, corroborating the uniform teaching of God's Word, setting forth humility as the fundamental and primary grace of the Holy Spirit, without which every other is defective and evanescent. Conviction, superinduced by the straight preaching of the awful Sinai gospel is prerequisite in every substantial work of grace. John Fletcher was once interrogated, “What is the most important Christian grace?” He answered, “Humility.” “What is the next?” His response was, “Humility.” To the third inquiry he gave the same answer. When John Wesley preached the funeral sermon of that good man, he said: “The most saintly man I ever saw lies in that coffin, and I never expect to see another such till I go to glory.” Perfect humility is the corner-stone of all Christian perfection.

“Blessed are they that mourn, because they shall be comforted.” When the Holy Spirit transmits His wonderful light into the deep interior of the sinner's heart, revealing to him his absolute destitution and hopeless bankruptcy, he is inundated with a Bochim of weeping, refusing to eat or sleep; but crying to God out of a broken heart, mourning night and day, despite all efforts to comfort him, till Jesus sends into his troubled breast the infallible Comforter. Hence, you see the logical connection of these two Beatitudes — “poverty of the spirit” preparing the way for the comfort of the Holy Ghost.

“Blessed are the meek, because they shall inherit the earth.” Meekness is a strong, clear case of humility, bringing us down low at the feet of Jesus, there to abide in the bottom of the valley of humiliation, from which we can never fall, as we are already on the bottom, and no place into which to fall. The meek here signifies the genuine humble saints of God in all ages

and nations, in whom the Holy Ghost has wrought the glorious work of pride's extermination. Here our Savior flashes out a glorious anticipation of the Millennial Theocracy, when the humble saints of God, who have lived and died in poverty, many of them sealing their faith with their blood, shall be promoted to the thrones and principalities, and, as the subordinates of the glorified Christ, rule the world. We are very sure that the Lord's meek and holy people have not yet inherited this earth. With very little exception, it is in the hands of Satan's people. The Word of the Lord can not fail. I am living in constant anticipation of the trumpet call, responsive to which the saints, living and dead, will fly up to meet the Lord in the air. (~~SOME~~ 1 Thessalonians 4:13-18.)

“Blessed are they who do hunger and thirst after righteousness, because they shall be filled.” Here we have another beautiful couplet of these Beatitudes; meekness, which is perfect humility, puts us in position to be filled with the Holy Ghost. Are you hungry? Do you not hear the invitation ringing? Your chair is vacant at the table of the Lord, which is groaning beneath the very bounty of heaven, the blessed Master sitting at the head, and saying to all, “Help yourselves,” while the angels are all around you, with smiling solicitations to partake of this and that, and everything sweet, delicious, and nutritious; the fatted calf floating in his gravy, bread enough and to spare, milk and honey flowing, delicious grapes of Eshcol, strawberries, cream, and every edible desirable or conceivable, without money and without price. Are you thirsty? The crystal river of life is flowing at your feet, and Jesus is ready to turn the water into wine. It is your privilege to eat to gluttony and drink to intoxication. I fear the trouble is, that you do not hunger and thirst. Thirty thousand promises in God's Infallible Word assure you, that heaven is full of salvation, and you have nothing to do but tap the ocean by faith and you will get full. Even now is the auspicious moment for you to eat and drink and be filled.

“Blessed are the merciful, for they shall obtain mercy.” The merciful man is merciful to everything that has feeling. His heart leaps over the ocean, and breaks with sympathy for the heathen millions, *“sitting in the valley and the shadow of death.”* He cries to God to make him a blessing to all his neighbors and friends. O how gushingly and genuinely he loves his enemies! He is full of kindness to the horse, cow, hog, sheep, dog, cat, chicken, and every living creature. He longs to do good to everybody and

everything. O how he loves the antiholiness people, who fight him so pugnaciously! He does not feel like leaving his Church, where God needs him to show mercy to the unsaved. If they turn him out, he is still the more flooded with loving sympathy and tender mercy, crying out, "Father, forgive them; they know not what they do." This blessing takes away all your horns, hoofs, claws, sharp teeth, and leaves you harmless as a wasp whose sting has been extracted. These Beatitudes run in couplets: Spiritual poverty puts you down where you can mourn and be comforted.

Meekness is still a deeper humiliation, preparatory for the filling of the Holy Ghost. From the bottom of a deep well, you can look up and see stars at noonday. If you want to see the deep things of God, close your eyes. The blessing of mercy is still progressive in the sphere of humiliation, and a glorious preparatory school for the happy graduation, which follows in the next Beatitude; *i.e.*, a clean heart.

"Blessed are the pure in heart, because they shall see God." Our Savior has decreed that none shall see the kingdom unless they are *"born from above;"* and now we hear the irrevocable decree ringing out, *"None but the pure in heart shall see God."* The heart is never pure, so long as it contains any malevolent affection; — *i.e.*, pride, vanity, folly, envy, jealousy, revenge, selfishness, bigotry, sectarianism, anger, malice, ambition, avarice, lust, or any other incentive out of harmony with pure love, the character of Jesus, the inspiration of the Holy Ghost, and the will of God. The precious blood of Jesus, applied by the Holy Spirit, through humble faith, preceded and accompanied by complete consecration and obedience to God, is the heavenly elixir for the purification of the heart.

"Blessed are the peacemakers, because they shall be called the children of God." Things are very apt to be called what they are. The Bible was first written in Hebrew, which is a rigidly significant language, every name having a meaning. Consequently, when Adam, before the black darkness of sin fell on his intellect, looked on the animals which God had created and brought to him, he had no trouble to name them all, not haphazardously, but significantly of their character, by the wonderful intuition of his unfallen intellect looking into the very nature of every animal, diagnosing its constitution, recognizing its character, and calling it just what it was. That mutation is still in the world in a modified state, as a rule calling everything by its right name; *i.e.*, what it is. When you receive a clean

heart, you, ex-officio, become a peacemaker; *i.e.*, like a ministering angel, you make peace among all the inmates of your house, not only with one another, but with God, thus rendering your home a little heaven. You become a peacemaker in your community, reconciling alienated friends; rising above partisan strife, whether political or ecclesiastical; shedding a benignant, heavenly influence all around. Is there any serious trouble between neighbors or Church members? You run, lest some one may anticipate you, and take the blessing which God has for the peacemaker, and you may miss it. Religious professions which do not illustrate and verify these Beatitudes are all counterfeit and spurious.

“Blessed are they who are persecuted for righteousness’ sake, because theirs is the kingdom of the heavens.” Such is the importance of the blessing of persecution that our Lord here repeats it in a more elaborate form: *“Blessed are ye when they may revile you, and persecute you, and say every evil word against you falsely, for My sake. Rejoice, and be exceedingly glad, because great is your reward in the heavens; for thus they persecuted the prophets who were before you.”* Luke gives this blessing so grand and beautiful, we give you the full benefit of his testimony: *“Blessed are ye when the people may hate you, and when they may turn you out of the Church, despise and cast out your name as evil, for the sake of the Son of man. Rejoice in that day, and leap for joy; for, behold, your reward is great in heaven, for according to these things their fathers were accustomed to do unto the prophets.”* The old prophets, like the apostles, suffered a terrible persecution all their lives, many of them sealing their faith with their blood. You wonder why I give you this Scripture from Luke, *“Turn you out of the Church.”* The word which our Savior used is *aphorisosin*, and means separate — *i.e.*, separate you from their fellowship; *i.e.*, turn you out of the Church, which was currently customary during all the persecutory ages, when they burned the heretics, invariably excommunicating them from the Church antecedently to their martyrdom. When they burned Bishops Latimer and Ridley at Smithfield, during the reign of Bloody Mary, the Roman Catholic bishop turned them out of the Church before they took their lives. Much of this excommunication is now going on — a matter of great encouragement to God’s true people, because it is a literal fulfillment of our Savior’s prophecy. What shall we do amid all these persecutions,

excommunications, and everything they dare to undertake? as they certainly would expose God's people to martyrdom now, as in bygone ages, if the civil arm would only enforce ecclesiastical law. Our Savior tells us what we are to do amid all these persecutions, (^{am}**Luke 6:23**), *“Rejoice in that day, and leap for joy; for, behold, your reward in heaven is great; for according to these things their fathers were accustomed to do unto the prophets.”* Hence, you see, it is no time to put on a long face, turn blue, and complain, *“O they have done me so much evil, and even turned me out of the Church.”* Do you not know that all your murmuring and complaining grieves the Holy Spirit and pleases the devil, and at the same time shows to the world that your place is down low at the altar, where you are to stay until you get a clean heart? Do you not see here that persecution is a blessing, and actually climaxes the preceding six? If you were sanctified wholly, then persecution would be a blessing to you, and you would rejoice in it. The joy of perfect love can not be quenched out by the devil's cold water. When you get this catalogue of blessings, as you see, culminating in a clean heart, then you will be in fix to obey the Savior, who commands you to rejoice in your persecutions, and leap for joy, even in case that they turn you out of the Church, ignoring you as a heathen or a publican. Rely upon it, this is all true.

These Beatitudes are a glorious and ineffable reality. If you are not sanctified wholly, having a genuine case, in harmony with the Scriptures, wrought by the Holy Ghost, persecution will not be a blessing to you; as it is very likely to upset you, provoke you to commit sin, and bring you under condemnation. While, if you really have a clean heart, filled with the Holy Ghost, you will stand on an eminence, not only above, but out of reach of persecution, so that you will actually get happy, rejoice and leap for joy, amid the persecutions; not that you rejoice over the persecution, but your eye is on that great reward in heaven, the persecution serving as an exceedingly valuable test, throwing wide open the door through which God pours a flood of blessed assurance, which lifts you above all the raging storms and black tornadoes which earth and hell combined can raise against you. Remember, the blackest clouds are white as snow on the upper side, where the sun is shining in his beauty. These seven Beatitudes are the sapphire steps of Jacob's ladder, by which you climb above every storm, tread the bright plateaus of the Delectable Mountains, where the

Sun of righteousness eternally shines in His undimmed glory, and the fadeless flowers of Paradise emit their heavenly fragrance on celestial airs, their fadeless tints and hues flashing in the gorgeous glory of the Sun that never sets.

“Moreover, woe unto you rich people, because you exhaust your consolation;” not, as E.V., *“have your consolation,”* as in that case it would read *echete*, whereas we have *apechete*, which means exhaust. How is this? Why the rich, worldly people have only the consolation of this world, which is fleeting and transitory. Therefore they exhaust their happiness in this life — *i.e.*, use it all up and have none left for eternity.

“Woe unto you who have been filled, because you shall hunger.” Still speaking of these rich, worldly, unsaved people, who have been filled — *i.e.*, satisfied with the bounty of this world, which they must quickly leave, and go away to hunger through all eternity. *“Woe unto you who laugh now, because you shall weep and mourn.”* It is impossible to live for this world and for heaven at the same time, as they are utterly out of harmony, either with other. Here is the turning-point in human destiny. We are all brought face to face with the issue: Take this world or heaven.

“Woe unto you when all the people may speak well of you; according to these things their fathers were accustomed to do unto the false prophets.” During an Annual Conference, a petition was brought before the Cabinet, requesting them to send a preacher who would please, not only the Methodists, but other denominations and the outsiders, specifying, “We want a well-rounded man.” The presiding bishop observed, “There is but one round figure, and that is zero, all the rest having sharp corners; so go and tell them I haven't got the man. But be of good comfort; for they can pick him up anywhere, as there are plenty of them.” It is a significant fact that the climacteric effort is made in pulpit and pew to please everybody, which is inevitably selfcondemnatory, at the same time illustrating their unhappy identity with the false prophets, and confirming the sad conclusion that we live in an age of fallen Churches and false prophets; also warranting the conclusion that the false prophets of the old dispensation were the popular preachers, beloved and applauded by the people, who believed them to be orthodox, genuine, and true, while they

persecuted Elijah, Elisha, John the Baptist, and all the glorious prophetic procession from righteous Abel down to the present day

CHAPTER 17

SALT

“Ye are the salt of the earth; if the salt may become vitiated, in what shall it be salted? It is yet good for nothing, except having been cast out, to be trodden under foot by the people.” The salt in the ocean preserves it from putrefaction and stagnation. Consequently the ocean is the great conservator of atmospheric purity. Hence sea voyages always improve the health. These Commentaries in that respect have been a blessing to me, giving me eleven thousand miles plowing through oceans and seas. If the salt were not in the ocean, its waters would stagnate, generate malaria, which the winds would carry throughout all the continents and islands, rendering the atmosphere so pestilential as to be uninhabitable by man and beast; thus ultimating in the depopulation of the globe, and the destruction of all the air-breathing animals, turning the world into a boneyard. Hence the tremendous force of our Savior's metaphor, involving the conclusion that if all the Christians were out of the world, the human race would be hopeless, as the inmates of hell, not ignoring the possibility of salvation, but the probability. This illustrates the necessity for the destruction of the antediluvians, as God knew they would never repent, but get worse indefinitely, as every stream falls in its onward flow. I've seen this vitiated salt in the vicinity of the Dead Sea. It is an utter and hopeless deadener of the soil, and an incorrigible preventive of all production. We do not want it in the “washes,” as we desire that they shall accumulate soil and become productive. As Jesus here well says, it is fit for nothing but to make walks, for the convenience of people who want to keep out of the mud. O what an appalling truth! The Christian religion is the salt which God uses to save the world. The Holy Ghost is the savor. Therefore when religion is without the Spirit, consisting only of the dead form, it is fit for nothing on earth except to make walks for the convenience of the multitudes traveling down to hell.

LIGHT

“Ye are the light of the world. A city located on a mountain can not be hidden; neither do they light a candle, and place it under a bushel, but on a candlestick, and it giveth light to all who are in the house. Let your light so shine before the people, that they may see your beautiful works, and glorify your Father who is in the heavens.” In the Old World, nearly all the cities are built away up on the mountains. The dispersion of the population throughout the country, every man living on his own farm, is peculiar to America, as we see almost nothing of it in the great East, the people as a rule living in cities and villages, and going away into the country to till the soil. We see no wooden houses in the Old World, except thatched huts of the peasantry, which is not at all common, as they more generally use mud, stone, or live in caves. As the stone on the mountains is the most available building material, cities are built on the mountains, the valleys and plains being devoted to agriculture. I am here reminded of the great castles built on all the lofty mountains in Europe and Asia during the Dark Ages, that memorable period of a thousand years, Satan's millennium, during which not one man in a thousand could read or write. As life and liberty were only held by the stern arbitrament of the sword, and there was no civil government on earth competent to protect its citizens, therefore the people erected these formidable castles on all the mountain summits, whither they could fly for refuge, and protect themselves from marauding bands and invading armies. These castles beautifully illustrate the impossibility of hiding a city located on a mountain; whether on sea or land, we see them a great way off. Therefore the light of a true Christian can not be hidden from men or devils. Our Savior's warning here against putting our light under a bushel, and His admonition to us to put it in a conspicuous place, where nothing will obstruct the emission of its hallowed rays in all directions, and their utmost availability in the expulsion of the black darkness with which Satan has enveloped this poor fallen world, are exceedingly pertinent to those holiness people who spend their time in little isolated bands, working hard, with no material to work on, wasting their ammunition on one another when they do not need it. The bands are all right, but they should work in the Churches, on the streets, or preach from house to house, utilizing the light which God has given them to expel the darkness in which Satan has wrapped his millions

while he is leading them to hell. For the sake of the dying millions for whom Jesus bled, when you hold your little band meeting, and wait before the Lord till he fills you with the Spirit, be sure you go out and let your light shine on the people who sit in darkness. For this reason you may glorify God by retaining your membership in a dead, worldly Church, as there you have a precious opportunity to *“let your light shine, in order that they may see your beautiful works, and glorify your Father who is in the heavens.”* The adjective “beautiful,” here qualifying “works,” means the beauty of holiness. O the power this beautiful holiness wields no tongue can tell! When the Edomites, Moabites, and Ammonites had all united against Judea, King Jehoshaphat went out with his army, not to fight, but to “sing the beauty of holiness.” Meanwhile a hundred thousand voices rang out the “beauty of holiness;” God utterly defeated their enemies, so they fled from the field, leaving the earth burdened with rich spoils. Both in 1895 and 1899, when I was there, I visited the Vale of Berachah — *i.e.*, the Valley of Blessing — where Jehoshaphat assembled all Israel in a three-days' Hallelujah Convention, that they might bless the Lord for his great deliverance

LAW

“Do not think that I come to destroy the law or the prophets; I come not to destroy, but to fulfill. For truly I say unto you, That till heaven and earth may pass away, one iota or one point can in no wise pass from the law until all may be fulfilled. Whosoever may break one of the least of these commandments, and teach the people so, shall be called least in the kingdom of the heavens; but whosoever may do and teach them, the same shall be called great in the kingdom of the heavens.” This is very plain and explicit. The climax of all the commandments is perfect love; *i.e.*, *“Thou shalt love the Lord with all thy soul, mind, and strength, and love thy neighbor as thyself.”* Hence, when you experience and verify perfect love, you fulfill the whole law:

“Love is the fulfilling of the law.” (~~4630~~ Romans 13:10)

A terribly wicked delusion is frequently propagated from the pulpit, ignoring the law, and telling the people that as we are not under the law dispensation, we do not have to keep the law, thus loosening the

obligations of the popular conscience, which every preacher should endeavor to his utmost to tighten up. While it is true that we are not under the law dispensation, we should remember the words of Jesus, that He came not to destroy the law, but to fulfill it. Hence, the province of the gospel is to fulfill the law, and the man that doesn't do it is out of harmony with the gospel dispensation. The bloody rites and sacrifices all typified Christ, and received their fulfillment when He bled and died, and normally evanesced. In a similar manner the Decalogue, and all other commandments given to man, must be verified in our experiences and lives. There is some terribly pestilential preaching along this line. Lord help us to be true to the words of Jesus! O what a withering woe He has pronounced on those who break even the least of the commandments and so teach the people! *“The same shall be called least in the kingdom”* — *i.e.*, they shall not be at all recognized as citizens of our Lord's kingdom; while a most inspiring blessing is here pronounced on all who do and teach these commandments: *“The same shall be called great in the kingdom”* — *i.e.*, they shall not only have a place in the kingdom, but as members of the bridehood, shall be promoted to extraordinary honors and emoluments.

RIGHTEOUSNESS

“For I say unto you, That unless your righteousness may superabound that of the scribes and Pharisees, you can not enter into the kingdom of the heavens.” The scribes were the pastors of the popular Churches, and the Pharisees the influential members and officers. So you see plainly that our Savior preaches a standard of salvation which throws the popular religion, with its members and preachers, into total eclipse. “But the Churches are better now than then?” On this statement it certainly would be very risky for us to depend. Doubtless some of them were better and others worse. It is certainly very unsafe for us to discount, or in any way evade, the force of our Savior's statement. The safe plan is to take it as He gave it. In that case, you see positively that unless your religion goes ahead of the popular Churches, including pulpits and pews, you are without hope. This reminds us of that remarkable affirmation, *“The saved are few.”* Instead of taking the preachers and Church members for our paragon as to holy living, we should take Jesus Himself, whose biography we fortunately have transmitted to us by four inspired evangelists, who are now playing on

their golden harps. Instead of taking their experiences as our paragon, we should take the infallible Word of God: *“You must be born from above;”* *“Without holiness no one shall see the Lord.”*

RIGHTEOUS RETRIBUTION

“You have heard that it was said to the ancients, Thou shalt not murder, and whosoever may murder shall be subject to the judgment. But I say unto you, That every one who is angry with his brother shall be subject to the judgment; and whosoever may say to his brother, You scoundrel, shall be subject to the Sanhedrin; and whosoever may say, Thou fool, shall be subject unto a hell of fire.” In every village there was a committee of three to seven appointed to investigate and enforce the law against criminals, while the graver offenses were referred to the Sanhedrin, the council of seventy elders. Our Lord here refers to these institutions of judicial administration by way of illustrating similar and infinitely graver adjudications in the kingdom of God, adding also that most terrible and dreadful of all retributive judgments, which consigned offenders to hell-fire. Now this word *raka*, E.V., which means “scoundrel,” and “fool,” which is *moros* — *i.e.*, a natural fool, simpleton, or idiot — and not *aphron*, used in reference to our Savior and Paul saying, *“Thou fool,”* *“O, ye fools,”* which has a spiritual signification, meaning fools for the want of that spiritual illumination which is freely given to all who will receive it appreciatively. Consequently, if you are an *aphron* — *i.e.*, a fool because you reject the light which the Holy Spirit alone can shed on your intellect you alone are responsible for your folly; but *moros*, which means a natural simpleton, is utterly irresponsible, and consequently becomes a term, like scoundrel, fraught with debasement and reproach. Now why are you in that case, not only in danger of condemnation and the reprobation of the heavenly Sanhedrin, but even exposed to hell-fire, if you apply these epithets to your brother or sister? The solution is easy. The very use of these opprobrious epithets prove demonstratively the indulgence of evil tempers, which, if not sanctified away, will plunge you into hell-fire. The phrase “hell-fire,” here occurring, is *gehennan tou puros*. This phrase among the Jews originated from the Valley of Hinnom, southwest of Jerusalem, which is a deep gorge, down at the foot of Mt. Zion. From the time of Solomon, Moloch, the Ammonitish god, was worshipped in that

valley. His image, in the shape of a man with the head of an ox, his arms reaching up to receive the infants they placed in them for sacrifices, was hollow, and heated by an internal fire, so that the children laid in his arms would be burned to death. The Bible alludes to this appalling idolatry, stating that they caused their children to pass through the fires of Moloch. He was regarded as an evil demon, whose anger was to be appeased by placing these infants in his fiery arms. When Josiah became king, under the happy tuition of the holy prophetess Huldah, he wrought a radical purification from idolatry throughout all the land. So he destroyed the shrine and broke up the worship of Moloch in the Valley of Hinnom, commanding the offal and the dead animals of the city to be thrown into it, which they burned, thus keeping perpetual fires in that valley. In this way it became the symbol of the eternal fires which consume the wicked in the world of despair. Here our Savior refers to the judgment, Sanhedrin, and the perpetual fires in the Valley of Hinnom, all of which were familiar and forcible to His Jewish audience, in order to elucidate the corresponding adjudications and retributions awaiting all the people who indulge in evil and angry tempers. O what a warning, and what an incentive to us all to get sanctified wholly, having all of these angry tempers, which lead us to offer insults to our fellow-travelers in this probationary pilgrimage, expurgated away!

CHAPTER 18

CONFESSION

“If therefore you may bring your gift to the altar, and there remember that thy brother has something against you, leave there thy gift before the altar, and go, first be reconciled to thy brother, and then having come, offer thy gift.” This is the missing keystone from the fallen arches of so many Christian characters — some little thing between you and your neighbor, which stands like a mountain between You and God, towering high as heaven, reaching down deep as hell, and projecting its Briarean arms around the world. It can only be taken away by an honest confession. A young lady was in deep agony at the altar. A worker asked her if she had not something that she ought to confess. Rising, she goes to the rear of the audience, throws her arms around her young comrade, and said, with gushing tears, “O Lizzie, please forgive me for everything I have done or said about you!” That moment her face brightens, and she shouts aloud. Lizzie is struck with deep conviction, and rushes to the altar to seek the blessing her companion has so recently found. Will you not cut the work short in righteousness by confessing to everybody, and thus getting every obstruction out of the way, so God can pour on you showers of blessing? Whole Churches thus get stranded, pulpit and pew all blockaded, and no access to a throne of grace. Satan has bagged them solidly, and is dragging them into hell.

RECONCILIATION

“Be thou reconciled with thy adversary quickly, while thou art in the way with him, lest the adversary may deliver thee to the judge, and the judge to the officer, and thou mayest be cast into prison. Truly, I say unto thee, That thou canst not go out from thence until thou hast paid the uttermost farthing.” The symbolism of this paragraph is plain, clear, and forcible, illustrating human destiny by a judicial transaction. Adversary means an opposer, who is endeavoring to resist a trend and turn it the other way. This world is going pell-mell, helter-skelter, down to hell. Jesus came into

the world six thousand years ago, in ample time, and with abundant resources, ready to save all who will let Him. Hence He is the Opposer of humanity, rushing headlong to perdition. While in probationary life, you are *“in the way with Him.”* So lose not a moment in your expedition to be reconciled to Him, lest *“the adversary may deliver thee to the judge.”* Now, who is the judge? We have already learned that the Son of God will judge the world. He is now bringing into availability all of His omnipotent grace to save you. If you will not let Him, you must quickly stand condemned at His tribunal, dumbfounded, and confessing judgment against yourself, because the very Judge on the bench actually died to save you, and you would not let Him. Thus the Mediatonal Christ is your Adversary, actually blockading hell with His crucified body in order to keep you out. While the Judge in this Scripture is the Judicial Christ to whom the Mediatorial Christ delivers you in case of non-reconciliation, now who is the officer? Satan is the officer of hell. What is the prison? The bottomless pit. So if you will not have the Mediatorial Christ, you must stand before the Judge of quick and dead, who can only turn you over to the devil, with whom you have staid till the last opportunity of escape has fled away. The devil is the officer of hell, and has no other place to put you. Hence, the Pandemonium is your inevitable doom. Will you not hasten to be reconciled, while you are in the way with Him? What about paying the uttermost farthing? The simple truth is, you have nothing to pay with, neither in this world nor in the world to come. Therefore it is utterly impossible for you ever to satisfy the Divine law, which requires a holy heart, as you have already rejected the last opportunity to receive the sanctifying work of Christ.

ADULTERY

“You have heard that it was said, Thou shalt not commit adultery. But I say unto you, That every one looking on a woman, in order to lust after her, hath already committed adultery with her in his heart. If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members may perish, and not that thy whole body may be cast into hell. If thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members may perish, and not that thy whole body may depart into hell.” *“Man looks on the outside, but God*

looketh on the heart.” The immortal spirit, dwelling in the body, is the man himself, and not the body. God sees our spirit through and through, reading every thought of the heart, diagnosing every emotion of the soul. Hence, the inward thought and volition really constitute the act, and not the outward verification through the body. This exegesis of adultery, locating it in the heart, independently of all physical reciprocation, gives light on the entire problem of sin, as the same is true of murder, theft, and every item of the black catalogue. “Offend” here is *scandalizo*, from *scandalon*, “a stumbling-block.” Here you are traveling to heaven, and are sure to get there if you don’t fall, and you can never fall unless you stumble. “Right eye” and “right hand” emblemize all things which we count dear and valuable, and symbolize the unequivocal conclusion that we are to permit nothing conceivable or inconceivable to deflect us from the narrow way. The stumbling precedes the fall. You may fall instantly when you stumble. If you stumble much, you are certain to fall. Hence, the true policy is simply to take away every stumbling-block, and thus clear the road for heaven. This is your only safe economy. Anything else exposes you to an awful risk. When Sister Glide, of Sacramento, California, whose husband is a millionaire, was seeking sanctification, and saw the Salvation Army women running round in their plain, cheap costume, visiting the poor, the sick, and the fallen, distributing tracts and holiness literature, her heart turned away with contempt. Fortunately, grace prevailed. She put on a plain dress and coarse shoes, and put out, loaded with tracts and holiness literature, running into the hovels of poverty, dens of iniquity, and sinks of debauchery; down on her knees, on the dirty floors, praying, and with tearful eyes exhorting them to flee the wrath to come, and at the same time cheering their hearts with temporal benefactions, till God flooded her soul with a sunburst of glory, which has been shining and shouting ever since. Thus she beat the devil at his own game. Dear soul, as I shall meet you at the judgment-bar, I beg you never to leave a handle anywhere for the devil to get hold of. If you do not want to fall and plunge into hell, clear the way of all stumbling-blocks at every cost.

DIVORCEMENT

“But it was said, Whosoever may send away his wife, let him give her a divorcement. But I say unto you, That every man sending away his wife,

except for the cause of fornication, causeth her to commit adultery; and if any one may marry her who has been sent away, he committeth adultery."

A very sad mistake, in the E.V. in this thirty-second verse, has led the popular mind to stray, as, you see from my translation, the prohibition from marrying the divorced woman is not in this passage nor any other. The case here is plain and simple, and very pertinent to those Jews who so frequently sent away their wives for no justifiable cause. *Apoleluminen*, translated in E.V. "her that is divorced," is the perfect passive participle, from the verb *apoluo*, which simply means "send away." Consequently, instead of "her that is divorced," the correct reading is, "her that has been sent away;" *i.e.*, this woman who has not been divorced, but simply driven away from home by her husband. The reason why the man marrying her commits adultery is, because she is a married woman, the wife of the man who drove her away from home. *Apotasion*, the word for divorce, just means apostasy. Now you know that the apostate from the kingdom of God has become a poor, lost sinner, as he was before he was converted. Hence, you see that as apostasy nullifies and reverses the work of grace in the heart, so the divorce, when legally given (not by State law, but the law of God, which permits it only for the cause of fornication), radically rescinds the matrimonial alliance, returning the parties to the ranks of celibacy whence they came, and thus conferring on them marriageable privileges again. So if this "castoff" woman were Scripturally divorced from her cruel husband, she would have a right to marry again, and the man would have a right to marry her "only in the Lord." (1 Corinthians 7:39.) Divorcement is a Divine provision for the benefit of the innocent party, and, as a normal consequence, liberating the guilty also. We see here that fornication is the only justifiable cause for a divorce. This follows as a logical sequence from the very nature of matrimony, which unifies the wedded; since this violation of the matrimonial covenant, in its very nature, destroys the unity, the formal divorce merely ratifying the matrimonial dissolution, which has already taken place, and thus protecting injured innocence. It is really deplorable to see the Bible ignored by the State authorities on all sides, granting divorces for a diversity of causes other than the Scriptural one.

What shall be done in case of the innumerable unlawful marriages? Shall they all separate? We fear that in many such cases the last error would be

worse than the first. These matters should all be diligently turned over to God, who will in every case give light and grace to qualify you to choose the less of two evils. Moses granted divorces for a vast diversity of causes, on that principle of choosing the less of two evils, one of which being inevitable. As this was out of harmony with Christian perfection, the standard of the gospel dispensation, our Savior repudiated it, coming back to first principles, which recognize husband and wife as *“one flesh,”* which unity is only destroyed by adultery.

PERJURY & PROFANITY

“You have heard that it was said to the ancients, Thou shalt not swear falsely, but shall perform unto the Lord thine oaths. But I say unto You, Swear not at all: neither by heaven, because it is the throne of God; nor by the earth, because it is the footstool of His feet; nor by Jerusalem, because it is the City of the Great King; nor swear by the head, because thou art not able to make one hair turn white or black. But let your speech be Yea, yea; Nay, nay; but whatsoever is more than these is of the evil one;” i.e., the devil, as *tou ponerou*, the concrete, actually means the devil himself — “evil,” E.V., the abstract, being entirely too weak. There is a close affinity between false swearing and profanity, as they really resolve themselves mutually, the one into the other. The profane man is constantly swearing falsely, while the perjurer is black with profanity. This rigid prohibition of swearing has no reference to legal oaths, administered by magistrates and other persons in authority, as we see, in ⁴⁸⁶Matthew 26:63, our Savior Himself responded to Caiaphas when he administered to Him the legal oath. Also, Paul (⁵²⁷1 Thessalonians 5:27), administers the same legal oath to the saints at Thessalonica, *“I swear you, in the name of the Lord, that this letter shall be read to all the brethren.”* Hence, when we see Jesus and Paul — the former responding when under legal oath, and the latter administering it to the saints — we can not conclude that it is included in these strong prohibitions. Moreover, the specifications show up and authenticate the conclusion that He is simply abnegating and condemning all sorts of profane oaths: from the specifications, we see that the prohibition excludes the use of bywords and all sorts of insignificant slang, condemning them as coming from the evil one — i.e., the devil. God requires purity of speech, as well as heart, our language being the invariable

exponent of the soul. Hence, you can decipher the contents of the heart by the utterances of the lips. *“Out of the abundance of the heart, the mouth speaketh.”*

RETALIATION

“You have heard that it has been said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not evil; but whosoever smiteth thee on the right cheek, turn to him also the other; and to him wishing to prosecute thee at law and take away thy coat, give to him the cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him asking thee, and turn not away from him wishing to borrow from thee.”

The great utility of the law is conviction, which is primary in every work of grace, all professions proving spurious without genuine conviction. Consequently the stern rigor of the Mosaic law requires a full requital of every injury inflicted. While this is true, it is simply a matter of just retribution, perfectly free from all the carnal complexity of retaliation, characteristic of worldly people, having nothing in it after the similitude of revenge; but still the Divine vengeance is close on the track of every transgressor, as God says, *“Vengeance is Mine, and I will repay.”* While the law says, *“Pay me what thou owest me,”* the gospel says, *“I freely forgive thee all.”* The law says, “You owe me your coat, and I must have it;” the gospel says, “Here, take my coat and my cloak also” — as the Jews wore two garments, the inner and the outer. The law says, “You owe me one-mile’s journey;” the gospel says, “All right; here I give you two.” Hence, you see the gospel economy, not only satisfies the law in the administration of justice in every case, but goes infinitely beyond, and overcomes evil with good.

CHRISTIAN PERFECTION

“You have heard that it is said, Thou shalt love thy neighbor and hate thine enemy.” (¹⁹⁹⁹Leviticus 19:19.)

The latter clause of this passage, *“Thou shalt hate thine enemy,”* appears only in the gloss of the Rabbis; however, it follows as a logical sequence from the organization of the Jews as a theocratic people, secluded from the world and looking upon all Gentiles as enemies — a state of things

eminently qualified to develop jealousy and animosity toward all other nations. *“But I say unto you, Love your enemies, and pray for those who persecute you; in order that you may be the sons of your Father who is in heaven, because He makes His sun to rise upon the wicked and the good, and sends rain upon the just and the unjust.”* If we are going up to live with God in heaven through all eternity, we must get like Him before we leave this world, otherwise disharmony would mar the glory of the celestial universe. The rain and the sunshine are the greatest temporal blessings, which God bestows indiscriminately on the righteous and the wicked. Hence we must become like Him, doing good to our enemies and friends indiscriminately. *“For if you love them that love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do ye more? Do not even the publicans the same? Therefore ye shall be perfect, as your heavenly Father is perfect.”*

☞ Luke 6:33: *“If you do good to those doing good, what grace is there to you? for the sinners do the same. If you borrow from those from whom you hope to receive, what grace is there to you? for sinners lend to sinners, in order that they may receive an equivalent. Moreover, love your enemies: do good and lend, hoping nothing in return, and your reward shall be great, and you shall be the sons of the Highest; because He is good to the ungrateful and the wicked. Be ye therefore merciful, as your Father is merciful.”* We see from these deliverances of our Savior that we are to do good indiscriminately, without any reference to temporal remuneration, aggrandizement, or emolument; *i.e.*, we are to loan, simply actuated by the love of God and humanity, without any reference to the probability of reciprocation. In that case, we are living in anticipation of our reward in heaven, which is infinitely better and greater than any reciprocation of favor possible in this world. Our Savior is a plain Preacher, and transcendently practical. Now He climaxes this beautiful paragraph on the Divine love, which the Holy Ghost has poured out in our hearts (☞ Romans 5:5), reaching out indiscriminately to the good and the bad, doing good and not evil, from the simple fact that sanctifying grace has taken out the latter, leaving the former to reign without a rival, — by the summary commandment, *“Ye shall be perfect, as your Father who is in heaven is perfect.”* Just as He has Divine perfection and the angels angelic perfection, so must we have Christian perfection, if we are going up to live

with them in heaven. All this is homogeneous, showing up the fact, as illustrated above, by this Divine love bestowed indiscriminately on all sides — illustrated by the unutterable benignity of our Heavenly Father. Special force here in the imperative “shall,” peculiar to the Decalogue, giving Christian perfection the full force of the Ten Commandments, leaving no loop-hole through which to evade the issue, and no defalcation; but it is rigidly applicable to every one: *“Ye shall be perfect.”*

CHAPTER 19

VAINGLORY

Matthew 6. *“Take heed that you do not your righteousness before men, to be seen of them; but if not, you have no reward with your Father who is in heaven; and when you may do alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets; truly, I say unto you, They exhaust their reward;”* i.e., as they will receive no reward in eternity, they get it all here; simply the praise of men, and so they exhaust it. It was customary for the benefactors of the poor to sound a trumpet, to call up the beggars to receive their contributions; but the Omniscient Searcher of the heart knew that notoriety and the praise of men were the incentives. *“But thou, doing alms, let not thy left hand know what thy right hand doeth; and thy Father, who seeth in secret, shall give unto thee.”* An advocate always stood on the right hand of the judge. The right hand symbolizes the spiritual and the left hand the temporal side of life, which are frequently antagonistical either to other. Giving alms with an eye single to the glory of God is quite an available test of true spirituality. *“And when you may pray, you shall not be as the hypocrites; because they love to pray in the synagogues and in the corners of the street, in order that they may appear unto the people. Truly, I say unto you, They exhaust their reward;”* i.e., they receive the praise and commendation of the people, which is all they will ever get, as they have no reward in heaven. Consequently they completely exhaust their reward in this world. *“And when you may pray, enter into your closet, and having closed your door, pray to your Father who is in secret, and your Father, seeing in secret, will reward you.”* Secret prayer is one of the surest indices of true piety. Our Savior used to go away alone, and pray all night. The reason why I always lodge alone in my peregrinations is, that I may have ample time for secret prayer. *“But praying, use not vain repetitions, as the heathens do; for they think they shall be heard in their much speaking.”* Mohammedan and heathen priests will spend whole days in their temples, repeating their prayers over and over. The same is largely true with the Greek and Latin

priests and all of the Oriental Churches. These prolix and repetitious prayers and ceremonies, along with Church machinery of all sorts, are vain attempts to substitute for the Holy Ghost. When services are truly spiritual, they are never encumbered with these vain repetitions. In this way Sunday-schools, prayermeetings, and all sorts of social meetings, as well as the Sunday services, are literally killed out, till they become a dead routine, without edification or inspiration. If you will guard this one point, the interest will never flag. Thunder without lightning never does any execution. Whether you pray, testify, sing, exhort, or preach, it must be done with life and energy, and in the Spirit, or the effect will be negative rather than positive, becoming a dead weight on the machinery. If the prayer or testimony had occupied but two minutes instead of ten, using all the lightning and simply omitting the superfluous thunder, execution would follow every time. There is a volume of truth in this one short sentence, spoken by our Savior, *“Use not vain repetitions,”* neither literal nor substantial. *“Therefore be not like unto them, for your Father knows of what things you have need before you ask Him.”* Then why should we ask Him? He extends this peculiar courtesy to our free agency, which He has given us, that He has made the petition the antecedent of the blessing, our asking being a simple act of our free volition. Such is His respect for our free agency, that He will not save us against our will.

THE DISCIPLES' PRAYER

Our Savior, in signal mercy, has left all of His disciples without excuse, giving us the very form and phraseology with which He would have us pray. If every Church member would lead in prayer, promptly, responsive to the opportunity, the whole Church would always be full of life and availability, and never backsliding; but always move forward, like an army with banners, conquering and to conquer. Not one can possibly frame an excuse for not praying orally when called on, as all can commit to memory this brief form left us by our Savior. In that case, you would soon find the Spirit leading you out, and putting in your mouth more words and phrases than you find in this form, which is simply given as a basis on which to build your superstructure. People starve their own souls, and dry the Church into a crackling, because they will not lead in prayer. They ought to be down at the altar seeking the grace of God, as the difficulty is not

intellectual, but spiritual. Our Savior taught His disciples to pray. How dare a preacher in charge of a congregation, thus occupying the place of the Great Pastor, as His subordinate, neglect his inalienable duty to teach his people to pray? As this is the only panoply with which they can successfully fight the devil and come off conqueror in the end, terrible will be the responsibility of that delinquent pastor, when his members meet him at the judgment-bar, unprepared for the terrible ordeal. It is the inexcusable duty of every pastor to teach all of his members to pray orally as well as secretly. If they rebel against this privilege, he should then preach to them the thunder and lightning of Sinai till they see hell open and the devil after them, get convicted, so they can neither eat nor sleep, tumble down at the altar, and stay till they get truly converted. Then he will have no trouble to teach them how to pray. *“Therefore after this manner pray ye: Our Father, who art in the heavens, hallowed by Thy name.”* This would preclude all irreverent and frivolous mention of His adorable Name, which is only to be uttered in most profound veneration for His majesty and realization of His eternal and absolute sovereignty. *“Thy kingdom come.”* The kingdom of God is the magnitudinous conception of the universe, predicted by the old prophets, proclaimed by John the Baptist, preached by the Savior and His apostles as a present gracious reality, whose doors redeeming mercy has thrown wide open to the brokenhearted fugitive from Satan's miserable slavery. Church and kingdom are counterparts of the same grand reality, the former meaning the called out and the latter the Divine government. When we hear the call of the Holy Ghost and come out of this wicked world, leaving it, with all its iniquities, debaucheries, sins, and crimes, then we are members of the gospel Church, and proper subjects for the Divine administration, which is the kingdom of God. While Church is subjective, kingdom is objective, each one constituting a hemisphere of that grand globe — *i.e.*, the redemptive scheme — from beginning to end. As this prayer is given to the disciples, who are already citizens of the gracious kingdom, therefore this coming kingdom must in some way differ from the kingdom of grace, of which every real saint is a member. Our Savior said, *“My kingdom is not of this world.”* He did not say that it would never be of this world in the sense that it will take it in. Then what do we mean by the kingdom coming? We simply mean that the kingdom of God, of which we, through His redeeming grace, are members, and which embraces and rules over all

the celestial worlds, is also coming to this world, to conquer k and add it to the Celestial Empire; so our glorious King will actually reign from the rising of the sun to the going down of the same; yea,

*“He shall have dominion o'er river, sea, and shore,
Far as the eagle's pinion or dove's light wing can soar.”*

While very few preachers are preaching the *“coming kingdom,”* I am glad they are all praying for it, as they all use this prayer, delegated to us by Him who loved us and gave Himself for us. *“Thy will be done as in heaven even upon the earth.”* Here you have a beautiful revelation, setting forth the gospel standard of Christian experience and life; *i.e.*, we are to do our Heavenly Father's will like the angels and redeemed spirits do it in heaven. None but those who in this world are living the life of heaven will go to heaven when they die, as death has no power to change the character, but only the state. Our immortal spirits live right through physical death, and subsequently without undergoing any moral change, as death does not affect us spiritually in any way, but only physically. Hence, you see clearly and indubitably that entire sanctification is the New Testament standard of Christian discipleship. As in heaven no sin is committed in thought, word, or deed, but all delightfully do the will of the Father, so it must be on earth with all the candidates for heaven. *“Give us this day our daily bread.”* As the soul is infinitely superior and more important than the body in every respect, this is not to be construed as simply involving physical sustenance, but infinitely and pre-eminently spiritual pabulum. *“Forgive us our debts, as we have also forgiven our debtors.”* The true Greek has *aphekamen*, *“have already forgiven,”* the perfect tense, and not the present as E.V. Now it is certain, if you do not ask forgiveness, you will never get it. While that is strictly true, be sure you do not forget that asking God to forgive you will never amount to anything unless you have already forgiven everybody who has transgressed against you, or is in any way indebted to you. This is the great secret of the power everywhere lost by Churches and individuals. They have not forgiven everybody, consequently their prayers are solemn mockery in the sight of God. They are under condemnation and on their way to endless ruin. *“But they have not asked me to forgive them.”* That has nothing to do with your justification before God. If you do not forgive them, asked or unasked, you had better never have been born, as you are certain never to get a petition

up to the Mercyseat. “Should holy people, who have been pardoned and sanctified, and are now so kept by the grace of God as to live holy lives, committing no sin in thought, word, or deed, offer this prayer to God?” Most assuredly.

Sins are of three kinds — actual, original, and unknown. In the old dispensation, sins of ignorance needed a sacrifice. The most holy people are liable to sins of ignorance — *i.e.*, mistakes and blunders — all of which need the atonement. While sanctifying grace, with its extraordinary illuminations, is a wonderful fortification against these infirmities — *i.e.*, unknown transgressions of the perfect law — yet we will never be free from sins of ignorance this mortal puts on immortality, and glorification sweeps away all of our infirmities, enabling us to enter heaven in the enjoyment of the angelic perfection, which precludes all infirmities, as the unfallen angels never had any. “*Lead us not into temptation.*” This is an Orientalism for “*Suffer us not to go into temptation,*” as Eliezer said to Bethuel and Laban, “Send me away,” when he simply meant, “Let me go.” In this petition we have a full recognition of the Divine leadership, which God administers, through His Word, Spirit, and providence; to which, if we are true, we will never encounter temptation greater than we can bear; the temptation itself, in that case, proving a blessing, as we gain strength by the conflict and courage by the victory. “*But deliver us from the evil one,*” *i.e.*, the devil. The E.V. here, “*Deliver us from evil,*” is entirely too weak, using the abstract instead of the concrete, which we have in *tou ponerou*, the words of our Savior, which literally mean the “evil one” *i.e.*, Satan himself. So we have here the wonderful consolation assured by the infallible promise of our Omnipotent Savior to answer the prayer He has given us; *i.e.*, deliver us, not only from all evil, but from Satan himself, thus enabling us actually to get rid of the devil. O what a glorious privilege, and how few realize it! The pulpits are so utterly befogged that they preach us a standard so low as to never let the people even think of getting rid of the devil, their glorious felicity in the triumphs of their Omnipotent Savior. This is the conclusion of the prayer, the doxology in E.V. not appearing in the original, hut evidently being an interpolation.

“*For if you forgive the people their trespasses, your Heavenly Father will also forgive you; but if you forgive not the people, neither will your Father forgive your trespasses.*” The plan of salvation, fundamentally and

ultimately, contemplates our assimilation to God. A true repentance, which is the foundation of all hopeful salvation, so smashes up the stony heart as to superinduce a gushing, spontaneous forgiveness, reaching out indiscriminately to everybody and everything. Without this genuine, radical repentance, the most eloquent prayers will never avail. Hence, before we approach a Throne of Grace, we must literally clear up everything. O, how adroitly Satan, at this point, locks the wheels of Zion, till the train gets stockstill, then strategically reversing the motion, starts them down the Black Valley Railroad, and they land in hell, looking out for heaven!

“But when you fast, be not like the hypocrites, of a sad countenance; for they disfigure their faces, in order that they may appear unto the people fasting. Truly, I say unto you, They exhaust their reward.” The poor hypocrites get no reward in the world to come, but the retribution of a lost soul. Hence the commendation of the people, the social privileges and favors in this world, are all they get. Fasting is a means of grace, helpful to spiritually, and here so recognized by the Savior. Away with the modern dogma which would depreciate or do away with fasting as a means of grace! All truly spiritual people have so tested and proved the blessing of fasting as to be ready witnesses when that Bible doctrine is assailed. The Orientals make great demonstration, fasting and mourning for the dead, with their apparel unchanged, hair uncombed, all ablutions for cleanliness and comfort being neglected. *“But thou, fasting, anoint thy head, and wash thy face, in order that thou may not appear unto the people fasting, but to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly.”* Who is a hypocrite? The word simply means an actor on the theatrical stage, who performs a part in which he represents another person, entirely different from himself. Hence all the people who simply act out — *i.e.*, play religion — are hypocrites. It is very deplorable to hear a man stand in the pulpit and unblushingly preach that religion is simply something to be done, instead of a Divine reality to be received into the heart, giving us a new nature, and so utterly transforming and revolutionizing us, as in every case, to superinduce a radical change of life and deportment, not assumed, but spontaneously, lovingly, and joyfully verified in the regenerated and sanctified life. No wonder Churches get filled up with hypocrites, when the preacher boldly proclaims to them

salvation by their own good works, which he calls obedience, thus actually preaching to them downright hypocrisy. The Church was full of hypocrites in our Savior's time, as we plainly see from His ministry; *i.e.*, people who are depending on works to save them, and at the same time strangers to the experimental reality.

HEAVENLY TREASURE

“Lay not up for yourselves treasures upon the earth, where moth and rust corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.” Nothing but immortal souls and glorified bodies can go to heaven. Therefore, all the time and money we expend on transitory things are lost in eternity. True wisdom would concentrate all the powers and resources of mind, spirit, body, and estate in the salvation of souls.

*“Man wants but little here,
Nor wants that little long.”*

We will get through this world some way. Therefore our only opportunity to lay up a reward for the future is to invest it in human souls, and take them to heaven. *“The light of the body is the eye. If thine eye may be pure, the whole body shall be lighted; but if thine eye may be evil, the whole body shall be dark. And if the light which is in thee is darkness, how great is the darkness!”* The eye is the most important of the five physical senses, and when pure — *i.e.*, free from disease — it illuminates the whole body; while the body of a blind man is enveloped in rayless night. The soul has the five senses like the body — *i.e.*, sight, hearing, smell, taste, and touch — of which sight is the most important. A dead man does not see, though he has eyes. All sinners are dead, and wrapped in the black night of perdition, though they have eyes. In regeneration, the light comes to the eye of the soul, hut not clear and cloudless till sanctified wholly.

GOD & MAMMON

“No one is able to serve two masters; for he will hate the one and love the other, or he will cleave to the one and despise the other. You are not able to

serve God and mammon.” Here is the salient issue on which turns the weal or woe of every human being. Since Satan captured the world in the fall, it is antagonistical to God. Comparatively few succeed in so appropriating redeeming grace and sanctifying power as to rise superior to all the charms and emoluments of this fallen world and take God for their portion. With God, they not only have this world so far as it is possible for it to be a blessing to them, but multitudes of bright, heavenly worlds, infinitely more valuable and enjoyable than this. But Satan manages to keep before the eye a constant panorama of this world, shown up in an utterly false light, with greatest possible carnal allurements, while he maneuvers cunningly to keep a black veil before the eye, obstructing every attempt to look away and catch the light of the bright, celestial spheres, which shine with a glory so ineffable as to throw this poor, fallen world into total eclipse if we could only once apprehend even a glimpse of the unutterable splendor and beauty!

WARNING AGAINST SOLICITUDE

“Therefore, I say unto you, Be not solicitous for your soul, what you may eat, nor your body, as to what you may be clothed; is not the soul more than food, and the body more than raiment?” The Greek *psyche*, “soul,” here occurring, includes animal life — *i.e.*, the life of the body—for whose perpetuation food is needed. *“Look toward the fowls of the firmament, because they sow not, neither do they reap, nor gather into barns, and your Heavenly Father feedeth them; are ye not much more valuable than they?”* The conclusion from this statement of our Savior is, that we should trust God to feed us like He feeds the birds, who neither sow, nor reap, nor gather into barns. It does not follow that we shall not sow, reap, and store the fruits of the earth; but it does follow that we are to be perfectly free from solicitude, resigned to the good providence of God, who never forgets any of us. The E.V. here, *“Take no thought,”* is misleading, as we can not do our work without giving it reasonable attention. But the word of our Savior simply means that we should be perfectly free from all of that worrying solicitude which fills the mind with anxious cares, and distracting fears, and foreboding anticipations of coming calamities, especially poverty and starvation, developing a state of solicitude and anxiety, which is incompatible with that perfect spiritual repose we must all have in

Jesus, in order to be sanctified wholly, and utilize our full resources of soul, mind, and body for the salvation of the world and the glorification of God, who wants us to be free and happy as the birds of paradise. *“Which one of you, being solicitous, is able to add one moment to his existence?”* The “cubit to the stature,” as in E. V., adding eighteen to twenty-two inches to your height, would make you monstrous, and be undesirable. Hence no one is solicitous for that, while all are prone to solicitude for life prolonged. *“And why are you solicitous concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. But I say unto you, That Solomon, in all his glory, was not arrayed as one of these.”* In that day, when they had no factories, clothing was scarce and costly as we can hardly now conceive. Hence it ranked along with gold and silver and other valuables, the poorer classes, and among them God's prophets — e.g., Elijah, Elisha, and John the Baptist, the greatest of prophets wearing the rough, shaggy mantle woven out of camels' hair. Now, how beautiful the illustration of Jesus, calling attention to the lilies growing in the valleys, and challenging comparison with the royal robes of King Solomon, the greatest and most celebrated monarch of the world, at the same time giving His verdict in favor of these beautiful and lovely lilies! *“And if God so clothes the verdure of the field, living today and tomorrow cast into the oven, how much more will he clothe you, O ye of little faith?”* As we look round we see forests blooming, gardens smiling, and fields wrapped in the radiant splendors of nature's ineffable beauty, now let us remember that no factory on earth can equal these beauties. Yet as we are infinitely more valuable than the flowers that bloom, and the green grass that wraps the fields with its carpet of verdure, beautified with floral splendor, let us remember that God wants to adorn us with robes of beauty which outshine all of these; *i.e.*, with the blood-washed mantles of entire sanctification, shining with the beauty of holiness, the admiration of angels unfallen and saints redeemed. *“Then be not solicitous, saying, What must we eat? or What shall we drink? or With what shall we be clothed? For after all these things do the heathen seek; for your Heavenly Father knows that you have need of all these things.”* When we are solicitous about the necessaries of life, we are like the heathens who know not God. The children of the loving Heavenly Father ought to have such confidence in His parental affection and care as to live utterly free from all solicitude. O how the Church of the present age needs the appropriation and

utilization of this wonderful truth! What a shame to be living like the heathens, who look directly to the necessities of life instead of looking to God, resting in Him, receiving in Him all things needful for this life and that which is to come, and daily realizing that in Him we live, and move, and have our being!

“But seek ye first the kingdom and His righteousness, and all these things shall be added unto you.” Do you not see here you have a check on heaven's bank for everything you need in this world, if you will only seek the kingdom and the righteousness of God, which is true holiness? You enter the kingdom in regeneration; in sanctification you receive the righteousness of God. O what a sun-burst of glory on the suffering and troubled millions of earth! Instead of seeking after all these temporal blessings — food, raiment, home, education, books, friends, social position, and earthly achievements — seek the kingdom of God and His righteousness, and He will add to you all these other things, so far as in His omniscient wisdom He sees that they will be a blessing to you. What an awful blunder is made by the multitude, running after transitory things and neglecting God! Here you see the first thing that we are to seek, when launched into mortal existence, is the kingdom and righteousness of God, with the positive assurance that these temporal blessings shall also be added. *“Therefore be not solicitous in reference to tomorrow; for tomorrow will be solicitous for itself. Sufficient unto the day is the evil of the same.”* Will we never cease from this awful, pernicious habit of borrowing trouble from the future? The most of trouble I ever had, I never had.

I borrowed it from the future, and it never came. O what a trick of the enemy, to wear us out with solicitude about coming troubles which never do come! Praise the Lord, I have long ago quit borrowing trouble from the future. Will you not quit too? Our Savior is a powerful preacher on entire sanctification, which is the only possible remedy for this worrying solicitude, thus giving us perfect rest in Jesus; so, like a tired infant reposing in its mother's arms, we rest each fleeting moment, leaving time and eternity with Him who loves us so dearly that He is certain to manage everything for our good and His glory.

CHAPTER 20

CRITICISM

^{<168}**Luke 6:37;** ^{<1000}**Matthew 7:1.** *“Criticize not, in order that you may not be criticized; for with whatsoever criticism you criticize, you shall be criticized; and with whatsoever measure ye measure, it shall be measured unto you.”* **Luke says:** *“Criticize not, and ye can not be criticized; condemn not, and ye can not be condemned.”* Lord, help us to profit by these plain, practical truths and solemn warnings! The critic's cap, manufactured in hell and dispensed by the devil, is not at all becoming a saint of the Lord. Loke says if you do not criticize others you can not be criticized. Well, it has been said that curses, like chickens, will come home to roost. If you criticize no one, you will find no trouble by the criticism of others; if they undertake it, it will prove a failure, rebounding on their own heads. A critical spirit is incompatible with deep piety, and if indulged will sap the foundation of a Christian experience, and retrogress sweet, perfect love back into sour godliness, which is Satan's counterfeit holiness. Lord, save us from a critical and condemnatory disposition!

GOOD MEASURE

^{<168}**Luke 6:38.** *“Forgive, and you shall be forgiven; give, and it shall be given unto you; good measure, heaped up, shaken together, running over, will they give into your bosom. For with the same measure you measure, it shall be measured unto you.”* This day in Jerusalem all travelers are astonished at the striking fulfillment of this commandment. Go through the bazaars, and you will see them fill the vessel, shake it down, and run it over. The old Quaker, measuring his wheat and doing just as Jesus commanded, filling, shaking down, and running over, when asked why he gave so bountiful measure, said: “I never can travel this road any more; so I am determined to make everything right as I go along this time.”

BLIND LEADERS

“And He spoke a parable to them, Whether is the blind able to lead the blind? Will they not both fall into the ditch?” No wonder our Savior forbade His own apostles to go out preaching the gospel until they had received the sanctifying baptism of the Holy Ghost and fire. The departure of the Church from that Divine precept has filled the world with blind leaders. The only available remedy in this case is the sanctification of the ministry and the official members.

OUR SAVIOR’S ST&ARD OF PERFECTION

“The disciple is not above his Teacher; but every one who has been made perfect shall be like his Teacher.” Jesus is the only unfallen Son of humanity. Perfection is from *facio*, “to make,” and *per*, “complete.” Hence it means “made complete.” Jesus, who was always free from depravity, is our only Paragon. Now, He says that “every disciple who has been made perfect shall be as his Teacher.” When He eliminates original sin out of the heart in the glorious work of entire sanctification, in so doing He makes us perfect, and in that respect like Himself; not that we have the perfection of His Divinity, which is absolute and peculiar to God only, but when we get rid of all sin, we have the perfection of His humanity, with the exception of our infirmities, which are the after-effects of sin, and will inhere so long as we are in these mortal tenements, but which He never had, from the simple fact that He was not a personal participant in the fall.

INFIRMITY & INBRED SIN

“Why do you see the mote which is in the eye of your brother, and recognize not the beam which is in your own eye? Or how are you able to say to your brother, Brother, permit me, I will cast out the mote which is in thine eye, thyself considering not the beam which is in thine own eye? Thou hypocrite, first cast out the beam from thine own eye, and then thou shalt see clearly to cast out the mote which is in the eye of thy brother.” Mote here symbolizes infirmity, which does not bring any one under condemnation, just as the mote will never seriously injure the eye, much less put it out; while the beam in the eye, if not removed, would destroy it quickly. Now the beam symbolizes inbred sin, a big thing in the heart,

which will ruin you, world without end, if you don't have it taken away; while you can go right on to the end of life with infirmities, as it is the province of glorification, which you receive when soul and body part, to take that all away, and let you fly into heaven with a shout. So we find people all around criticizing little things, which are of no serious moment, and never would keep anybody out of heaven, while they themselves have evil tempers, unholy passions, and worldly greed, and perhaps other phases of inbred sin, pride, vanity, lust, envy, jealousy, prejudice, bigotry, which they must get rid of if they ever pass through the pearly portal.

DO NOT WASTE YOUR AMMUNITION

“Give not that which is holy to the dogs, neither cast your pearls before the swine; lest they may trample them under their feet, and, turning, tear you to pieces.”

The dog and the hog are prominent in the Bible as unclean animals, symbolic of spiritual impurity; *i.e.*, carnality. This is a profitable warning, much needed, lest in our enthusiasm we preach holiness to carnal people who are utterly incompetent to appreciate it. Therefore it only makes them mad, so they reject us with contempt, and want to do us violence. Much of the Lord's ammunition is thus wasted on dead game. As hogs can not eat gold coins and diamonds, but will only get mad because we did not give them corn, so carnal people can not receive the pure gold of holiness and the dazzling pearls of Christian perfection. Like hogs and dogs, they run over them with contempt, trampling them in the mud, get angry, blaspheme, and persecute. Then, what should we preach to the carnal, worldly Churches? Preach Sinai. They do not need sanctification, and can not receive it in their present attitude. They need conviction. They must see an open hell before they will give up their pride, fall down in the dust, and cry for mercy. So long as you preach sanctification to them, you recognize their justification, perpetuate their awful delusion, under which they are fast going down to hell. They need the terrors of the law, the doom of the lost, and the duration of eternity held up before them till they get their eyes open, see their awful condition, and cry for mercy.

THE HOLY SPIRIT CLIMAXES ALL BLESSINGS

“Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. What man is there of you whom his son may ask bread, whether would he give him a stone? If he may ask a, fish, whether will he give him a serpent? If then ye, being evil, know how to give good gifts to your children, how much more will your Father, who is in the heavens, give good things to them asking Him?” God never gives us anything useless — e.g., a stone; nor any thing injurious — e.g., a serpent. This explains the reason why so frequently our petitions are not answered. How many pray for riches, which, if granted, would prove a mill-stone round their necks, dragging them down to hell! The child cries for the razor. The father, in love, withholds it, and lets it cry on. Our Savior's illustration, contrasting us fallen beings with our evil natures, and still so delighted to give good gifts to our children, with the pure and unadulterated parental affection of our loving Heavenly Father, who is certainly infinitely more anxious to bestow on His children all things appertaining to their good in this world and that which is to come. As it is impossible for Him to be unkind, do wrong, or even make a mistake, such should be our perfect confidence in His Fatherly kindness and our unconditioned resignation to His will, that we would offer our petitions and leave the answer with Him, at His own discretion, to answer them at His own time and in His own way. We should be so lost in His will that our perfect rest will not be affected in case that He withholdeth the answer altogether, so far as we know.

THE LAW OF RECIPROCIITY

“Therefore all things, so many as you may wish that men may do unto you, do ye even so unto them; for this is the law and the prophets.” Here you see that the gospel dispensation, instead of abrogating the law and the prophets, indorses, adopts, and perpetuates them, as a substratum of that universal kingdom which the apostles were commanded to preach to all nations, girdling the globe with salvation and holiness to the Lord, and thus bringing the blessings of the Old Testament Theocracy, which was restricted to the Jews, into every home, blessing every family on the earth with the hallowed truth, glorious light, and heavenly benignity which reigned in the homes of the patriarchs and prophets, thus gathering all

nations into one universal fraternity, making every man beneath the skies your neighbor, brother, friend, doing away with all animosities, alienations, and conflicts obliterating the spirit of belligerence from the face of the earth, consolidating Father Adam's family in one universal brotherhood.

THE GATE & THE WAY

“Enter in through the narrow gate; because wide is the gate and broad is the way that leadeth to destruction, and many there are going in through it. Because narrow is the gate and contracted the way which leadeth into life, and few there are finding it.”

*“Broad is the road that leads to death,
And thousands walk together there;
while wisdom shows a narrow path,
With here and there a traveler.”*

This gate stands at the hither terminus of the King's highway of holiness which leads up to heaven. The gate is so narrow and difficult of entrance that nothing but the immortal soul can make the ingress; all sin, the pomp, pageantry, pride, riches, emoluments, and aggrandizement of the world, must be left behind. This is the reason why so few pass through the narrow gate of regeneration. They hold to many things they can not take with them. *Tethlimmene*, which qualifies the way we must all travel to heaven, is a perfect passive participle, from *thlibo*, “to contract,” “squeeze together;” hence it means having been compressed, drawn together, and rendered very narrow and difficult of passage, illustrating the utter impossibility for an encumbered traveler to pass over it. While we are here assured that very few ever find the narrow way, how sad to know that so many of those few, having found it, fail to walk in it to the end! Some are quickly deflected; others hold on a good while, and are then derailed; while not a few comparatively, having long walked in the way, are sidetracked by the enemy; while others have gone on till the bright hills of glory are actually visible, by the eye of faith, from the summits of the Delectable Mountains, and even after this grand proficiency in the Divine life, make shipwreck.

FALSE PROPHETS

“Beware of false prophets, who come to you in sheep's clothing, and within are rapacious wolves. By their fruits ye shall know them. Do they gather the grape bunch from thorns or figs from brambles? So every good tree produces beautiful fruits, and the corrupt tree produces evil fruits. The good tree is not able to produce evil fruits, neither does a corrupt tree produce beautiful fruits. Every tree not producing good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them.” Luke: “For out of the abundance of the heart, his mouth speaketh.” This beautiful paragraph is our Savior's exegesis of the gate and the way which lead to death. While the narrow way is but an air-line, narrow as to principle, but broad as to capacity, amply capacious for all the people in the world to walk along it abreast till they enter the pearly gate of the New Jerusalem, the broad way is wide as the world, permitting you to go any way you please except the way of holiness, conferring on you the largest liberty to take your choice among the three hundred and sixty points of the mariner's compass, and go any way you will. You observe this terrible warning to *“beware of false prophets.”* Do you see the connection? It is plain and simple. The false prophet is the counterfeit preacher. How are we to know him? By the differentia which Jesus here specifies: *a.* He broadens the way; *i.e.*, gives his people large liberties, so they can commend him as a “high-toned, level-headed, broad-minded, cultured gentleman.” Therefore he is popular, and they will keep him a long time. Now do not forget that this follows as a legitimate sequence that the false prophet does not preach this narrow gate and contracted way, so difficult to find and walk in, but he is liberal-minded, and preaches a broad-gauge gospel. *b.* You are to know him by his fruit. You see where the E.V. reads “good fruits,” you have “beautiful fruit,” the literal translation of the Savior's word. What does it mean? Why, the beauty of holiness; and as Luke says, *“Out of the abundance of the heart the mouth speaketh,”* the true prophet not only exhibits the beauty of holiness, but he is full of it. Whenever he opens his mouth, it pours out.

“Having been made free from sin, we have our fruit unto sanctification, and the end everlasting life.” (Romans 6:22.)

Regeneration is the flower, and sanctification the fruit. Now what is the evil fruit against which our Savior warns us? It is anything and everything except holiness.

AWFUL DISAPPOINTMENT

“Not every one saying to Me, Lord, Lord, shall enter into the kingdom of the heavens; but the one doing the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out demons, and in Thy name done many mighty works? And I will confess unto them, That I never knew you; depart from Me, ye who work iniquity.” This paragraph describes the false prophets above, in the judgment-day, coming up with their grand and glowing reports of demons cast out — *i.e.*, many souls converted; and many mighty works — *i.e.*, great, fine churches built, powerful sermons preached, and wonderful official triumphs. But do you not see our Savior rejects them altogether? The truth of the matter is, they have never been His preachers at all. The devil, robed as an angel of light, played off on them in the beginning, calling and sending them. So they have been preaching Satan's counterfeit gospel all their lives, counting many converts and doing many mighty works, helping the devil to delude the people and lead them to hell in solid columns. What is the remedy for these awful troubles in the end? Be sure you pass the narrow gate, so difficult of entrance that it will try your flint and steel, and test your stamina to the very bottom. Then be sure that you travel the self-denial way of *“holiness to the Lord.”*

CHAPTER 21

THE TRUE FOUNDATION

Luke 6:47. *“Every one coming to Me, and hearing My words, and doing them, I will show you to whom he is like. He is like unto a man building his house, who dug down, and went deep, and laid the foundation on the rock; and the storm coming, the river beat against that house, and was not able to shake it; for it had been founded upon the rock. But the one hearing and not doing is like unto a man who built his house on the ground, without foundation, against which the river dashed, and immediately it fell, and great was the ruin of that house.”* With your mind on the wooden houses all around you, this seems a little defective; as a swelling river, beating against an American house, would knock it down even if it were built on a rock. In the Holy Land all the houses are stone, cemented from top to bottom, and consolidated, so it would stand indefinitely amid floods and storms, if the foundation did not give way. In the metaphoric language of the Bible, “high” and “deep” have the same meaning, really the same word stands for both. Sanctification is a high experience, and it is equally true that it is a deep experience. Luke here says that the man “digs down;” there is justification. Then he “goes deep;” that is sanctification. The result of all his laborious excavations is, that he lays the foundation on the rock. *Petra*, “rock,” is the very word which our Savior applies to Himself. (**Matthew 16:18**)

This word really means the great strata underlying the whole surface of the globe. Consequently the foundation can never give way, and the solid stone edifice stands indefinitely. You see the foolish man, in His contrast, did not go down to the rock bottom of the earth, but built his house on the ground. Consequently the floods and storms soon undermined it; so it fell, a hopeless ruin. Probably this man built a very nice edifice, as to external appearance, comparing well with his neighbor, who did so much work beneath the surface and out of sight. The world abounds in beautiful and showy Christian characters, which really and experimentally have no

Christ. Storms are coming; death, hell, and eternity will bring awful issues, which must be met.

AUTHORITY OF OUR SAVIOR'S TEACHING

“And it came to pass, when Jesus finished these discourses, the multitudes were astonished at His teaching; for He was teaching them as One having authority, and not as the scribes.” The scribes were the pastors of the Churches and exponents of the Scripture. So decisive was the contrast between their teaching and that of Jesus that the multitudes were overwhelmed with astonishment. Why was this? From the time Jesus was filled with the Holy Ghost at the Jordan, He constantly preached *“with the Holy Ghost sent down from heaven;”* while the scribes simply delivered their discourses, orthodox, nice, and eloquent; but without the Spirit and the power. Hence they had the thunder without the lightning, and consequently no efficiency attended their preaching. We have the same contrast at the present day-pulpits filled with orthodox, eloquent, popular preachers, but the lightning and earthquake of the Holy Ghost are absent, consequently no salvation accompanies their efforts. They suit the people who want to save their scalps, and are unwilling to have a preacher who would hurt anybody. One of these preachers once tried the experiment of reading to his audience a sermon written by Dr. C.G. Finney, when, to his surprise, some of the people broke down and wept bitterly. After adjournment, he went to them personally with an apology, saying: “Please pardon me, if I wounded your feelings, for I did not aim to do so;” thus showing his utter ignorance of the Spirit's work. All gospel preachers should be sure that they are in the track of Jesus, and in that case, they must preach with the Holy Ghost sent down from heaven.

HEALING OF THE CENTURION'S SERVANT

Matthew 8:5-13, and Luke 7:1-10. We see here a clear confirmation that the Mount of Beatitudes, on which the sermon was preached, is not Mt. Hattin, west of Tiberias, as many believe, but that great mountain hanging over the city of Capernaum from the north; as He is at Capernaum immediately after descending from the mountain, whereas Mt. Hattin is twenty miles distant by land and ten by sea. *“But when He finished all His words in the ears of the people, He came into Capernaum. The servant of a*

certain centurion, who was valuable to him, being sick, was about to die. And hearing concerning Jesus, he sent to Him the elders of the Jews to ask him that, having come, He may heal his servant. And they, coming to Jesus, continued to entreat Him, earnestly saying, That he is worthy to whom He will do this; for he loveth our race, and he hath built for us a synagogue.”

We are quoting Luke. Matthew says that the centurion himself came to Jesus. You see here, Luke says that he sent the elders of the Jews. In this there is no discrepancy, as we must remember that old Roman law, adopted by the English and the Americans, *Qui facit per alium, facit per se*, “What a man does by another, he does by himself.” This principle is recognized in all Biblical interpretation, and here harmonizes Matthew and Luke. From the fact that both incidents transpired in Capernaum, some have confounded this miracle with that of healing the nobleman's son (John 4). They are entirely different. In the latter case, Jesus was at Cana, and actually healed him while a day's journey distant. In the case of the centurion, Jesus is in the city. The nobleman was a Jew, a member of the Herodian family; the centurion a Gentile, an officer in the Roman army. The nobleman is an example of weak faith, increasing and triumphing in the end; while the centurion exhibits very strong faith throughout. When I was in Capernaum they pointed me out the ruin of the synagogue which this centurion built for the Jews. *“And Jesus was going along with them. And He being far from the house, the centurion sent his friends to Him, saying, Lord, be not troubled, for I am not worthy that You may come beneath my roof; therefore I did not consider myself worthy to come unto You. But speak in a word, and my servant shall be healed. For I am a man placed under authority, having soldiers under me, and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing these things was astonished at him, and turning, said to the multitude following Him, I say unto you, That I have not found so great faith in Israel. And those who were sent, returning to the house, found the sick servant well.”* The faith of the centurion, as you see, received the Savior's highest commendation, assuring them that He had not found so great faith in Israel, this heathen Roman officer eclipsing the brightest examples in all the Hebrew nation. His faith is beautifully illustrated in the reasons which he gives for not troubling Jesus to come to his house, though He was then on His way, *“I am a man under authority,”* etc. What is the meaning of the centurion? “Just as I command

Roman soldiers, and they are forced by the rigors of military law to obey me or lose their heads, so You command diseases to evacuate the body and devils to come out of the soul, and they are bound by the laws of the universe to obey You. Therefore there is no need of Your coming to my house, as You have nothing to do but command the disease to leave my servant, and it is bound to get away; it can not help itself.” ^{<HRD>}**Matthew 8:2:** *“But I say unto you, That many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of the heavens, but the sons of the kingdom shall be cast out into outer darkness; and there shall be weeping and gnashing of teeth.”* Thus our Lord indulges in these mournful reflections upon the awful doom of the unbelieving Jews, the children of the kingdom, who had waited four thousand years for the coming King, and then, unfortunately, rejecting Him, will make their bed in hell. *“Children of the kingdom”* does not mean that they are already members of it, but simply that they are subjects for admission into it, this being a peculiar Oriental expression. The wonderful faith of this Gentile seems to remind our Savior of the coming millions from the whole heathen world, destined so speedily, responsive to the gospel call, to hasten into the kingdom, thus filling the vacancy created by the fall of the Jews. *“And Jesus said to the centurion, Go, and as you have believed, so be it unto you. And his servant was healed in that hour.”* This declaration of the Master is a glorious climax, setting forth the great gospel law of pardon and sanctification, thus recognizing our faith as the measuring line of our experiences, commensurate with what we get from God. While repentance must put you on believing ground, and loyal obedience demonstrate your faith to the world, yet faith is the only receptive and appropriative grace in the Divine economy. Prayer shovels in the coal, but faith generates the steam.

RAISING THE WIDOW’S SON

^{<LMI>}**Luke 7:11-17.** *“And it came to pass consecutively, He was going into a city called Nain, and many disciples of His, and a great multitude, were accompanying Him. And when He drew near the gate of the city, behold, a dead man was being carried out, the only son to his mother, and she a widow; and a great multitude of the city were along with her. And the Lord seeing her, was moved with compassion toward her, and said to her, Weep*

not. And having come to them, He touched the bier; and those carrying it stood still. And He said, Young man, I say unto thee, Arise; and the dead sat up, and began to speak; and He gave him to his mother. And fear took hold of all, and they glorified God, saying, A great Prophet has risen among us, and God has looked in mercy on His people. And that word concerning Him went out in all Judea and all the surrounding country.” I visited the city of Nain during my recent tour. It stands on the northwestern slope of Mt. Ramoth-Gilead. Like other cities during the desolation of the country, its magnificence has long ago evanesced, leaving it nothing now but a filthy Arabic village amid the old ruins. A Latin church stands on the spot where it is certified that Jesus performed this stupendous miracle — a suitable commemoration of this mighty work. We find that our Savior traveled all the way from Capernaum to Nain, about forty miles, on foot, returning immediately; thus giving Him a journey of eighty miles for this one benefaction, as the record shows that He made the round trip from Capernaum, and specifies this only item in His ministry meanwhile. Doubtless He preached to the multitudes by the way. How wonderful was the sympathy for that poor widow who was burying her only son, and with him all her support, hope, and happiness, so far as this world is concerned! I trow she was a godly woman, and Jesus heard her prayers and saw her tears, despite forty miles intervening. When He stops the corpse on its way to the tomb, momentous was the sensation, all hearts leaping with inquiry, “What does this mean, stopping a corpse on its way to the tomb?” Such a thing was never heard of. The people in the city are astonished to see the halt of the procession. Now that the panic-stricken pall-bearers have set down the bier in the middle of the road, all eyes centered on the Prophet of Galilee. He walks round, lifts the pall from the face of the dead, takes him by the hand, and speaks with the voice that makes the mountain tremble, “*Young man, I say unto thee, Arise.*” All eyes are centered on the corpse, which, sure enough, rises up, sitting on the bier, sees his mother, throws his arms around her, standing in loving embrace. Now the multitudes see that there is no mistake about it, Samuel is actually alive again. O what a shout they raise, “Glory to God in the highest! He has had mercy on Israel, and raised up a Prophet in her midst who has power to speak the dead to life!” What an inexplicable surprise falls on the people of the city! Who ever heard a shout at a funeral? What, in all the world, is the matter? They see the procession all

broken up, and the people running hither and thither, as if they were wild, leaping and throwing their hats into the air, and shouting uproariously. They climb to the flat roofs of their houses, and stretch their eyes to see what is the matter. Behold! by this time the whole crowd are moving hack toward the city, their stentorian voices reverberating against old Mt. Gilead, and rolling back like thunder peals across the Plain of Megiddo, arousing all the community. Behold! they see the young man dressed in his grave-clothes, by the side of his mother, heading the procession.

DID JOHN THE BAPTIST OR HIS DISCIPLES DOUBT THE CHRISTHOOD OF JESUS?

~~11:2~~ **Matthew 11:2-6;** ~~17:18~~ **Luke 7:18-23.** We answer the above question unhesitatingly in the negative. Neither John nor his disciples had any doubt about the Christhood of Jesus. Already twenty months have rolled away since he had introduced Him to the people and inaugurated Him into His official Messiahship by baptizing Him at the Jordan, and he had seen the Holy Ghost descend on Him, not only indubitably demonstrating His Christhood, but gloriously qualifying Him to preach the gospel of the kingdom. As the disciples of Jesus had begun with John, and Joanna, the wife of Chuza, the steward of King Herod, lived at Machaerus, where John was in prison, and coming home kept the faithful Baptist well posted in reference to the mighty works of Jesus, the fact of the matter was, that Jesus had not yet openly to the Jews proclaimed His Messiahship, as this was brought out at a later date, up at Caesarea-Philippi, through the confession of Peter; John wanted to draw Him out into an open confession of His Christhood to the multitude, feeling that this would expedite the work.

Luke: *“His disciples proclaimed to John concerning all these things. And calling certain two of his disciples, John sent them to Jesus, saying, Art Thou He who is to come, or look we for another? And the men, coming to Him, said, John the Baptist sent us to you, saying, Art Thou He who is to come or do we look for another? And at that hour He was healing many of diseases, chronic ailments, and unclean spirits, and was conferring on many blind people the power to see. Jesus responding, said to them, Going, tell John those things which you have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up,*

and the poor have the gospel preached unto them, and blessed is he whosoever may not be offended in Me.” So you see that Jesus just sent them back to John to tell him what they had seen, aiming this to be the answer to his question. During all these twenty months He has been performing all these mighty works, and at the same time constantly preaching the gospel of the kingdom. You see the solution of the whole problem: He desires the people to be convinced of His Christhood by His mighty works, which none but God can do, preferring that their faith may supervene as a normal result of witnessing His miracles and hearing His profound and glorious truth, rather than it should be founded on His simple affirmations. The time had not yet arrived for the open and public declaration of His Christhood. Another reason consisted in the fact that the Jews all believed that Christ was to be their King, ascending the throne of David; would break the yoke of oppression, and reign over them; thirty years of military despotism, since the Roman proconsulate had superseded the Jewish kingdom, had galled their necks with the yoke of military despotism till they longed to throw it off and again be free. This was evidently a great reason why He did not openly declare His Messiahship; but at the same time filled the whole country with His mighty works, which none but God could do. You must remember that He did, in the beginning, declare His Christhood while preaching in Samaria, as there was no probability of their crowning Him King.

CHAPTER 22.

JOHN THE BAPTIST THE GREATEST PROPHET

^{<111>}**Matthew 11:7-15, &** ^{<112>}**Luke 7:24-30.** *“And the messengers of John having gone away, He began to speak to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken by the wind?”* Well did the multitude remember the thrilling scenes two years ago, when they all left their employments and went away to hear the wonderful prophet of the wilderness; and the waving of the tall reeds growing in the rich alluvial soil on Jordan’s bank, moved by the sighing zephyrs, hither and thither, were vivid in their memories. Those reeds are there now, fifteen feet high. My comrades, a few days ago, brought away some of them as souvenirs. *“But what went ye out to see? A man clothed in soft raiments? Behold, those who are in gaudy and soft apparel are in king’s houses.”* No, they never went to see a royal dude or a leader of the hon tons. A great man of the world could never have attracted that multitude, away into the wilderness, to run a camp-meeting six solid months. He was the very opposite, dressed like a tramp, and living like a soldier who proposed to conquer or die. *“But what went ye out to see? A prophet? yea, I say unto you, and more than a prophet. This is he of whom it has been written, Behold, I send My messenger before Thee, who will prepare Thy way before Thee.”* ^{<113>}**Malachi 3:1** *For I say unto you, That among those who have been born of women, no prophet is greater than John; but he who is least in the kingdom of God is greater than he.”* That John the Baptist was a transcendent intellectualist and climacterically spiritual, actually filled with the Holy Ghost from his infancy, the greatest of the prophets and peerless in his dispensation, no one can call in question; yet the smallest saint in the Pentecostal age is dispensationally greater than John, the prince of prophets, and even more than a prophet, as he was the precursor of our Lord. While the Bible is preeminently spiritual, yet it is the most intellectual Book in the world, exhibiting many specimens of the highest mental culture the ages have produced, among those who have given themselves world-wide notoriety as *hornines unhts libri*, “men of

one book.” Our Savior frequently indulges in terse, enigmatical statements of truth, in order to sharpen our wits, develop our intellects, and superinduce profound and exhaustive research. If John the Baptist were living now, he would be the sensation of the world, as he was in his day; yet, dispensationally, he lived and died under the Law. Hence all the sons of gospel grace stand on a plane superior and more luminous, and richer in privileges and opportunities, than the brightest and the best enjoyed under the old covenant. *“And all the people hearing, and the publicans justified God, having been baptized with the baptism of John; but the Pharisees and theologians rejected the counsel of God against themselves, not having been baptized by him.”* While the rank and the of the Jewish nation, and especially the poor, were melted and convicted by the preaching of John, gladly receiving baptism at his hands, the Pharisees (*i.e.*, the influential and official members of the Church) and the lawyers — Greek, nomikoi, from nomos, “law;” *i.e.*, the law of Moses — who were the learned exponents of the Old Testament Scriptures, and not lawyers in the modern sense, but theologians (*i.e.*, the learned preachers), took gross offense at the stern rebuke of John, calling them “generation of vipers,” and demanding of them satisfactory evidence of repentance, and consequently they were not baptized by him. (^{408B} Matthew 3:7.)

THE GREATEST REVIVAL OF THE AGES

^{409B} **Matthew 11:12.** *“From the days of John the Baptist until now, the kingdom of the heavens suffereth violence, and the violent take it by force;”* *i.e.*, strong, vigorous, muscular, nervous men and women, from Dan to Beersheba, from the great sea to the Arabian desert, are rising up, leaving their homes, dropping everything in their enthusiasm for personal salvation. Four hundred years had rolled away since an inspired prophet had preached in Israel. The ministry of John the Baptist was like an effulgent noonday, suddenly breaking the black darkness of midnight. Never had Israel seen or known such a revival as swept the country, like a cyclone, under the ministry of the eloquent Baptist. Before John’s revival was arrested by his imprisonment and martyrdom, he enjoyed the honor of administering the inaugural baptism to the Son of God, thus introducing Him into His official Messiahship, who immediately began to preach and perform the most stupendous miracles, not only healing the people by

hundreds and thousands, administering infallible cures to lepers, cripples, and all sorts of invalids, well known to be hopeless by human agency, but, under the ministry of Jesus, not only was all Israel aroused from the slumber of bygone ages, and thrilled with an electric-shock which emptied their cities and depopulated their towns, to run away and see the mighty works and hear the paradoxical preaching of the Galilean Prophet, but heathen nations from all parts of the country rise up, and come in multitudes, pressing pell-mell, precipitately, shouting as they come, "Only let me into the kingdom!"

JOHN WINDS UP THE OLD DISPENSATION

"For all the prophets and the law prophesied unto John. And if you wish to receive him, this is Elijah who is to come." (³⁹⁸⁰Malachi 3:1) *"Let the one having ears to hear, hear."* Though all have physical ears, they never can hear the voice of God and the music of heaven till Jesus speaks the Ephthatha, "Be thou opened." The above Scriptures settle all questions as to the boundaries of the dispensations, showing clearly that John the Baptist did actually wind up the Mosaic dispensation, being the last of the prophets and the greatest of all.

SANCTIFICATION DOUBLY METAPHORIZED

"But to whom shall I liken this generation? It is like unto little children, sitting in the forums, and calling to their comrades, and saying, We have piped unto you, and you have not danced; we have mourned unto you, and you have not lamented. For John came neither eating nor drinking, and they say, He hath a demon. The Son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-drinker, a friend of publicans and sinners. But wisdom is justified of her children." The group of children last mentioned are playing funeral, and thus emblemize John the Baptist, who came in all the austerities and abstemiousness peculiar to the old prophets, and actually preached the funeral of the Mosaic dispensation; while the other group, playing wedding, which introduces the new life of the wedded twain, emblemized Jesus, the Bridegroom, who came, not only introducing the new dispensation, but wedding the gospel Church. You see that as these groups of children mutually complain of the non-reciprocation of their fellows, so the people cried out against

both John and Jesus, at opposite poles of the battery, the one representing death and the other life, and the carnal Church equally displeased with both. So in the great plan of experimental salvation, we have the funeral of Adam the First and the marriage of Adam the Second, both equally repellent to the carnal clergy and the worldly Churches. Present to them sanctification from either pole of the spiritual battery, and they reject it, turning away with proud disdain. “Wisdom is justified of her children.” Wisdom here means the Holy Ghost, who was fully approved and vindicated, both by the ministry of John and Jesus, who differed widely, either from other, and yet harmonized most perfectly. We have this day an infinite variety and diversity of preachers and workers in the kingdom of God, all about equally repellent to carnal people, yet the Holy Ghost is vindicated, and God glorified, by the ministry of all His children.

SOVEREIGN, DISCRIMINATING MERCY OF GOD

⁴¹¹²**Matthew 11:20-30.** *“Then He began to upbraid the cities, in which most of His mighty works were wrought, because they did not repent: Woe unto thee, Chorazin! woe unto thee, Bethsaida! because if the mighty works which have been wrought in you were in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Moreover I say unto you, That it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.”* Chorazin was a magnificent city, twenty miles to the northwest of the Galilean Sea, on a mountain slope, and very conspicuous. We saw it almost constantly while sailing on that sea. This prophecy has been literally and signally fulfilled in the utter ruin of that city, which remained without an inhabitant through the intervening centuries, till about twenty years ago a Jewish colony reached the old site. It is now a very flourishing city of twenty-five thousand inhabitants, one of the cheering omens of the swiftly approaching end of Israel’s long desolation, and inspiringly ominous of the Lord’s near coming. (⁴¹¹³Matthew 24:29,30.) Bethsaida stood on the northwestern shore of that sea, the home of Peter, Andrew, and Philip. Signally has this woe been fulfilled in its utter destruction. This day it is without an inhabitant, though rather a favorite camping-ground for travelers, as the great spring, which evidently originally determined the location, still rolls its clear, limpid waters into the sea. We spent an hour, lunched, and fed our horses, enjoying copious draughts from this spring.

Of course, this city will be rebuilt in the good time coming. Tyre and Sidon are among the most ancient cities in the world, situated in Phenicia, on the Mediterranean coast, twenty miles apart. They were the inventors of the royal purple, which ere long became the uniform of all the kings throughout the known world, thus making these cities immensely rich by their patronage, as they enjoyed a monopoly of the costly and gaudy apparel worn by the royal families in all the earth. They suffered terribly in the conquest of Nebuchadnezzar, 600 B. C. Having somewhat revived, they again suffered awfully in the conquest of Alexander, 325 B. C., in after ages being conquered by the Romans, so that in the Savior's time, though they still existed, scarcely a vestige of their former grandeur existed. These were Gentile cities. Jesus says that with the opportunities enjoyed by those Jewish cities, they would have repented in sackcloth and ashes.

“And thou, Capernaum, which art exalted up to heaven, shall be cast down to Hades; because, if the mighty works which have been performed in thee, were among the Sodomites, they would have remained until this day. Moreover I say unto you, That it shall be more tolerable for the land of the Sodomites in the day of judgment than for thee.” Why was Capernaum exalted up to heaven? Because she enjoyed the residence and the ministry of Jesus, the richest blessing in all the earth; no city on the globe ever so signally favored. How plain the preaching of Jesus! Remember, He was in that city when he pronounced this awful, withering woe, which has been literally verified in the utter destruction of the city, remaining through the ages without an inhabitant. They are now beginning to rebuild that memorable city. When I reached the sea of Galilee, and embarked in a boat to go sailing all around, I said to them, “Take me, first of all, to Capernaum,” which is about ten miles from Tiberias, whence we sailed. O how I enjoyed walking on the ground where Jesus had walked, and standing where He preached to the multitudes. The revival of this city is of very recent date; a Latin convent, claiming to occupy the site of Peter's house, which was the home of Jesus, being the principal interest. Hades means the unseen world, which we all enter when we evacuate these tenements. There are two words in the Greek, “Hades” and “Gehenna,” both translated “hell” in E.V.; the latter always meaning hell, and the former simply meaning the eternal world, including both heaven and hell. Sodom and Gomorrah were Gentile cities, so awfully wicked that God

rained on them fire and brimstone, thus destroying them. Here our Savior says that with the opportunities enjoyed by these Hebrew cities, they would have repented. I have met many idle and foolish talkers who even dare to impeach the Divine benignity, saying that it is unfair to give the millennial generations an earthly paradise, with no devil to tempt them, when all the premillennial ages have to pass through Satan's flint-mills, taking chances for heaven. Who art thou that repliest against God? Hath not the Almighty a perfect right to dispense His sovereign mercy pursuant to His infallible will? We know He makes no mistakes. Here, Jesus says that if these great Gentile cities, Tyre and Sidon and Sodom, had enjoyed gospel privileges, they would have repented. Let us thank God for our opportunities, and be sure that we appreciate them.

THE WISE & THE PRUDENT

Matthew. 11:25. *“At that time, Jesus responding, said, I praise Thee O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and the prudent, and revealed them unto babes. Yea, Father, because thus it was well pleasing in Thy sight.”* Here our Savior calls His apostles and disciples babes, and very appropriately, as the whole gospel Church remained in spiritual babyhood till Pentecost. Here, Jesus says that the Father was pleased to withhold these deep, sweet, and wonderful revelations from the wise and the prudent, and has revealed them to babes. We are frequently admonished to be “wise and prudent.” Good Lord, deliver me from the wisdom and prudence which would disqualify me to get down to the bottom of the valley of humiliation, from which I can look up and see the beauty of holiness!

THE SON THE ONLY REVELATOR OF THE FATHER

Eight hundred millions identified with the paganistic Churches, one hundred and seventy-five millions belonging to the Churches of Islam, and all the Unitarians in the Protestant world, ignore and reject the Divinity of Christ. You see their awful dilemma, claiming to worship the Father when they never can know Him, as they reject the Son, who alone can reveal Him.

THE DOUBLE REST

Matthew 11:28. *“Come unto Me, all ye who are laboring and are heavy laden, and I will give you rest.”* These laboring people are all convicted sinners, toiling to save their own souls, and at the same time heavy laden with guilt, realizing mountains on them, crushing them down to perdition. Millions are thus toiling beneath their intolerable burdens, but all in vain, as it is utterly impossible for them, with all the good works which they can do and the preachers can do for them, to ever get rid of their crushing load of guilt and sin, which will get heavier through time and eternity, not only dragging its victim down to hell, but sinking him to a deeper depth of damnation through the flight of eternal ages. Then, what shall the burdened soul do? Jesus here tells you, *“Come unto Me;”* not to the Church, to the preacher, to water baptism, to sacraments or duties, but *“unto Me, and I will give you rest.”* This is rest from that burden of sin, which Jesus takes from your soul, granting you a free pardon. *“Take My yoke upon you, and learn of Me, because I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light.”* So here you see plainly that our Savior invites the same people who have come to Him and been relieved of their burden of guilt, to come again and find soul-rest; *i.e.*, the sweet repose of the soul itself in Jesus. He has taken your burden, and now it is of the greatest importance that you get Him to take you. This world is not our Paradise; it is full of foes and perils. We find our heaven here in Jesus, when we lie down in His arms, like a tired child, and sink away into perfect rest. Entire consecration puts us in the position of learners in the school of Christ. He is our Infallible Exemplar. When we learn to be meek and lowly like Him, then we find this wonderful soul rest for which the weary pilgrim sighs. Here He assures us that His yoke is easy and His burden light. How blessed it is to take the yoke, because He is omnipotent! And when you put your neck under one end of the yoke, Jesus has His under the other. What is the result? He carries all the load, the yoke and you too, and you go shouting on your way, enjoying perfect soulrest, and flying up to heaven.

CHAPTER 23.

GRATITUDE OF THE FALLEN WOMAN WHOM JESUS HAD SAVED

Luke 7:36-50. *“A certain one of the Pharisees asked Him that He may eat with him; and coming into the house of the Pharisee, He sat down at the table. And, behold, a woman in the city who was a sinner, learning that He is dining in the house of the Pharisee, breaking an alabaster box of myrrh, and standing behind by His feet, weeping, began to wash His feet with her tears; and she continued to wipe them with the hairs of her head, and to kiss His feet copiously, and anoint them with the myrrh.”* As Jesus lived in Capernaum, where this incident transpired, this poor fallen woman had heard Him preaching, and been gloriously converted. How do you know she was fallen? Amartolos, translated “sinner,” so indicates, and the narrative corroborates. This tender-hearted young convert, keeping close on the track of Jesus, learns that He is to dine with this Pharisee, and, I trow, slips in, with the crowd of His disciples, unobserved by the host, who would evidently have rejected her if she had come alone and thus been recognized. The dining couches in those days were so arranged that the left side was next to the table, and the feet turned away. Hence she had access to His feet while He was eating; her grateful heart, so inundated with the gushing impetuosity of heaven-born love, that when she kisses His feet, her grateful tears spontaneously pour down on them to such an extent that, feeling that they somewhat pollute them, she proceeds to purify them by wiping away the tears with her long, flowing hair, and at the same time the gushing impetuosity of first love constrains her to repeatedly and copiously kiss His feet, and anoint them with the myrrh, which doubtless she had used in her evil life, and was very valuable, as it is not indigenous in Palestine, but transported from Arabia Felix. *“And the Pharisee, who had called Him, spoke within himself, saying, If this man were a prophet, He would know who and what sort the woman is who touches Him, because she is a sinner. Jesus responding, said to him, Simon, I have something to say to thee; and he says, Master, speak. There were two*

debtors to a certain creditor; the one owed him five hundred pence, and the other fifty. And they, not having wherewith to pay, he forgave them both. Therefore, which one of them, tell me, will love him the more? Simon responding, said, I apprehend, the one to whom he forgave the more. And He said to him, You judged correctly. And turning to the woman, He said to Simon, Do you see this woman? I came into thy house, and thou gavest Me no water for my feet; but she washed My feet with her tears and wiped them with the hairs of her head. Thou gavest Me no kiss; but she, from the time I came in, did not cease copiously kissing My feet. Thou didst not anoint My head with oil; but she has anointed My feet with myrrh. Therefore, I say unto thee, That her sins, which are many, are forgiven, because she loved much; but the one to whom little is forgiven, loveth little. And He said to her, Thy sins are forgiven.” In that summerland the most of the people go barefoot. Shoes are not now used by the natives, but sandals, which are dropped off at the door, the host meeting the guests with water to wash their feet before entering the house. The olive oil, in that country so abundant, is a substitute for butter, lard, light, and lubrication generally, and used on the hair of the head. The Oriental kiss is still common. These courtesies had been neglected on that occasion, and our Lord reminds His host that this woman has supplied them all. He now brings up a very clear illustration, explaining her incorrigible, gushing gratitude, which she had so copiously demonstrated regardless of all criticism. Does it not follow from this illustration that great sinners will have greater love when they get saved? It certainly does, considering love in the sense of gratitude. But we must remember that there are other phases of spiritual interest besides gratitude, which is certainly the salient point in this illustration. It is doubtful whether the losses sustained in intellectual obscurity and obtundification, and the deep degradation of the moral faculties, are ever entirely regained. As finite beings are all progressive, and the time occupied in recovering lost ground might otherwise be devoted to unimpeded progress, it certainly follows as a logical sequence that there is, in the ultimatum, greater availability and grander possibilities awaiting the person who has never debased the affections in low debaucheries and gross sensualities, nor dwarfed his intellect by dragging it down to the depths of brutality, and blackened it with the hellish horrors of demoniacal passions. Besides, there is an awful risk to run on the other side. While one prodigal gets home, a hundred die at the hog-pen; and while one fallen woman is

gloriously saved, as in this case, many never escape from the lasso of Satan. *“And those sitting along with him began to say among themselves, Who is this who even forgives sins? And He said to the woman, Thy faith hath saved thee; go in peace.”* Even at this date, as our Savior had not openly declared His Messiahship among the Jews, His disciples probably in the main looked upon Him as the greatest prophet God had ever sent to Israel, remembering that Elijah and Elisha had wrought many miracles, and even raised quite a number of people from the dead. The Jews were orthodox on the sin question, and always ready to certify that the forgiveness of sins was the province of God alone. Our Savior’s affirmation, setting forth the human conditions of salvation, is exceedingly clear in the unmistakable declaration, *“Thy faith hath saved thee.”* No Bible reader can deny the great, fundamental doctrine of salvation through faith alone without flatly contradicting the Savior. If anything else had been the condition of that woman’s salvation, rest assured, Jesus would have specified it. Justifying faith involves repentance as a necessary and preparatory antecedent, requisite to put the sinner on believing ground for pardon, just as faith for sanctification involves a thorough and complete consecration, an indispensable prerequisite to put you on believing ground for sanctification.

WOMAN’S MINISTRY

LUKE 8:1-3. *“And it came to pass consecutively, He was going through city and village, proclaiming and preaching the gospel of the kingdom of God, and the Twelve were along with Him, and certain women who had been healed from evil spirits and disease; Mary, called Magdalene, out of whom seven demons had gone, and Joanna, the wife of Chuza, the steward of Herod, and Susanna, and many others, who continued to minister unto Him from those things which appertain to them.”* In this catalogue of Christian workers who accompanied our Lord, assisting Him in His vast and stupendous ministry in the interest of both soul and body, also supplying Him and His apostles, doubtless, with temporalities, were Mary, called Magdalene, from her resident city Magdala, which stands on the northwestern coast of the Galilean Sea. It is now a dirty, barbaric village, occupied by nomadic Arabs. Many have taken up the conclusion that she was this fallen woman described in the preceding chapter. Of this

we have no evidence whatever, and should not indulge in gratuitous fancy. This woman was in Capernaum, about ten miles from Magdala overland. Some able writers have pronounced Mary Magdalene a common harlot. This may have been true, but we have no evidence of it. Jesus cast seven demons out of her, but we do not know what kind; but we do know that she became one of His truest disciples and brightest saints, standing at the front of the faithful sisterhood, who lingered last at the cross, and were the first to look into the empty sepulcher, and the first to go and preach the risen Jesus, and doubtless is this day one of the brightest glorified saints. We see here that Joanna, the wife of Chuza, the steward of Herod Antipas, was also a constant minister of our Lord, keeping her king and his court well posted about the mighty works of Jesus, as ever and anon she returned home to the royal palace at Machaerus, where her husband was a member of the king's cabinet. Besides these two sisters, so prominent in the ministry of our Lord, were Susanna and many others, who ministered unto Him constantly and regularly. This is the second great tour our Savior takes, peregrinating the whole country from city to city, accompanied by the twelve apostles and these ministering sisters, constituting a grand evangelistic force, so they could go into a city and literally capture it with the agencies of gospel grace.

THE UNPARDONABLE SIN; I. E, BLASPHEMY AGAINST THE HOLY GHOST

^{<119>}Matthew 3:20-30; ^{<122>}Matthew 12:22-37; & ^{<114>}Luke 11:14-23. **Mark:** *“And they come into the house; and again a multitude comes together, so that they are not able even to eat bread. And those who were along with Him came out to arrest Him; for they continued to say, That He is beside Himself.”* Their common charge against Jesus was, that He is beside Himself; *i.e.*, gone crazy, that He has run mad, and that He has a demon. Look out! If you walk in His footprints, do not be jostled if they speak of you in a similar manner. **Matthew:** *“Then a demonized man, blind and dumb, was brought to Him, and He healed him, so that the blind and dumb spake and saw. And all the multitudes were astonished? and continued to say, Is not this the Son of David?”* **Mark:** *“The scribes, having come down from Jerusalem, were saying, He has Beelzebul, and that through the prince of the demons, He casteth out demons; and calling them to Him, He*

spake to them in parables, How is Satan able to cast out Satan? If a kingdom is divided against itself, how is that kingdom able to stand? And if it is divided against itself, that house is not able to stand; and if Satan has risen up against himself, and is divided, he is not able to stand, but has an end." Beelzebub, E.V., is the name of a heathen god, but Beelzebul is simply another name for the devil, as it here occurs in the original. The scribes at Jerusalem had laid all their wits under contribution, and settled down on a theory which they thought would explain all the demoniacal ejection which Jesus was doing in Galilee; *i.e.*, that He had entered into a collusion with the devil, who is commander-in-chief of these evil spirits, to cast them out. They thought their theory would bear criticism, as, of course, Beelzebul, the prince of devils, had power over all these demons which Jesus was casting out. Do you not see the utter imperturbability of Jesus amid these vile, false accusations? He simply proceeds to answer their argument and expose their sophistry from a logical standpoint, showing up the utter untenability of their exegesis, as in that case, Satan would be divided against himself, and would destroy and utterly break down his own kingdom. Are there not endless division, discord, and disharmony in the kingdom of Satan? Of course there is, hell itself being the very pandemonium of conflict, rage, and all conceivable dissension, animosity, perturbation, variance, and torment. But the point in all this is, that Satan's kingdom, both in earth and hell, is a single unit of evil, there being no admixture of good, but evil, with all its endless diversifications. And, pursuant to the Savior's argument, if the kingdom of Satan had a mixture of good and evil, those elements, mutually antagonizing each other, would ultimate in the annihilation of his kingdom. There is no such a mixture in this world, as here we have the two kingdoms at war with each other, and destined, in the case of every individual, the one or the other, to triumph. Hence you will find the argument of our Savior in this case perfectly tenable from the standpoint of fact and logic. **Matthew:** *"If I cast out demons through Beelzebul, through whom do your sons cast them out? Therefore they shall be your judges."* We see from this Scripture that the Jews were accustomed to cast out demons. How was that? Do you not know that the Jews, from the days of Abraham, were the chosen people of God? How do we cast out demons? We do it by invoking the mercy and power of God on them to cast out the demons and save their souls; *e.g.*, when we gather around an altar of penitence. In a similar manner did the

godly Hebrews cast out the demons by invoking the God of Israel. *“And if, by the Spirit of God, I cast out demons, then has the kingdom of God come nigh unto you.”* Well said; because none but God can cast out demons. The kingdom of God is the Divine government, in which His power and authority are exercised. Therefore, all of this demoniacal ejection demonstrates the presence and power of God’s kingdom, involving the logical sequence that the King is present — the very fact which they were so slow to apprehend. **Luke:** *“When the strong man armed may keep his palace, his goods are in peace; but when the one stronger than he having come, may conquer him, he taketh away his panoply in which he trusted, and spoileth his goods. He who is not with Me, is against Me; and he that gathereth not with Me, scattereth abroad.”* This world is Satan’s palace, and he is the strong man. So long as he occupies his palace, his goods, which are human souls, are secure in his possession. Jesus is the Stronger Man, who is going to conquer the devil, when He comes in His glory, and take this world out of his hands; *i.e.*, “spoil” it, which does not mean to destroy it; but this is a military phrase, and means to take it as spoils are captured and appropriated by a conquering army. So our Savior, the Stronger Man, in the great wars of Armageddon, is going to conquer Satan, the strong man, and take this world out of his hands; *i.e.*, “spoil” all of his goods, leaving him bankrupt, and locked up in hell. (☞ Revelation 20:3.) The Bible is unlike any other book in the wonderful copiousness of its meaning. While the above paragraph is thus expounded, it has another exegesis, equally true and pertinent. While Satan is the “strong man,” his palace is the human heart, and his panoply, in which he trusts, the evil habits into which he leads his miserable votaries. Jesus, the Stronger Man, conquers the devil in regeneration, taking away the evil habits of the converted soul, in which Satan trusted to hold him fast. Then Jesus goes on, sanctifies that soul, “spoiling” the devil of all his goods, as in sanctification He takes the soul completely out of the hands of the devil. We see here, in this last verse, that no one can stand neutral in this terrible conflict between the strong man and the Stronger Man, but every one is forced to take sides, either with Jesus or the devil, as neutrality in this case is downright conservatism to Satan and rebellion against God. **Matthew:** *“Therefore, I say unto you, All sin and blasphemy shall be forgiven unto the people, but the blasphemy of the Spirit shall not be forgiven unto the people. Whosoever shall speak a word against the Son of man, it shall be*

forgiven unto him; but whosoever may speak against the Holy Ghost, it shall not be forgiven him, either in this age or in that which is to come.”

While there is but one God, He is manifested in Three Persons, Father, Son, and Spirit, the latter being the Executive of the Trinity. While the personal Father sits upon the throne of the universe, administering the government of the boundless Celestial Empire, the Son incumbers the Mediatorial Throne at His Right Hand, administering the boundless resources of redeeming grace to all the people in this world, and even the earth itself. Both the Father and the Son send forth the Holy Ghost, the Third Person of the Trinity, into this world, to shed light on every human being, convict every sinner, convert every mourner, sanctify every believer, and glorify every disembodied saint, and thus prepare this whole world for heaven. He is the Successor of our ascended and glorified Savior in the execution of the redemptive scheme on the earth. (☞ ^{EXOT}John 16:7.) Hence you see that the Holy Ghost is the Divine Person of the Trinity who deals with human souls, administering the love of the Father and the grace of the Son, saving and sanctifying all who will let Him. There is a great eleemosynary institution for the relief of all beggars, administered by three officers, A., B., and C. A. has his office in London, England; B., in New York, America; and C., is present on the spot with every dying beggar, and ready to dispense the needed alms. Now you see these poor victims of decrepitude and misery must receive the benefits of this philanthropic institution at C.'s hands, as they can never reach A. at London or B. at New York. Here is the dying sinner. The Holy Ghost is with him in his dismal hovel or his gilded palace, ready to dispense to him the infinite benefactions of the loving Father and the dying Son. Suppose he unfortunately reject or grieve Him away, he is at the end of his resources, and must eternally perish. If he will receive the Holy Ghost in conviction, regeneration, and sanctification, He will administer to him all the blessings of the Father and the Son. Blasphemy means contempt. Therefore the ultimate neglect and contemptuous rejection of the Holy Ghost, consummates the sin against Him, which is unpardonable, either in the present age or in that which is to come; *i.e.*, millennial age. Though some very stoutly deny the succession of the gospel age by another, we must remember that the Word of the Lord is the end of all controversy. Not only this passage, but SMHebrews 6:5, and others, speak positively of the coming age. You now see clearly in what the sin against the Holy

Ghost, which is unpardonable, consists. It is clearly revealed and expounded by the Savior in this chapter. It is the imputation of the miracles wrought by the Savior, through the Holy Ghost, to Beelzebul; *i.e.*, the devil. In this way the scribes and Pharisees, and others who followed their influence, committed the sin against the Holy Ghost. A simple analysis of this problem will thoroughly elucidate it. If you impute the work of the Holy Ghost to the devil, your doom is sealed, as it is impossible to convince you. Suppose God literally inundates you with evidence, He must give it all by His Spirit, and you will turn it over to the devil as fast as it comes, and see nothing but the devil in it all. Consequently, you are unconvincible. In this way the antediluvian world was ruined, having sunk so deep in the black darkness of sin, they imputed all the efforts of the Holy Ghost to convict and save them to Satanic influence, thus crossing the dead-line and rejecting God. In a similar manner the Jews, as we see here, imputed the miracles of Jesus to the devil, thus committing the unpardonable sin, rejecting the Son, and sealing their hopeless doom, to the awful destruction which soon overtook them in the Roman wars, as the antediluvians had been destroyed by the flood. In a similar manner the present age is fast rejecting the Holy Ghost, and ripening for the great tribulation, which, to illuminated minds, is already heaving in view, while the wonderful fulfillment of the latter-day prophecies draweth nigh. While the fallen Churches of the present age are fast rejecting the Holy Ghost, pronouncing His work fanaticism, and thus imputing it to the devil, whose trend is the unpardonable sin, the world, with wonderful expedition, is plunging into the same yawning abyss, down Satan's greased plank of infidelity, which is wonderfully and fearfully on the increase, both in Christendom and heathendom. God, in His mercy, waited on the antediluvians to repent till the last hope had fled. He did the same for the Jews. A similar destruction is on the track of the God-rejecting Gentile world (^{Scripture}Romans 11:21), though, I trow, God, in His unutterable mercy, as in former dispensations, will wait till they cross the deadline, the Churches rejecting the Holy Ghost and the world espousing infidelity, and thus all putting themselves beyond the reach of redeeming mercy, and sealing their doom in hell. *"Make the tree good, and the fruit will be good; make the tree corrupt, and the fruit will be corrupt; for a tree is known by its fruits."* There is no good in this fallen world; it all comes

from heaven; therefore when the Holy Ghost is rejected, nothing but corruption is left.

“O ye generation of vipers, how are you, being evil, able to speak good things? Out of the abundance of the heart the mouth speaketh.” How awfully plain this preaching, calling His intellectual auditors “generation of vipers!” Do not forget that He is especially addressing the preachers and official members; *i.e.*, the scribes and Pharisees. Does not history repeat itself? Shall we be so blind as to leave this with a congregation 1,870 years ago? God forbid! Let us take it home, wake up, and profit by this awful truth. *“A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things.”* How awful the state of the Jewish Church! The leading preachers and laymen in the hands of the devil! *“I say unto you, That every idle word which the people may speak, they shall give an account for the same in the day of judgment. For by thy words thou mayest be justified, and by thy words thou mayest be condemned.”* Language is the exponent of the heart. God has put us here on probation, trying and testing us for vast eternity. “Idle” is *argon*, from *ergon*, “work,” and is the strongest negative in the Greek language when preceding a word. Hence it means the very absence of all work. God has put us here to work in His vineyard. Hence we have no time to lose. Idle words mean idle minds and bodies, which are condemnatory in the sight of God. O the momentous issues which hang on our words, the exponents of both soul and body! When we are idle, the devil always finds an open door. We see here, in the contingent tense, it is our prerogative to so speak as to determine our justification or condemnation before the judgment-seat of Christ.

CHAPTER 24

THE SCRIBES AND PHARISEES SEEK A SIGN FROM HEAVEN

^{<4128>} **Matthew 12:38-45;** ^{<4116>} **Luke 11:16-36.** *“Then certain ones of the scribes and Pharisees responded, saying, Master, we wish to see a sign from Thee. And responding, He said to them, A wicked and adulterous generation seeketh after a sign, and no sign shall be given unto it except the sign of Jonah the prophet. For as Jonah was in the stomach of the whale three days and three nights, so the Son of man shall he in the heart of the earth three days and three nights.”* The scribes and Pharisees were not satisfied with His numerous and stupendous miracles of healing the sick, casting out demons, and even raising the dead, but ‘they demanded a sign directly down to the earth, like the falling of the manna in the wilderness. Do you not see how the Infallible Teacher calls those preachers and Church leaders, *“A wicked and adulterous generation?”* Lord, save us from the same condemnation! Here He says that He will be in the heart of the earth three days and three nights. This does not mean the tomb, which was not in the heart of the earth, but on the surface. Remember, the soul is the man, and not the body. When our Savior expired on the cross, His human soul, evacuating His body, went into Hades (^{<4121>} 1 Peter 3:21; ^{<4127>} Acts 2:27-31), proclaiming His victory in hell, and entering the intermediate paradise, meeting the thief (^{<4236>} Luke 23:43), and on the third morn leading up the Old Testament saints (^{<4008>} Ephesians 4:8-10), entering the tomb, and receiving His risen body. Some are disposed to be a little critical because the body of Jesus was not in the tomb three whole days. That is certainly very silly criticism. We speak of a ten days’ meeting when we are only in it a few hours every day, thus estimating a part for the whole. The Jews did likewise. If you do not wish to fall under the condemnation of a wicked and adulterous generation, do not hold on seeking signs, demonstrations, and evidences, but take God at his word, and raise the shout of victory, inspired by simple faith in His Infallible Truth, and you will see every Jericho the devil can ever rear up in your

way fall down flat. *“The men of Nineveh shall rise in judgment with this generation and condemn it, because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here.”* A simple matter of fact, when Jonah thus appeared, miraculously, after three days, from the stomach of the whale in the bottom of the sea, and preached to the Ninevites, they repented in sackcloth and ashes. Our Lord here assures them that His resurrection from the dead will be to them the climacteric sign of His Messiahship. He knew that those critical preachers and Pharisees would not believe on Him, even after He had risen from the dead, and therefore the Ninevites would condemn them in the day of judgment. *“The queen of the south will rise in the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here.”* This was the Queen of Sheba, whose country was at the southern terminus of Asia, bordering on the Persian Gulf. She prosecuted this long and weary journey on a camel, back, through Arabian sands, that she might enjoy the ministry of Solomon. Hence she will be a swift witness against the unbelieving Jews in the judgment-day, and will also condemn you if you do not repent.

AWFUL STATE OF THE BACKSLIDER

⁴¹²⁸**Matthew 12:43-45.** *“When the unclean spirit may go out from a man, he goeth through dry places seeking rest, and findeth none.”* Here we see the man is converted; this unclean spirit — licentiousness, drunkenness, or profanity, his besetting sin — having evanesced with this filthy demon, which had long polluted his soul by his slimy tread. Now that the demon is cast out, he goes tramping about, hunting a human soul to enter; meanwhile the elements around are dry, uninteresting, and affording him no sustenance, and giving him no satisfaction. “Then he says, I will return to my own house whence I came out.” Now the camp-meeting is over, and his victim has gone back home, exposed to the contaminating influence of his old companions in vice and folly; so this demon, weary and disconsolate of his tramp life around through dry and dreary places, resolves to give up his quest after others, and go back to the soul out of which he was ejected, when the Power fell on that crowded altar. “And having come, he finds it empty, having been swept and beautified.” The

man has been genuinely and gloriously converted, the filthy demon cast out, and vast cart-loads of dead frogs, snakes, and immense debris swept away by the mighty bosom of pardoning love, the incoming tide of regenerating grace embellishing every chamber of his soul with the beauty and brightness of the heaven-born life. But there is no inhabitant, as the man has not yet received the second work of grace, in which the blessed Holy Spirit comes and takes up His abode in this beautiful new mansion of His own creation, simultaneously administering a deeper expurgation, eliminating out of the heart the old, sinful trend, transmitted from Adam the First, and always keeping the door ajar for every tramping demon that may chance to pass that way, not only saluting him "Welcome!" but making his quarters exceedingly comfortable. "Then he goes and takes with him seven other spirits more wicked than himself, and having come in, they dwell there; and the last state of that man is worse than the first." This ejected demon, coming back, reconnoiters the situation of his old home, and finds that it has been swept and beautified; *i.e.*, a great and wonderful change has taken place since he was driven out, all of which was much against him; yet there is one thing decisively in his favor, and 'that is, the house is empty. If the young convert had only pressed on into sanctification, and been filled with the Holy Ghost, this old demon, recognizing the house so wonderfully renewed, beautified, and purified, and then the Prince of Glory dwelling in it, his courage utterly failing, he would have skedaddled away, and gone in quest of an easier subject. But now that the house is empty, he is much encouraged, rendezvouses his forces, taking with him seven desperate and formidable demons. They effect an entrance; old habits are resumed; and the poor backslider not only floats on the very wave of vice, but rides the topmost billow, as his comrades now are not simply those impure demons, such as he had before he was converted, but the more formidable devils of skepticism and infidelity carry him away in a tornado, precipitating him far away into the bleak wilds of unbelief, contempt, and mockery, turning on him an avalanche of black darkness, and plunging him into hell. "So it shall be to this generation." These wonderful deliverances of our Savior have not only a personal, but a social, collective, and ecclesiastical interpretation. The besetting sin of the Jewish Church, through all the intervening centuries, was idolatry. They got worse and worse, and seemed utterly incorrigible, till they were carried into Babylonian captivity. That terrible ordeal cast

out the demon idolatry. Consequently, after the return from captivity, the Jews never again went into the idolatries of the Gentile world. But what was their history? They retrogressed into cold, dead formality and bleak, hollow hypocrisy, which were seven times worse than their old idolatry. Consequently they rejected their own Christ, and put Him to death, imputing all of His mighty works to the devil, thus grieving away the Holy Spirit, committing the unpardonable sin, provoking the righteous indignation of the Almighty, bringing on them the Roman armies, precipitating their own swift destruction.

Do not the prophecies reveal a similar course and doom appertaining to the Gentiles? So long as the Apostolic Church held fast to the glorious experience of entire sanctification, she remained pure, despite the burning stake and the ferocious lion. After the Emperor Constantine promoted her from martyr fires and the lion's mouth to Caesar's palace, she became worldly, plunging headlong into the idolatries of Romanism. The Lutheran Reformation cast out the demon of idolatry, so the Protestant Churches have never gone into image worship, Mariolatry, or the adoration of saints and angels; but she has drifted away into the same dead formality, cold ritualism, human ecclesiasticism, and lifeless, empty hypocrisy, which expedited the ruin of Judaism, and which is doubtless more abominable in the sight of God than papistical idolatry, thus ripening for the terrible fate of the foolish virgins.

CONSANGUINITY OF THE HOLY GHOST

Matthew 12:46-50; Mark 3:31-35; & Luke 8:19,21; 11:27,28.

“And it came to pass while He was speaking these things, a certain woman, lifting up her voice from the crowd, said to Him, Blessed is the womb having born Thee, and the breast which Thou didst suck. And He said, Truly, blessed are those who hear the Word of God and keep it.”

This is simply the gushing ejaculation of a woman in the crowd, so carried away with admiration of His mighty works and wonderful preaching that she is electrified with the conception of the glorious honor appertaining to the woman who enjoyed the privilege and the blessing of motherhood, thus giving the world such a Son. **Matthew:** *“And He, speaking to the multitudes, behold, His mother and brothers are standing without, seeking to speak to Him. And responding, He said to the one having spoken to*

Him, Who is My mother and who are My brothers? Reaching forth His hand toward His disciples [Mark says they were all sitting down around Him in a circle], said, Behold, My mother and My brothers. For whosoever may do the will of My Father who is in the heavens, the same is My brother, My sister, and My mother.” **Luke says,** “*My mother and My brothers are those who hear the Word of God and do it.*” His reputed father, Joseph, is not mentioned here in connection with the family, neither have we a single word in reference to him since Jesus accompanied them to the temple when He was twelve years old. There is not doubt but he died during the ensuing eighteen years. We hear of Jesus having sisters living in Nazareth; doubtless married. Questions arise in reference to these brothers of Jesus — four in number, James, Judas, Simon, and Joses — the Roman Catholics, conservatively to their Mariolatry, claiming that they were the sons of Joseph by a former marriage; and the Protestants, certainly with more plausibility, that they were the uterine brothers of Jesus, and of course younger than Himself, as we have not an intimation that Joseph had a former marriage, and especially from the fact that we always find them in company with Mary, which looks much like she was their mother. Jesus then being thirty-two years old, if they were children of Joseph by a former marriage, it would put them up considerably in bachelorhood, and not seem very plausible that they would have been giving a stepmother so much attention. There is no doubt but they, thinking that He was wearing Himself out, wanted to prevail on Him to relax labor, and go home with them, and take a good rest, which was incompatible with the urgency of His important ministry. We see here, His natural relatives go into eclipse when contrasted with the spiritual. So we all find, as we become more spiritual, our physical consanguinity sinks into deeper eclipse; not that we love our natural relatives less, but the consanguinity of the Holy Ghost is so much sweeter and richer than that of this world, that we find our affections absorbed and literally captured by the saints of God, admiring and appreciating them in proportion to their approximation to that Perfect Man, the fairest among ten thousand and altogether lovely.

BAPTIZO NOT ALWAYS A TOTAL SUBMERSION, BUT A PURIFICATION

◀157 **Luke 11:37-42.** *“But while He was speaking, a Pharisee asked Him that He may dine with him; having come in, lie sat down at the table; and the Pharisee seeing, was astonished because He was not first baptized before dinner.”* It is a well-established fact that the Pharisees, pursuant to the tradition of the elders, were accustomed to wash their hands before eating, lest they had contracted pollution by contact with Gentiles, unclean animals, or some other impurity. Here, where the English says “wash,” the word is *ebaptisthe*, the passive voice and aorist tense of *baptizo*, the word constantly used in the New Testament for Christian baptism. The case here is clear and decisive that it only means for Jesus to wash His hands, the very idea of submerging His whole body under water being utterly out of the question. But you say His hands were immersed. That might be so, or it may have been done by affusion. But that is not the point of investigation. It is not said that His hands were baptized, but that Jesus Himself was baptized. Hence it follows, as an irresistible sequence, that when His hands were washed, his entire person was baptized. We simply give this as an honest exegete, expecting to meet you all at the judgment-bar; and not that I want to keep any of you out of the river. On the contrary, I exhort you to follow your convictions and satisfy your conscience. (◀162 1 Peter 3:21)

“And the Lord said to Him, Now, you Pharisees purify the outside of the cup and the plate, but the inside of you is full of extortion and wickedness. Ye fools, did not He who made the outside also make the inside? Therefore give alms of your possessions, and, behold, all things are pure to you.”

Where E. V. says “make clean,” the word is *catharizo*, which is here our Savior’s definition of *baptizo*. So you need not ransack the world to find out the meaning of baptize. It has no meaning in the Bible but to purify, *catharizo* being the word constantly used in the Bible to signify a purification. Then our Savior assures these Pharisees that if they will give alms, “all things will be pure to them,” showing up the fact that the love of God in the heart is really the baptism which he requires, superseding and climaxing all ceremonies.

WOES PRONOUNCED ON THE PHARISEES & THEOLOGIANs

Luke 11:42-54. *“But woe unto you Pharisees, because you tithe mint, anise, and every herb, and you pass by judgment and the love of God; it behooveth you to do these things, and not to leave the others undone.”*

Here our Savior raised no objection against the payment of tithes on everything indiscriminately, but commends it, while He utters these withering woes against them because they neglect judgment, which includes their own conviction and justification, as well as all their dealings with others, involving the whole problem of not only personal pardon, but an upright life; then the agape *i.e.*, the Divine love of God, which the Holy Ghost pours out in the heart (**Romans 5:5**), imparting the Divine nature, adoption, and sonship, involving a glorious regeneration--climaxed in the perfection of that love by entire sanctification. *“Woe unto you Pharisees, because you love the front seat in the synagogues and salutations in the forums.”* While Jesus condemns the brazen effrontery of these unsaved Church officers, I hope you will take no argument from it in favor of that false modesty which so often takes a back seat. *“Woe unto you, because you are like tombs, unseen, and people walking over them do not know.”* The tombs in that country are excavations in the rocks, or chambers built of stone, cavernous within, so that people walking over them would fall down among the dead men’s bones--a very withering illustration of the traps and pitfalls superinduced by those hypocritical Church members. *“And a certain one of the theologians, responding, says to Him, Teacher, speaking these things, You indeed reproach us.”* Jesus was so personal, clear, and incisive, that He made His audience feel the force of His truth. *“And He said, Woe unto you theologians, because you bind intolerable burdens on the people, and you yourselves do not touch those burdens with one of your fingers.”* We need not go back to the Jewish Church to find this withering accusation lamentably verified. To our sorrow, we see it all around us--clergymen living like kings; home luxuries and worldly pleasures sending their families to perdition, and they laying burdens of heavy assessments on all their members, while they themselves can not even say, with the Pharisee, “I give tithes of all that I possess.” Good Lord, deliver us from the clerical oppression here specified!

“Woe unto you, because ye build the tombs of the prophets, and your fathers slew them. Then are ye witnesses, and consent unto the works of

your fathers, because they indeed slew them, and you build their tombs.”

Our Savior here turns the keen edge of His logic for the conviction of these guilty theologians and Pharisees, availing Himself of the homogeneity between the work of their fathers, who martyred the prophets, and that of themselves in building their beautiful, ornamental tombs as monuments of their love and admiration for them. History is still repeating itself. If Wesley, Knox, and Bunyan, honored as the founders of three great Protestant Churches respectively, were now on the earth, the very people who honor and eulogize them would close them out of their houses. The holiness evangelists, whose thunder and lightning the popular Churches can not stand, will all be honored by the same as soon as they die.

“Therefore the wisdom of God said, I will send you prophets and apostles, and some of them they will slay and persecute, in order that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zechariah, who perished between the altar and the house; yea, I say unto you, It shall be required of this generation.” Zechariah here was the son of Jehoiada the priest, who had led the way in the coronation of Joash when only seven years old. So long as Jehoiada lived, Joash reigned in the fear of God, and led the people in the way of righteousness. But after the death of the holy priest, the king departed from God, and even committed the awful wickedness of slaying the son of his great benefactor. Here, Jesus affirms that the blood of all the martyrs slain from Abel down to that day will be required of that generation, illustrating the fact that God holds us responsible for our volition, and our attitude toward His cause, involving the conclusion that, if the heart is not right toward God, and in harmony with His administration, pursuant to our unholy sympathies, we actually participate in the condemnation of all our predecessors.

THE KEY OF KNOWLEDGE

◀115 **Luke 11:52.** *“Woe unto you theologians, because you have taken away the key of knowledge.”* What is this key of knowledge? It is the light shining on Divine truth, which enables people to understand it. *“You yourselves did not enter in, and you prevented those who were entering in.”* This is a grave charge, involving immeasurable responsibility. If these theologians, high priests, scribes, and Pharisees, standing at the head of the

Church in the responsible capacity of popular leaders, had received Jesus, pursuant to the preaching of John the Baptist, the rank and the of the Jewish Church would have pressed into the kingdom in solid columns, the revival wave, rolling over Judea and Galilee, sweeping the whole country like a tornado, getting the whole nation ready for the sanctifying baptism of Pentecost, after which an army of evangelists would have moved out into the Gentile world like cyclones of fire, fulfilling the Commission during that generation, and actually bringing on the millennium. The same is true this day. The Holy Ghost is the Spirit of Jesus. If the preachers and ecclesiastical leaders would all receive Him, and His blood-washed and fire-baptized workers into the Churches, the people would follow them like sheep. Momentous is the responsibility of leadership, and terrible the havoc when the blind lead the blind. *“He, going forth from thence, the scribes and Pharisees began to be exceedingly angry, and to question Him concerning many things, laying in wait to catch something from His mouth.”* He had looked them in the face, and pronounced on them these withering woes, which should have convicted and brought them to repentance.

CHAPTER 25

LEAVEN OF THE PHARISEES

◀**Luke 12:1.** *“Meanwhile myriads of the multitude, having come together, so that they were treading on one another, He began to speak first to His disciples, Take heed to yourselves from the leaven of the Pharisees, which is hypocrisy.”* Leaven always means corruption, something superinducing fermentation, decomposition, and putrefaction. Here our Savior certifies that the leaven of the Pharisees is hypocrisy. Now, remember, the Pharisees were the most orthodox, strict, and zealous denomination of the Jewish Church. As hypocrisy means playing the part of an assumed character on the theatrical stage, hence it means playing religion; *i.e.*, externally assuming and conforming to it, while destitute of the inward reality. These Pharisees were sincere and candid, believing that the rites, ceremonies, and external obedience constituted the essence of real and true religion. O how the present age is inundated with the leaven of hypocrisy, “having the form” without the power, and some even denying the power!

LODGERY

◀**Luke 12:2.** *“There is nothing which has been covered up which shall not be revealed, and hidden which shall not be made known. Therefore so many things as ye spoke in darkness, shall be heard in the light; and whatsoever ye talked about in the ear in secret chambers, shall be revealed upon the housetops.”* The connection here follows that all the hidden things of hypocrisy mentioned in the preceding verse shall ere long be brought to light and exposed. When the Lord sanctified me, thirty-one years ago, I was a Free Mason and an Odd Fellow. All those things spontaneously evanesced when the Prince of Glory moved in. From that day my heart and life have been open to the inspection of men, angels, and God, and I have had no secrets. The incoming of the Holy Ghost expels all darkness and reveals all secrets.

ALL SHOULD FEAR SATAN

Luke 12:4. *“But I say unto you, My friends, Be not afraid of them who kill the body, and after these things have no power to do anything more; but I will show you whom you should fear: you should fear him who, after he has killed, has the power to cast into hell. I say unto you, Fear him. Are not five sparrows sold for two farthings? and one of them is not forgotten before God. But even the hairs of your head are numbered. Fear not, for you are more valuable than many sparrows.”* All the unregenerate are in Satan’s kingdom, destined, not only to perish, but to be cast into hell, as he has no other place to put them when they are forced to leave this world at the expiration of this fleeting probation. In connection with these momentous realities, we should here remember the Divine cognizance, taking notice of the smallest matters, even numbering the hairs of the head. Now what is the conclusion from all this? If you are in Satan’s kingdom, be sure you get out quickly as possible, and then be sure that you stay out, as you are liable any moment, soul and body, to be cast into hell.

CONFESSION

Luke 12:8. *“But I say unto you, That every one who may confess Me before men, the Son of man will truly confess him before the angels of God; but every one denying Me in the presence of men, shall be denied in the presence of the angels of God.”* Confess is *homologeō*, from *homos*, “like,” and *logos*, “speech.” Hence it means to speak like God. The Holy Spirit speaks to the sinner, and tells him his awful condition. He should tell it right out, and cry for mercy. Then He speaks to the broken-hearted penitent, and tells him his sins, which were many, are all forgiven; he should tell it out with a free heart. Then He speaks to the regenerated soul, revealing the remains of the carnal mind; this he should confess, going down at the altar for a clean heart. Then He reveals to him the wonderful efficacy of the cleansing blood; this he should freely proclaim to the ends of the earth. Every soul in all the world either occupies the attitude of confession or denial, with the momentous issues pending, involving the destinies of eternity.

UNPARDONABLE BLASPHEMY OF THE SPIRIT

☞ **Luke 12:10.** *“Whosoever shall speak a word against the Son of man, it shall be forgiven him; but to the one blaspheming against the Holy Ghost, it shall not be forgiven.”* Since the Holy Ghost is the Executive of the Trinity on the earth, the Successor of the risen and glorified Savior, administering light to the blind, conviction to the wicked, regeneration to the penitent, and sanctification to the believer, if we speak against Him, or treat His office with contempt, thus grieving Him away, we seal our doom for endless woe, having thus prematurely wound up our probation, and settled our destiny in the regions of rayless night. *“When they may lead you before synagogues, tribunals, and authorities, be not solicitous how or as to what you may defend yourselves, or what you may say; for the Holy Ghost will teach you in that hour what it behooves you to speak.”* Jesus saw a wicked world and a fallen Church rising up to persecute His followers, hence the pertinency of this consolatory admonition. We should all profit by it in every case of persecution for Christ’s sake. Let the Holy Ghost manage it in His own way, patiently and joyfully accepting results.

THE RICH FOOL

☞ **Luke 12:13-21.** *“And a certain one of the crowd said to Him, Teacher, tell my brother to divide the inheritance with me. And He said to him, Man, who has made Me a judge or a divider over you? And He said to them, See and beware of covetousness, because his life is not in that which aboundeth to any one of the things belonging to him.”* This was a case of financial trouble between two brothers, disagreeing about the division of their patrimony. Hence our Lord turns His discourse to the exposition of avarice. *“And He spoke a parable to them, saying, The farm of a certain rich man brought forth abundantly. He reasoned within himself, saying, What shall I do, because I have no place where I shall store my fruits? And he said, I will do this: I will take down my barns and build greater, and I will gather there all my fruits and my goods, and will say to my soul, Soul, thou hast many good things laid up for many years; take thine ease, eat, drink, be merry. God said to him, Thou fool, this night they shall require thy soul from thee; and to whom shall these things be which you have prepared? So is every one laying up treasure for himself, and not rich toward God.”* This parable is plain and practical, having myriads of

verifications in all ages and nations. Would you see examples? Look around you. They are numerous on all sides, people living simply for this world, with no reference to eternity. Where E.V. says, *“Thy soul shall be required of thee this night,”* the correct reading is, *“They [i.e., the demons all around you] require thy soul of thee this night.”* All wicked people are encompassed, and even occupied, by these evil demons, whose determination is to precipitate them into hell. In the providence of God, the probation of that rich fool ran out at that time; so the demons, who had pursued him all his life, took him at once to the bottomless pit.

SOLICITUDE

^{<0122>}**Luke 12:22-31.** This item of our Savior’s discourse is so identical with a paragraph in His Sermon on the Mount (^{<0161>}Matthew 6), that I forbear quotation, the substantial repetition of the Great Preacher sufficing to illustrate its transcendent importance, as solicitude is out of harmony with that perfect soul-rest in Jesus, which not only gives us a heavenly prelibation, but is absolutely necessary to our greatest efficiency as soul-winners, from the simple fact that a well-rested man will do much more work than one who is tired and jaded. Here our Lord also exhorts all to seek the kingdom, with the assurance that everything else shall be added.

THE COMING KINGDOM

^{<0123>}**Luke 12:32-34.** *“Fear not, little flock, because your Father is pleased to give unto you the kingdom.”* The people of God in the world have never been numerous at any one time. The faithful few, scattered through all ages, from Abel down to the second coming of the Lord, have the glorious promise of the millennial kingdom as the faithful subordinates of our glorified Savior, crowned King of kings and Lord of lords. As kingdom here certainly is not restricted to the reign of grace in the heart, which all the members of the little flock already enjoy, hence it must refer to the glorious Millennial Theocracy. *“Sell your possessions and give alms; make to yourselves purses that will never get old, treasure that will not be stolen in the heavens, where the thief dost not draw nigh nor the rust corrupt. For where your treasure is, there will your heart be also.”* Hence, if you would be a member of the little flock, enjoy a place in the bridehood of Christ, and be promoted to imperishable honors in the glorious kingdom

coming, your heart must be weaned from earth, set on heavenly things, so you will lay up all your treasures in heaven, living a pilgrim and a stranger upon the earth.

THE LORD IS COMING BACK

☞ Luke 12:35-48. *“Stand, your loins girded about, and your lamps burning.”* The girding of the loins is the preparation of the Oriental traveler for his journey. So we should be every moment ready for the journey all the way from earth to heaven. The lamp is lighted in regeneration, and the vessel filled with oil in sanctification, preparatory for this long journey. *“And be ye like unto people waiting for their Lord, when He may rise up from the marriage, in order that coming and knocking, they shall open unto Him immediately.”* The Greek *ganion*, the plural of excellence, marriages, here sets forth the fact that, as a wedding is a place of joy and festivity, it here vividly symbolizes the felicity of heaven, where, in all ages, there is a constant wedding festival. Since our Lord ascended into glory, He has been the constant participant of this heavenly wedding festival, which He is liable to leave at any moment to come back to this world. Therefore He admonishes His disciples, not only to be ready, but on the constant outlook. Some of the Lord’s people at the present day are on the incessant outlook for His return to the earth, and admonishing all others to do likewise; while others do not seem to be on this constant outlook. Will you be like the former or the latter? Jesus here tells you to be like the people who are constantly looking out for their Lord to come. I hope this is your attitude. *“Blessed are those servants whom the Lord, having come, will find watching.”* Are you watching, with loins girded and lights burning? You see most unequivocally that this is the true attitude of saintship. The Lord help you to occupy it! *“Truly, I say unto you, That He will gird Himself, and have them sit down, and having come, will serve them.”* O how beautiful and wonderful and transcendent the idea, that my Lord will transfigure me, take me up, and sit me down at the marriage supper of the Lamb, and He Himself wait on me! O glorious paradox! This is the last reminiscence of our Lord’s humiliation in order to redeem a guilty world.

“If at the second or the third watch He may come, and so find them, happy are they.” The second watch is nine to twelve, and the third, twelve to

three, thus including the six hours of midnight, when deepest sleep falleth on men, illustrating the infinite importance of the most perfect vigilance. If we keep awake through the six hours of midnight, certainly we will not go to sleep during the other eighteen. *“Know this, that if the landlord had known at what hour the thief cometh, he would not have permitted his house to be broken into.”* Do you not know that every one who is not watching will have his house broken into; *i.e.*, get into trouble? Of course, you know that Jesus Himself is the thief, coming back to this world to steal away His bride, who has found no congeniality in the groveling things of earth, and is watching and waiting for her Lord to come and take her away. O what an inspiration to constant vigilance! *“Be ye also ready, because you know not at what hour the Son of man cometh.”* Downright disobedience and contempt of this commandment will certainly prove an awful risk. *“And Peter said to Him, Lord, do you speak this parable to us or to all? And the Lord said, Who then is the faithful, wise steward, whom His Lord will appoint over His household, to give unto them their food in season? Happy is that servant whom His Lord, having come, shall find so doing. Truly, I say unto you, That He will appoint him over all His possessions.”* The steward here is none other than the preacher or leader of the Lord’s people; while the food, which is to be given in its time, is the great and wholesome truth of entire sanctification, the only qualification to meet the Lord at His coming; and this truth, energized by constant vigilance, every moment looking out for our Lord to come; thus these grand cognate doctrines of holiness and vigilance, serving as the two oars of the boat which row us over time’s stormy ocean, till we land on the bright, golden shore of eternal felicity. O what a blessing the Savior pronounces on the preacher and leader who are so faithful to His commandments as to have their people sanctified wholly, and incessantly looking out for their coming King! *“But if that servant may say in his heart, My Lord delayeth His coming, and may begin to beat His manservants and maidservants, to eat and drink and be drunken.”* “Beating His servants” means oppressing them by heavy assessments, and ruling over them with rigor, which is so often done; as Peter says, “Domineer over the heritages,” forgetting that they are pilgrims and strangers, having nothing, the people and Churches all belonging to the Lord. “To eat, drink, and be drunken” mean high and extravagant living, like kings in their palaces, which is the bane of ministerial homes this day, giving currency to the already trite maxim, that

“preachers’ children are worse than others,” thus scandalizing the ministerial calling, clogging the wheels of Zion, and grieving the Holy Spirit. *“The Lord of that servant will come in a day in which he does not anticipate, and in an hour in which he does not know, and will cut him off, and appoint him his part with unbelievers.”* The preacher here described is a counterfeit, living high, and oppressing his people. Find one of that kind (and you will not have to go far, as their name is legion), and you will never hear him preaching entire sanctification and the coming of the Lord; that is one way you can know him. Of course, the coming of the Lord will oust him from his citadel, reveal his counterfeit, and put him over in the ranks of the unbelievers, where he belongs. Our Savior’s preaching on this momentous subject is plain and clear, leaving all without excuse. You see clearly that the preacher who is delinquent on experimental holiness and the constant outlook for the Lord’s return to the earth, is walking over enchanted ground, liable to drop him through a trap-door any moment. How can there be any controversy over the Lord’s return, when His own preaching on that subject is so clear and unequivocal? Awful is the responsibility of the man who, by speech or pen, relaxes the obligations of the Lord’s people to do their utmost to get everybody in the only safe attitude; *i.e.*, sanctified wholly, and constantly looking for the Lord’s return. Shall we preach holiness and leave out the coming of the Lord? In that case we certainly incur the responsibility of the steward who neglected “to give them their food in season;” as that food is not only entire sanctification, but such warning and instruction as we all need to keep us truly vigilant every moment, with “loins girded and lights burning, looking out for our Lord.” *“But that servant, having known the will of his Lord, and not having prepared or done according to His will, shall be beaten with many stripes.”* The Bible is a plain book, and Jesus the plainest of all preachers. Are you preaching the coming of the Lord? Look well that you do not fall under this awful condemnation, and be beaten with many stripes. If I have any dogma to sustain, I am unworthy to do this writing. The ink will scarcely be dry till we all meet Jesus. I am only writing for Him. I know no controversy with any man. Look out, my brother! If we do not preach faithfully what Jesus has given us, we would better never have been born. *“And the one not having known, and having done things worthy of stripes, shall be beaten with few.”* So here you see our responsibility is in proportion to our knowledge of God’s Word.

Search it diligently, as you will not be judged by what I say, but what the Lord says. *“But to every one to whom much is given, much will be required of him; and to whom they committed much, they will demand of him the more abundantly.”* Awful is the responsibility of those who teach the people. Hence the transcendent folly and the crying iniquity of the man who tries to bend God’s Word to suit a theory. Such a man is walking on a rotten plank over hell.

THE FIERY BAPTISM

◀12:49 **Luke 12:49-53.** *“I came to send fire on the earth, and what do I wish if it is already kindled?”* This is none other than the fiery baptism of Pentecost, which Jesus came to send on the earth, thus inaugurating a new era in the kingdom of grace. *“I have a baptism to be baptized with, and how am I straitened until it is perfected!”* Here is an allusion to the baptism of blood which awaited Him on Calvary. *“Do you think that I came to send peace on the earth? I tell you, Nay, but division; for there shall be five in one house divided; two against three, and three against two shall be divided; the father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law.”* You see here, from the connection, that division follows, as a logical sequence, the baptism of fire. When people get sanctified wholly, they become out-and-out for God, who leads them in different ways, pursuant to His blessed will. Consequently, division will be the result. There is only one way to have harmony, and that is for all to get the fiery baptism. The grip of Satan is so tight that he is almost certain to hold some of the members of a family or a Church. In that case there will always be division, as holiness can not harmonize with carnality.

SIGNS OF HIS COMING

◀12:51 **Luke 12:54-59** *“And He also spoke to the multitude, When you may see a cloud rising in the west, you immediately say that the rain is coming, and it is so; and when you may see the south wind blowing, you say it will be warm, and it is so. Ye hypocrites, you know how to discern the face of the earth and sky, and how do you not discern this time?”* The seventy weeks of Daniel, four hundred and ninety days — *i.e.*, prophetic years, from the

return of the Jews out of Babylonian captivity till the coming of Christ — had already been fulfilled; and that notable prophecy, *“The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come,”* had also been fulfilled, as Herod the Great, who died while the infant Jesus was in Egypt, was their last king, Coponius, his successor, being a Roman proconsul, so the scepter had already departed from Judah. Besides, all the prophecies were being wonderfully fulfilled in Him, John the Baptist, the greatest of the prophets, having not only preached Him, but actually pointed Him out to them. Amid all of these wonderful prophetic fulfillments, corroborated by His stupendous miracles, yet they did not believe on Him. It was not the want of intelligence and learning; as we see here they very shrewdly diagnosed the signs of the material world. The trouble was spiritual. They had rejected the Holy Spirit, their only Illuminator. A similar phenomenon characterizes the present generation. While the present age is flooded with the fulfillment of the latter-day prophecies, indubitable omens of our Lord’s return manifest on all sides, yet how blind the present generation! As in that day the greatest trouble was with the leading ministers, so it is now. *“And why do you not judge a righteous judgment in reference to yourselves?”* Their verdict in reference to the material world was correct; while our Lord is grieved to see them so utterly ignorant with reference to themselves, thus working out their own hopeless ruin. *“For as you go with your adversary to the ruler, give attention on the way to be reconciled with him, lest he may deliver thee to the judge, and the judge shall turn thee over to the officer, and the officer shall cast thee into prison. I say unto thee, Thou mayest not go out from thence until thou hast paid the uttermost farthing.”* We have this same statement in the Sermon on the Mount (⁴¹⁵Matthew 5:25). Our Savior is the Opposer of every soul rushing into hell. He is also the Judge of quick and dead. Here you are admonished to be reconciled with Him quickly, while in the way — *i.e.*, when you have time and opportunity; lest your Opposer (*i.e.*, the Mediatorial Christ), in your hellward-bound way, shall turn you over to the Judicial Christ; who, of course, can do nothing but condemn you, and deliver you to the officer — *i.e.*, Satan — who will cast you into prison — *i.e.*, into hell where you must stay till you “pay the uttermost farthing.” Of course, you will never get out, as you have nothing to pay with.

DOOM OF THE IMPENITENT

✠ **Luke 13:1-5.** *“And there were certain ones at that time announcing to Him concerning the Galileans, whose blood Pilate mingled with their sacrifices. And responding, He said to them, Do you think that these Galileans were sinners above all the Galileans because they suffered these things? I say unto you, No; but unless you repent, you shall all perish in a similar manner.”* This incident had occurred sometime during Pilate’s proconsulship, when the Galileans were at Jerusalem offering their sacrifices, and a riot breaking out, the Roman guards, who were always convenient in the Tower Antonia near the temple, rushed forth and slew them on the spot, so that their blood actually mixed with the blood of their sacrifices. They ask Him to explain this awful tragedy. He simply turns the matter over to them, using it by way of admonition, as He saw, in the clear light of His infallible Divinity, the rivers of blood accumulating and ready to overflow all that country in the desolating Roman wars, which, within forty-one years of that date, blotted out the Jewish nation. He saw that those very people were going to perish by the Roman arms, just as those Galileans of whom they spoke to Him. If they had repented, they would have escaped that awful slaughter, as all of the Christians, pursuant to His warning, did leave the country in time to save their lives, going away to Pella, beyond the Jordan. Hence repentance unto life was the only escape of those people from the bloody deluges which Jesus then saw accumulating, as well as from the retributions of eternity. *“Or do you think that those eighteen on whom the tower in Siloam fell and slew them were sinners above all the people who were dwelling in Jerusalem? I say unto you, No; but unless you may repent, you shall all perish in a similar manner.”* During the siege at Jerusalem that tower at Siloam fell on eighteen, and crushed them. As His audience were Galileans, it is hardly probable that these unfortunate eighteen were also Galileans who had gone to the siege. You see this case is parallel with the above, and consequently explained in the same way. Some wonder that Josephus gives no account of these tragedies, but that is not astonishing, as instances of this kind were so common, and the Jewish wars so many, he passed by them as insufficient for notice.

THE FIG-TREE

☞ **Luke 13:6-9.** *“And He spoke this parable: A certain man had a fig-tree, which had been planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the vinedresser, Behold, three years during which I come seeking fruit on this fig-tree and find none; cut it down; wherefore indeed cumbereth it the ground? And responding, he says to him, Lord, let it alone also this year, until I shall dig about it, and cast fertilization. If indeed it may bring fruit in the future; but if not, you shall cut it down.”* The vineyard here is the kingdom of grace on the earth, and the fig-tree the Jewish Church; the vinedresser the Holy Ghost, and the three years the time of our Lord’s ministry. Here we see, when the Lord says, “Cut it down, that it may no longer cumber the ground” — *i.e.*, occupy the rich soil of His vineyard, absorbing the fertility and shading the crops growing about it — the Holy Ghost pleads for it, beseeching Him to spare it another year; meanwhile,

He will stir the soil about it, and throw fertility around it, giving it another chance. Then, in case that it does not bear fruit, the Holy Spirit consents to its destruction. Great regions of the world, where the gospel once flourished and Christians were counted by thousands, are now missionary ground, gone back to the heathens and Mohammedans. The awful doom which speedily overtook Judaism awaits every Church which does not bear fruit; and you know that this fruit is holiness, — no sham, but the Christlike spirit, disposition, and life, as He was meek and lowly in heart, going about doing good. Ichabod is written on the doors of every Church that grieves away the Holy Spirit.

CHAPTER 26

THE SOWER

Matthew 13:1-23; Mark 4:1-25; & Luke 8:4-18. Mark: *“And again He began to teach by the sea; and a great multitude were gathered unto Him, so that, entering into a ship, He sat in the sea. The whole multitude was at the sea on the land. And He was teaching them many things in parables. And He said unto them in His teaching, Hear ye! Behold, a sower went out to sow, and it came to pass while he was sowing, some fell by the wayside, and the fowls of the air came and devoured it; and others fell among the rocks, where it had not much earth, and immediately it sprang up, because it had no depth of earth; the sun having risen, it was scorched, and because it had no root, it withered away. And other seed fell among thorns, and the thorns sprang up and choked it out, and it brought forth no fruit; and others fell in good ground, and springing up brought forth fruit, and produced, some thirty, some sixty, and some a hundred fold. And He said unto them, Let the one having ears to hear, hear.”*

Matthew 8:10: *“And His disciples coming said to Him, Wherefore do You speak to them in parables? And He responding, said to them, Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whosoever has, to him shall be given, and he shall have more abundantly; but whosoever hath not, from him shall be taken even that which he hath.”* How clearly do we see this law of spiritual thrift universally demonstrated in the kingdom of God! The great preachers are not those favored with brilliant precocity in the outset. Adam Clarke, who became the greatest linguist and theologian of his day, is said to have been proverbial for his juvenile stupidity. The brightest saints did not all receive a Pauline conversion nor a Pentecostal sanctification; but utilizing the germ of grace and spark of fire, they have moved on from the tinkling rill to the swelling river, from the potato-hill to the towering mountain. If you do not cultivate the grace given and utilize it for God, it will be taken from you, and given to others who will magnify the Donor. *“Therefore I speak to them in parables, because seeing, they*

see not; hearing, they hear not; neither do they understand;” i.e., they see with their physical eyes and hear with their mortal ears, while their spiritual senses are locked tight in the death of sin. “The prophecy of Isaiah is fulfilled unto them, saying, By hearing, ye shall hear, and may not understand; seeing, ye shall see, and may not perceive.” You observe here the contingent tense of these verbs revelatory of grace, which is freely administered by the Holy Spirit to all who will receive it, as He is ever present to open the blind eyes and unstop the deaf ears, soften the stony heart, and quicken the dead spirit into life, thus giving blessed spiritual availability to all who will reciprocate His merciful intervention.

“For the heart of this people has waxed gross, and they hear heavily with their ears, and they have closed their eyes, lest they may see with their eyes, hear with their ears, understand with their heart, and turn, and I shall heal them.” (2019) Isaiah 6:9.)

Where E.V. here says “be converted,” the reading is simply “may turn unto Me,” denoting their own spontaneous action, receptive of Divine mercy and spiritual overtures. *“Happy are your eyes, because they see; and your ears, because they hear. For I say unto you, That many prophets and righteous men desired to see those things which you see, and saw them not; and to hear those things which you hear, and heard them not.”* All the prophets, from the days of Abel through the lapse of four thousand years, had hoped and longed to see Jesus come on the earth, but died without the sight. So the saints of the Christian ages have lived and died, longing to see Jesus return in His glory. Shall our faith waver because He tarrieth? God forbid! (2019) **Mark 4:14:** *“The sower soweth the word. Those who are by the wayside, when the word is sown, and when they may hear it, immediately Satan comes, and takes away the word which was sown in their hearts. And likewise those who were sown upon the rocks are they who, when they may hear the word, immediately with joy receive it. And they have no root in themselves, but are temporary; then tribulation or persecution arising on account of the word, immediately they are offended. And the others, who were sown among the thorns, are they who, hearing the word, and the cares of this age and the deceitfulness of riches and desires concerning remaining things come in, choke out the word, and it becomes unfruitful. And those which were sown in good ground are they who hear the word, and receive it, and bring forth, some thirty, some sixty, and some a*

hundred fold.” Here, in this notable, beautiful, and exceedingly lucid Parable of the Sower, we have four different sowings — the wayside, the stony ground, the thorny ground, and the good ground. You observe the final failure on the part of all the sowings except the good ground. The wayside sowing was all caught away by the fowls of the air, which emblemize demons. Consequently there were no results whatever in their case. O, what a large proportion of popular audiences belongs to this class! The precious truth on which they are dependent for salvation is snatched up by their guardian demons and carried away, the Word going in at one ear and out at the other, leaving them utterly empty and blank; so they get nothing, thus living and dying under the blaze of gospel day, but in practical heathenism, only hastening to a more dreadful damnation than if they had lived and died in Central Africa. The second sowing is among the rocks, where soil is scarce, and the underlying strata near the surface. It is a well-known fact in agriculture that this sort of land warms early under the vernal sun, germinating quickly, giving farmers the first grass in spring and the first vegetables; yet it is the first to wilt under the scorching summer sun, and to feel the heavy tread of an autumnal drought. What is needed to make this land all right? Blow up the rocks, break them to pieces, using the workable for edifices, fences, and roads, burning the fragments into lime to enrich the ground, thus transforming these almost worthless stony hills into fertile fields and blooming gardens. The stony ground here is the superficial convert, who, as Jesus says, “immediately receives the Word with joy;” *i.e.*, is converted easily and quickly, characteristic of the great, sweeping revivals, in which hundreds and thousands are counted, and after a year we scarcely find a corporal’s guard. The trouble is, they are not “rooted and grounded in love.” (⁴⁰⁸Ephesians 3:18.) Hence, when tribulation or persecution rises, they are offended; *i.e.*, they fall away. If the work could move on steadfastly, not giving them time to backslide, till the dynamite of the Holy Ghost blows out and breaks up all the stony strata in the deep interior of the heart, thus sanctifying them wholly and transforming them into “good ground,” they would stand all right. The third sowing is in the thorny ground, which is much better and more hopeful than the stony ground. Thorns indicate rich soil, yet they are awfully obnoxious to the crop, and exceedingly difficult to get rid of, surviving every other indigenous bramble, and even making their appearance after the land has been cultivated a hundred years. We need the

long, sharp mattock of entire sanctification to dig them out by the roots, then burn them into ashes, and sow it on the fields to enrich the soil, thus developing it into good ground. Jesus tells us that these thorns are the cares of the world, and the deceitfulness of riches, and desires appertaining to other things; *i.e.*, things other than the kingdom of God. The thorny ground here gets a much better and deeper work of grace than the stony ground, and is apt to get the victory over the seductive temptations to carnal pleasure and worldly amusement incident to the youth, and go on into the sterner responsibilities of middle life, to find accumulating riches, multiplication of worldly business, social and official aggrandizement, preponderant over the citadel of grace in his heart, ultimately getting the door open wide enough for Satan, with a cohort of carnal and worldly imps, to come in, quench the fire of spiritual devotion, and freeze him into a beautiful iceberg, reflecting the splendor of the polar sun, which shines six months without setting, concentrating the admiration of the whole Church, so they elect him a member of the General Conference, promoting him to honors and emoluments, making him a ruling elder; and, finally, preaching him a glorious funeral sermon, while he is with Dives in hell. The digging necessary to take out all the thorn roots is quite a painful ordeal, while the consuming fire of the Holy Ghost, in His sanctifying Pentecost, by the mere mention, brings stampede into a popular Church, filled up with these thorny-ground backsliders. The fourth sowing is on the good ground. Of course you already know what this good ground is. It is the heart which the Holy Ghost has made good, as none are good by nature. In the Divine estimation, pursuant to the great plan of salvation, the ground is not good till all the rocks and thorns are sanctified out. You see ample provisions are made in the economy of gospel grace to make all the ground good; *i.e.*, sanctify every heart. How can you make the hard, dry, wayside land good? Throw the fence of God's gracious providence around it, and keep stock from treading on it. The vernal showers will soften it, the freezes loosen it up, till it becomes alluvial. Cast fertilization on it, take out all of the rocks, and grub up all of the thorns; let the plow go down deep, and the harrow do thorough work, and before you are aware, you have good ground. You see in the progress of this parable that, out of the four sowings, only one proves a success. The wayside does not so much as receive the seed till it is devoured by the demons. The stony ground germinates quickly, but utterly withers speedily, terminating in total

failure; while the thorny ground not only germinates, but grows up and produces fruit; but Luke says it does not bring it to perfection; *i.e.*, it either rots on the stalk, or after it is gathered, as unripe fruit will not keep. Hence you see that the only hope for the first three sowings is to turn all of the land into good ground — *i.e.*, get all hearts sanctified wholly — then every sowing will be a success. You here see the wonderful growth in grace peculiar to sanctified people; as in case of the good ground some produce thirty-fold — *i.e.*, at the end of life had thirty times as much religion as when they were converted; others, sixty; and others, a hundred — *i.e.*, winding up with a hundred times the quantum of regenerating grace. O what an incentive to everybody to come into the good ground — *i.e.*, to get sanctified wholly!

“And He said to them, Whether does the light come, that it may be placed under a bushel or under a bed? is it not that it may be placed on a candlestick? for there is nothing hidden which may not be revealed; nor was there anything secret, but that it may come into the light. If any one has ears to hear, let him hear. And He said to them, See what you hear. With what measure you measure, it shall be measured unto you, and shall be added to those who hear. For whosoever may have, shall be given unto him; whosoever has not, it shall be taken from him whatsoever he hath.”

Thus our Lord winds up this beautiful, lucid, and instructive Parable of the Sower with a few pertinent practical remarks. If you would not put your light under a bushel, you must become good ground, and appreciate the wonderful possibilities of accumulation here specified, one gaining thirty, another sixty, and another a hundred fold. His trite maxim about hearing, He also subjoins. To the unspiritual it sounds insignificant, as the multitude were then hearing His voice; yet it is only the spiritually quickened ear that can hear the voice of God that wakes the dead, physical ears only hearing the voice of the man who can not save. We receive the Man Christ, while the God Christ saves us. He also here very pertinently repeats His wonderful law of spiritual thrift. That if we faithfully utilize the gifts and graces He gives us, He will increase them indefinitely; while if we are lazy and unappreciative, He will take them away altogether, giving us a place with the “unprofitable servant.”

THE TARES

⁽¹³⁾**Matthew 13:24-53.** *“He presented to them another parable, saying, The kingdom of the heavens is like unto a man sowing good seed in his field. While the people were asleep, his enemy came, and sowed tares in the midst of the wheat, and went away.”* Wheat is the great crop in the Holy Land; there being no American corn there, the term is applied generically to wheat and barley and all cereals. Where the Scripture says “corn and wine,” it means wheat and wine. The tare in that country is a kind of darnel, bastard wheat, which looks precisely like the wheat till the development of the grain reveals the counterfeit. *“And when the blade sprang up and produced fruit, then the tares also appeared.”* We see that during the growth of the crop, everything looked right, like the wheat in our fields; not so much as a negative suspicion till the grain was formed, and then all could recognize the tares clearly and unmistakably. The application is simple and easy; the counterfeit Church members appear all right externally, and even officially. The test in their case hinges on the fruit problem.

“Therefore being made free from sin, we have our fruit unto sanctification, and the end everlasting life.” (⁽¹²⁾Romans 6:22.)

You see that the fruit is holiness, and here comes the test. If they are not all right on experimental and practical holiness, the fruit is all a failure. A holiness revival in a Church, as a rule, will show up the tares very conspicuously. *“The servants of the landlord, having come, said to him, Lord, didst thou not sow good seed in thy field? Whence then hath it tares? And he said to them, An inimical man did this. And the servant said to him, Then do you wish, having gone, that we may gather them? And he said, No; lest gathering the tares, you may, along with them, root out the wheat.”* This does not mean that we are not to excommunicate wicked, immoral people. Remember, these tares look just like the wheat, except the grain. So they are not disorderly people, but hypocrites, loyal to the Church, zealous for God, and all right every way, except they lack Holy Ghost religion. Even this they claim; but prove spurious in the spiritual harvest, evincing to the spiritually minded their interior emptiness, especially manifested in a general Holy Ghost and fire revival. *“Let them both grow together till the harvest; and in the time of the harvest I will say to the*

reapers, Gather first the tares, and bind them in bundles to burn them; but gather my wheat into my barn.” As we see further on, the harvest is the end of the present age, when the great tribulation will gather all the tares, the destruction beginning on the earth, and continuing forever in the regions of woe, followed by the glorious millennium, heaven’s harvest, during which the kingdom of glory will be populated with the millions of earth, the comparatively few, having been saved during the Satanic ages, being the “first-fruits.”

THE PROGRESSIVE GRACE IN THE HEART

Mark 4:26-34. *“And He said, Thus is the kingdom of God as if a man may cast seed upon the ground, and he may sleep, and it springs up, night and day, and the seed germinates and grows, while he did not know it. For the earth spontaneously brings forth fruit, first the blade, then the ear, and then the full corn in the ear, and when the fruit may develop, immediately he sendeth forth his sickle, because the harvest is at hand.”* While the Divine economy, like the vegetable world, beginning with germination, grows on to maturity, yet, as we here see, periods and epochs are recognizable in the progressive development. The appearance of the blade marks germination — *i.e.*, regeneration; the formation of the wheat-head, sanctification, which is the fruit, as above revealed; finally, the full corn in the ear — *i.e.*, the ripening of the wheat-heads — symbolizes glorification, the consummating work of the Holy Ghost, preparatory for the heavenly harvest, when the saints are gathered into the glorified presence of God.

THE GRAIN OF MUSTARD SEED

Matthew 13:31,32, & Mark 4:30-32. *“And He said, To what must we liken the kingdom of God? or in what parable may we expound it? It is like a grain of mustard, which, when it may be sown upon the earth, is the smallest of seeds which are upon the earth, and when it may be sown and becomes greater than all the herbs, and produces great branches, so that the fowls of the air are able to lodge under its shadow.”* **Mark says,** *“And when it may grow up, it is the greatest of herbs, and becomes a tree, so that the fowls of the air come and lodge in its branches.”* Our Savior was speaking on the bank of the Galilean Sea, near Capernaum, where the mustard plant grows spontaneously, very numerous, and quite large, high

as a man's head, with spreading branches, so as to shade the birds, as Mark says, or even bear some of them on its branches. As it is designated an herb, it is highly probable that was the mustard to which our Savior made the allusion. The dragomen who escorted us in that country gave it as their opinion that the herb was really the mustard here used to symbolize the kingdom. It is also a matter of fact that there is a tree in Palestine called "mustard," from the pungency of the seed, imparting a burning sensation when taken into the mouth, and thus resembling the mustard plant. This tree grows up about thirty feet high, spreading out its branches very copiously, and thus fulfilling the description with reference to the lodgment of the aerial tribes. You will find specimens of this tree at the Fountain Engedi, at the southern terminus of the Dead Sea. (^{357D}Ezekiel 47:12.) In the Parable of the Sower, which is a part of this same sermon, you see the fowls gathering up the seed sown by the wayside emblemized devils. We see no reason why we should change the application in this parable. While the kingdom of grace, originating in a community from the smallest beginning, will gradually spread throughout the whole country. Fifteen hundred years ago, St. Patrick was carried by kidnapers into Ireland, and sold into slavery, quite in his boyhood. This godly youth preached the gospel, which spread over the entire island. You know how corrupt, superstitious, and priest-ridden Romanism has blighted that country a thousand years. Can you not see how the filthy, destructive fowls of the air--*i.e.*, the demons from the bottomless pit--came and took possession of the gospel-tree, lodging in its branches and devouring the fruit? The gospel is rapidly spreading throughout the whole earth. Yet if you will follow in its track, you will see the air darkened by the black wing of the ravens, devouring the fruit, and polluting the tree by their contaminating touch. The great Churches of the Old World, which numerically throw Protestant America into eclipse, have long ceased to show up a trace of spirituality, having apparently degenerated to the level of mere politico-ecclesiastical institutions.

CHAPTER 27

THE LEAVEN

^{<133>}**Matthew 13:33.** *“He spake another parable to them: The kingdom of the heavens is like unto leaven, which a woman having taken, hid in three measures of meal, until all were leavened.”* Leaven is *zume*, which has no meaning but fermentation, corruption. . . . We have no right to depart from the lexical meaning and the uniform Biblical signification of a word. The point of illustration is its progressive and general dissemination throughout the entire lump in which it is deposited. You must not think that the parables all symbolize the kingdom in all its phases. This is not true. Hence the number of them, some illustrating one phase, and some another. Of course our fallen Mother Eve is the woman here alluded to, in her common maternity of the whole human race. You must remember humanity took on three distinct varieties in the house of Noah-Shem, the red man, who inherited and populated Asia; Ham, the black man, who received Africa in the distribution of Father Noah’s universal patrimony; and Japheth, the white man, Europe, which has spread out and taken in America. How do you know that the tri-color distinction there originated? Shem is a Hebrew word, which means red; Ham, black; and Japheth, white. You see how the leaven — *i.e.*, depravity — by the mother of humanity, was deposited in these three measures of antediluvian meal, which, in Noah’s ark, survived the flood, and O, how it has spread to the ends of the earth! The gospel kingdom is like this leaven in the sense in which God is like the “unjust judge” (^{<211>}Luke 18), where the similitude is simply at the point of independency; this leaven of heavenly grace, being more contagious than small-pox, going to the ends of the earth, beautifying the elect and revealing the non-elect, and thus preparing the world for the coming of the Lord. *“Jesus spoke all of these things to the multitudes in parables, and without a parable He was not accustomed to speak to them; in order that the word, having been spoken by the prophet, may be fulfilled, I will open my mouth in parables; I will reveal things which have been hidden from the foundation of the world.”* (^{<511>}Psalm 78:2.) The Old

Testament is the gospel in symbolism — i.e., blackboard exercises, spread out extensively and elucidated minutely, accommodatory to an uncultured, semibarbaric people, such as Israel, degraded by two hundred and fifteen years in Egyptian slavery. The Gospels of our Lord are in parables, occupying a much higher grade than the Mosaic typology, an intermediate between the rudimentary teaching of the Old Testament and the clear, straight, positive, and unequivocal, doctrinal, experimental, and practical deliverances of the Holy Ghost in the Acts, Epistles, and Revelation.

“Then leaving the multitudes, Jesus came into the house.” It is highly probable this was Peter’s house in Capernaum, headquarters of the Great Prophet and his apostles. *“His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. Responding, He said to them, The one sowing the good seed is the Son of man, and the field is the world, and these children of the kingdom are the good seed.”* *“He is the True Light which lighteth every man that cometh into the world.”* (⁴⁰⁰**John 1:9.**) The omnipotent, omnipresent, and omniscient Excarnate Christ has been in this world from the beginning, sowing the good seed of the kingdom; His children, the elect, always having been here from the days of Abel. *“The tares are the sons of the wicked one; the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are the angels. Therefore, as the tares are gathered and burned with fire, so it shall be in the end of this age. The Son of man will send forth His angels, and he will gather out from His kingdom all things which offend and cause iniquity, and will cast them into the furnace of fire. There shall be weeping and gnashing of teeth. Then the righteous shall shine like the sun in the kingdom of their Father. He that hath ears to hear, let him hear.”* Here you see that these tares — i.e., the hypocrites — are the devil’s sort of Christians. They are everywhere in the Churches. We are just to let them alone till the end of the age, when the great tribulation will come upon the world, God hackling out of all nations the unsavable material (²⁰⁰Daniel 7:9), when the world will be divested of hypocrites, and infidels, and all others who have grieved away the Holy Spirit and sealed their doom in endless woe. On the resurrection morn, O how brightly will the risen and transfigured saints shine in the kingdom of God! When Satan shall be bound and cast into the bottomless pit (⁶⁰⁰Revelation 20), and the reprobates all taken out of the world, thus Satan and his armies retreating

before the King of kings and Lord of lords, descending in His glory, accompanied by the mighty host of His bridehood, to girdle the globe with the splendors of the Millennial Theocracy.

THE HIDDEN TREASURE

“Again, the kingdom of the heavens is like unto a treasure which has been hidden in the field, which a man, having found, concealed, and from his joy goes and sells all things, so many as he has, and purchases that field.” The field here is the Church, which God has made the depository of redeeming grace. I was a member of the visible Church before I was converted, and during my regenerated life an enthusiastic amateur of it. It is the province of the Church to get souls converted to God. The man in this parable is a Church member, perhaps born and reared in it, ignorant of experimental salvation. Somehow he gets an inkling that there is something wonderful and glorious in the Church. Then he turns over all of his resources, soul, mind, body, and estate, and buys this field; *i.e.*, he takes the Church for his portion, becoming truly devoted and exceedingly zealous. Very soon he is enabled to appreciate this treasure, which had been hidden in the field until he recently found out that it was there. O how grateful to the Church, and how enthusiastic and enterprising in her behalf!

THE PEARL OF GREAT PRICE

“Again, the kingdom of the heavens is like unto a mercantile man, seeking goodly pearls, who, having found one pearl of great price, having gone, sold all things which he had, and purchased it.” Here is another selling out and new embarkation in mercantile enterprise. You must remember that these two are mercantile parables, the salient facts consisting in buying and selling. In the former parable the man had no treasure — *i.e.*, he was destitute of a heavenly investment of any kind; so he sold out his carnal chattels and bought the field — *i.e.*, the Church — for the sake of the treasure hidden in it, only discernible by spiritually-illuminated eyes. Hence they could live and die all around it, and walk over it, and not know it was there. Now we see the man is a merchant — *i.e.*, a Christian — in the phraseology of the parables. By some means he ascertains that there is on hand a pearl of great price — *i.e.*, of infinite value — its beauty and brilliancy eclipsing all others. Now he goes and sells out all he has; and you

must remember that now he has an infinitely better stock in trade than he had before he bought the field, and found in it the first blessing; but he makes a complete invoice of all, not only his earthly possessions, but the Church, the membership, the choir, the big pipe-organ, the Official Board, the pastor, presiding elder, bishop, and all the Conferences; the Creed, rites, and ceremonies, — putting all on the altar, without any reservation, for time and eternity:

*“Here I give my all to Thee —
Friends, and time, and earthly store;
Soul and body, Thine to be;
Wholly Thine, for evermore.”*

The final issue is, that he purchases the pearl of great price, entire sanctification, which a man does not get through the normal administration of the Church, but, forsaking all, must go to God alone, and sink away into Him.

THE DRAG-NET

“Again, the kingdom of the heavens is like unto the net, having been cast into the sea, and gathering from every kind.” This illustrates the kingdom after the similitude of the visible Church. *“Which, when it may be filled, drawing it up on the shore, and sitting down, they gathered the good into baskets, but threw the bad away.”* We are on the constant outlook for our Lord to appear, and take His saints with Him to glory, and turning over to Satan his due, and leaving them for the great tribulation, exposed to the doom of the ungodly. *“So it will be in the end of the age;”* i.e., the end of the gospel age, in which we live. *“The angels will come forth and separate the wicked from the midst of the righteous; there shall be weeping and gnashing of teeth.”* The gathering of the good into baskets is the rapture. (⁴⁸⁶Matthew 24:31.) Now we see the angels, girdling the globe with the splendor of their pinions.

*“A fiery stream issued, and came from before Him;
thousands and thousands ministered to Him, and ten thousand
times ten thousand stood before Him.”* (²⁰⁰Daniel 7:10.)

This is the pre-millennial judgment by the Ancient of Days, dethroning all the kings of the earth, preparatory to the glorious coronation of His Son,

King of kings and Lord of lords. Here you see the Ancient of Days is attended by this innumerable host of angels, who are evidently His subordinates in the administration of the retributive judgments against the wicked, thus hackling them out of the world preparatory to the glorious millennial reign.

DISCIPLESHIP

“Jesus says to them, Do you understand all these things? They say to Him, Yea, Lord. And He said to them, Therefore, every scribe, having been disciplined into the kingdom of the heavens, is like unto a man who is a landlord, who bringeth out of his treasure things new and old.”

“Instructed into the kingdom,” E.V., is not a literal translation of *matheteutheis*, which is the passive aorist participle from *nathetes*, “a disciple.” Hence it simply means “being disciplined;” *i.e.*, being made a disciple. The Commission reads, “Go, disciple all nations.” Hence the only way to become a member of the kingdom of heaven, or kingdom of God, which are precisely synonymous, is to become a disciple of Christ, which requires a genuine regeneration, wrought by the Holy Spirit, leading on to entire sanctification, which is indispensable to the successful perpetuity of that discipleship. This is true of the scribe — *i.e.*, the preacher — and every other human being. Now what is the characteristic of every one who has become a member of the Lord’s kingdom? He has a treasure in his heart which a world of gold can not purchase. “Out of his treasure he bringeth forth things both new and old.” Now what of the new? Do you not know that the work of the Holy Ghost is always new? Instead of getting old, stale, and dingy, a genuine experience “shines brighter and brighter unto the perfect day.” So his experience, regeneration and sanctification, is always new. What is old? Why the blessed truth of God. While a spiritual experience is always new, kept bright and sweet by the indwelling Holy Spirit, the doctrine of the Bible is always old, every new doctrine being false. Hence Solomon said, “There is nothing new under the sun.” “And it came to pass, when Jesus finished these parables, He departed thence;” *i.e.*, He went away out of Capernaum to embark on the sea.

CHAPTER 28

JESUS HOMELESS

^{<4181} **Matthew 8:1-22, &** ^{<4185} **Luke 9:57-62.** *“And it came to pass, they journeying on the way, a certain one said to Him, I will follow Thee whithersoever Thou mayest go, Lord; and Jesus said to him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where He may lay His head.”* With the exception of the great Mediterranean plain, the plain of the Jordan, and many beautiful plains in the highlands, of which Esdraelon, between Mt. Gilead and the mountains of Gilboa, containing twelve thousand acres, is the largest, all Palestine consists of rich mountains, abounding in caves, dens, and holes. Hence it is a great place for wild animals, and especially the fox — *i.e.*, the jackal — a larger species than the American. I saw a number of them in my travels. Hence the familiarity of the illustration. When our Lord was rejected at Nazareth, His native city, He migrated to Capernaum, on the northern coast of the Galilean Sea, and, as it is believed, made Peter’s house His home, as He says here, having none of his own. This was quite a bluff to the enthusiastic disciple, calculated to do him good by testing his faith. *“And he said to another, Follow Me. And he said, Lord, permit me first, having gone away, to bury my father.”* This is an Oriental expression, not altogether unheard of in this country; not signifying that the father was already dead, but was probably old, and this man felt it his duty to stay with him till he died. *“And Jesus said unto him, Let the dead bury their dead; but having come away, preach the kingdom of God.”* The Bible abounds in enigmatical statements in order to quicken our intellects and inspire investigation, much to our profit. The simple meaning of this statement is, “Let the spiritually dead bury the physically dead, and you come along and preach.” The sinners are always ready to bury the dead, and do it as well as we can, while they are utterly incompetent to the great and infinitely important work of preaching the gospel. *“And another said, I will follow Thee, Lord; but first let me go and bid my home-folks adieu. And Jesus said to him, No one, putting his hand to the plow, and looking*

back, is fit for the kingdom of God.” The plows in that country have but one handle. Consequently it is utterly impossible to run one of them in the right place and look back. We should all profit by this response. We have no time to waste in the useless ceremonies of paying a valedictory visit to the homefolks. One hundred thousand people die every day, as we fear most of them unprepared. O what a havoc is hell making on this poor lost world! So we have no time to wait, tinkering round home, bidding kindred and friends farewell. Write them a postal card that you are gone to Africa, and embark on the first ship.

STORM ON THE GALILEAN SEA

~~4138~~ **Matthew 13:18-27;** ~~4165~~ **Mark 4:35-41;** & ~~4182~~ **Luke 8:22-25; 9:57-62.**

Mark: *“And He says to them on that day, it being evening, Let us cross over to the other side. And leaving the multitude, they receive Him, as he was in the ship; and there were many other ships along with Him. And there is a great storm of wind, and the waves poured into the ship, so that it was already sinking.”* Matthew says it was covered with the waves, and Luke says they were being filled up and were in danger. The Sea of Galilee, seven hundred feet below the Mediterranean, as a natural consequence of this deep depression, is surrounded by mountains on all sides, except the deep valley through which the Jordan flows from the north and out toward the south. Consequently it is very liable to sudden tornadoes; the atmosphere, pouring down in all directions from the highlands, gets turned about, and develops whirlwinds, which are very dangerous, as it is sixteen and one-half miles long and seven and one-half miles wide, with a coast of seventy-five miles. We were warned by the guidebooks to beware of storms. This we heeded, lighting on the good fortune to get a very valuable boat, which was built last year, in Beyroot, for the especial accommodation of the German emperor. We found it splendid, and, sailing over the sea two days, encountered no storm. *“He was lying in the stern, sleeping on a pillow; they arouse Him up, and say to Him, Master, is there no care to Thee that we perish?”* **Matthew:** *“And He says to them, Why are ye cowardly, O ye of little faith?”* This was a just rebuke; because they might have known that they were in no danger with Him on board. This is the secret of perfect love, which always takes Jesus aboard, casting out fear. **Mark** *“And rising, He rebuked the wind and said to the sea, Be quiet!*

be calm! And the wind ceased, and there was a great calm. And He said to them, Why are ye afraid? How have you not faith? And they feared with great fear, and continued to say to one another, Who then is this, because the wind and the sea obey Him?" This was a most incontestable miracle, commanding the elements of nature, illustrating to all that He had made the sea and the storms, and had nothing to do but speak, and they promptly obey. We sailed over the same route last November, meanwhile we read the account of this storm and the miraculous calm.

THE DEMONIZED GADERENE

Matthew 8:28-34; 9:1; Mark 5:1-21; and 58:26-40. We visited this country of the Gadarenes, which comes down to the northeast coast of this sea; Gergesa, their capital, situated on a beautiful, rich plain, enjoying a handsome view of this beautiful water, as well as the majestic mountains and fertile valleys of the surrounding countries. Matthew says they came to Gergesa, Mark and Luke say they came to the country of Gadara. This is in perfect harmony, as Gergesa was the city and Gadara the country. You must remember that when our Savior bade the temple adieu, the day before He was arrested, He said, "Behold, your house is left unto you desolate." Within forty years from the utterance the Roman armies signally verified it. Hence the desolation has been on that country ever since. However, Gadara was a Gentile country; but it was the subject of a terrible Divine retribution, as we will see in this narrative, for rejecting the ministry of Jesus. *"And they came to the other side of the sea, into the country of the Gadarenes, and a man with an unclean spirit, from the tombs, met Him immediately having come out of the ship, who had his habitation among the tombs; and no one was able to bind him with chains, because frequently he had been bound with fetters and chains, and the chains had been slipped off by him and the fetters torn to pieces, and no one was able to subdue him."* Matthew says there were two demoniacs, exceedingly fierce, so no one could pass that way. Mark and Luke speak of but one. Luke says that he wore no clothing. It is a notable fact that raging maniacs have an aversion to wearing clothing, and if possible will tear it off. **Mark:** *"And he was all the time, night and day, among the tombs and in the mountains; was crying, and cutting himself with stones. Seeing Jesus a great way off, he ran and fell down before Him, and crying, with a great*

voice, said, What is there to me and to Thee, O Jesus, the Son of the Most High God? I adjure Thee, in the name of God, that you torment me not; for He said to him, Unclean spirit, come out from the man.” Luke says: “For a long time he had possessed him, and he was kept bound with fetters and chains; and smashing his fetters, he was driven by the demon into the wilderness. And Jesus asked him, saying, What is thy name? and he said, Legion, because many demons had entered into him. And he continued to exhort Him that He may not command them to depart into the abyss;” i.e., the bottomless pit.

God never created the devil, a sinner, nor a snake. The snake originated from the transformation of the Nahash, an intelligent biped, one of the intermediate links between man and the lower animals, and unfortunately used by Satan in the abduction of humanity. Satan is a fallen archangel:

“How thou art fallen, O Lucifer, the morning star!”

(²³⁴¹²Isaiah 14:12.)

The term “devil” is the ordinary cognomen of Satan, demon being the regular epithet applied to those innumerable evil spirits, swarming up out of the bottomless pit and thronging the atmosphere, their highest aspiration being a habitation in some human spirit, as in the case of this Gadarene, into whom a whole legion — *i.e.*, ten thousand — had crowded together. Nothing is so terrible to these demons as the gloomy dungeons of the bottomless pit. Consequently they importuned Jesus not to send them thither. Originally the intelligences inhabiting the innumerable worlds, constituting the celestial empire, were presumptively all on probation. In the fatal revolt of Lucifer, an immense host, perhaps one-third (Revelation 12), followed the apostate archangel. As this apostasy, in all probability, infected many celestial worlds, we find innumerable hosts of fallen demons roaming round this world, hunting a habitation in some human heart. (Ephesians 6) We have no right to conclude that this Gadarene is the only legionnaire in all the earth. It is pertinent to remember how all the demons, with whom Jesus comes in contact, recognize Him. We have no record at what epoch in bygone eternity the angels were created; evidently long before Divinity spoke this world into existence. As Jesus is co-eternal with God Himself, identical with the uncreated Jehovah, the recognition of these demons is doubtless a vivid reminiscence of the bright celestial ages

which glided away before the dark period of rebellion and ruin supervened. It is here specified that the legionaire tore his clothing from his person, smashing all the fetters and escaping from all the chains with which they could bind him. The muscular power of these Oriental red men is vastly superior to that of Europeans and Americans. In all probability, he was a natural giant, as were most of the aborigines in that country in the days of Joshua; for you must remember he was not a Hebrew, but a Gentile. It is generally believed that physical strength is located in the muscles. This is a mistake. The muscles are the mere instruments used by the nerves, which are the custodians of physical power. A crowbar is a most potent instrument in the hands of a stalwart man; but left alone, utterly impotent. I thought the muscles were the custodians of physical strength till, in 1884, a stroke of partial paralysis demonstrated the utter impotency of the muscles without nervous stimuli. From a human standpoint, the exegesis of Samson's paradoxical strength was the induement of the Holy Ghost, who operated through his nerves, thus imparting miraculous physical dynamics. Now remember, this Gadarene had ten thousand demons, ready in a moment to electrify his nerves, thus imparting an incredible muscular power. I have seen epileptics whom it took a half-dozen strong men to manage. You have all witnessed the extraordinary feats of strength and activity performed by maniacs, lunatics, and epileptics. This man was doubtless a combination of them all, so many demons, ready at any moment to turn loose the very galvanic batteries of the pandemonium on their poor victim, thus making them instrumental in the most paradoxical feats of agility and power. Why did he dwell among the tombs? Satan is king of death and hell. He sways his leaden scepter over every graveyard, holding fast every human body in the dark sepulcher, as their souls in the regions of woe. Hence these demons found congeniality among the tombs.

Mark 11. *“And there was at the mountain a great herd of swine, feeding. And all the demons entreated him saying, Send us into the swine, that we may go into them. And Jesus immediately permitted them. And the unclean spirits, having come out, went into the swine, and the herd rushed down a steep place into the sea, and there were about two thousand, and they perished in the sea.”* These heathen Gentiles set great store on the hog, a notoriously unclean animal, which God's people were forbidden to raise, heavy interdictions being laid on the eating of the same. When I visited that

country last November, our dragoman showed us the mountain traditionally recognized as the pasture of the swine, and the cliff down which the whole herd stampeded into the sea; thus transmitting to us a most monitory lesson against demoniacal possession, which is so common in all ages, the present day being no exception to the rule. Here we see these hogs unhesitatingly choosing suicide rather than demoniacal possession. This verdict of the swine should put millions to the blush this day, who go over the earth, full of demons, and claiming a place among the bon tons of society. *“And those herding them fled, and proclaimed in the city and in the country; and they came out to see what is that which has been done. And they come to Jesus, and see the demonized man sitting down, clothed, and in his right mind, him who was called Legion; and they were afraid. And those seeing, explained to them how it occurred to the demonized man, and concerning the swine. And they began to entreat Him to depart from their coasts.”* ⁴⁸¹**Luke 8:36:** *“And those seeing, explained to them how the demonized man was saved; and the whole multitude of the surrounding country of the Gadarenes entreated Him to depart from them, because they were possessed with great fear.”* Here we have the united testimony of Matthew, Mark, and Luke to the unanimous and importunate verdict of all the Gadarenes, requesting Jesus to leave their country. That this awful and hopeless demoniac had been wonderfully saved, all admitted. But there was another phase to the matter — they had lost their swine. Now a pertinent question looks them all in the face. Will they have Jesus or bacon? If they keep Jesus, they can have all of the sick healed, all the devils cast out, all the people saved, soul and body, and turn their country into a little heaven, so they can live on angels’ food instead of “hog and hominy.” The popular verdict comes quickly, and without a dissenting voice: they all decide to let Jesus go, and save their bacon to eat and sell for the money.

DOOM OF GADARA

“And embarking into the ship, He returned;” i.e., went back to Capernaum, the center of His evangelistic work in the North, thus throwing a dark shadow over all of that country of the Gadarenes, which has wrapped it in gloom and withered it with desolation these eighteen hundred years. When I visited that country, with its beautiful, fertile

plains, bordering on the sea; majestic, rich mountains, with innumerable valleys and coves — all, at the time of our Savior's visit, flourishing as the gardens of the Lord, cultivated by a thriving and enterprising people, whose temporal needs a gracious Providence had most abundantly supplied. So they needed nothing but the Savior, whom, in loving, Fatherly affection, He so kindly sent them. O what a grand introductory He made among them in saving the worst man they had! How all hell rallied to hold their grip tight on Gadara! Jesus comes to all people, even uninvited, thus pitying their blindness and ignorance, and giving all a chance for salvation. But when He turns the light on them, if, instead of rejoicing in it, they prefer darkness, and, like these besotted Gadarenes, even have the impudence to ask Him to leave, He always goes, leaving them to their choice, with the devil and hell, world without end. Jesus saves none against their will; neither does He stay where He is not wanted. When I stood upon the old walls of Gergesa, the capital of Gadara, to which Jesus went, and looked around upon the ruins of the city, without an inhabitant except the wandering Arabs, then on the spot, grazing their herds and flocks, and saw their country, which has lain desolate eighteen hundred years, I saw in panorama, as I look out over the sea, Jesus embarking on the ship, which sails away, appearing smaller and smaller, till she passes out of sight, thus leaving poor Gadara doomed and ruined. How signally has this been verified in the dismal fate of that country! The Gadarenes have literally faded from the face of the earth, not one to be found; their capital desolate, their cities and villages depopulated and destroyed; their country in the hands of the nomadic Bedonins, the wild sons of Ishmael, in reference to whom God said, *“His hand shall be against every man's hand, and every man's hand against him.”* They are born robbers. If you would visit the land of Gadara this day, you would need an armed escort to save you from robbery and murder. What a warning to the people who request Jesus to depart from them!

THE LEGIONAIRE TURNS PREACHER

“And the man out of whom the demons had gone, besought Him that he should be with Him. But Jesus sent him away, saying, Return to your own home, and explain how many things God hast done for you. And he went away, preaching throughout the whole city how many things Jesus did for

him.” ^{<18>}**Mark 5:20.** *“And he went away, and began to preach in Decapolis how many things Jesus did for him, and all continued to be astonished.”* This is quite contrastive with the uniform habit of Jesus, telling them not to publish His mighty works; as here, instead of making such a prohibition, He orders the man to go and tell everybody the wonderful miracle Jesus wrought in his deliverance from the demon. The solution of this contrast hinges on the fact that the Gadarenes were Gentiles, and did not want a Jew for their king. Jesus always, when among the Gentiles, told them to go and tell His mighty works; the prohibition among the Jews arising from the popular enthusiasm, everywhere rampant, to rally the multitude and crown Him King, which would have precipitated His death before He had time to finish His work. It is said that the legionnaire went to Decapolis. Now, remember, “Decapolis” is not the name of a city, but of ten cities (as the word means), throughout that whole country, whose terror he had been ever since the demons had entered into him. I do not wonder that Jesus sent him to preach, as he was the very man to reach the people who had long trembled at the mention of his name.

^{<18>}**Luke 8:40:** *“And it came to pass that Jesus, returned, the multitude received Him; for they were all expecting Him.”* This multitude were at Capernaum, His resident city, on the north coast, whence He had sailed to Gadara. As they were on the lookout for Him, such should be our constant attitude of momentary expectancy for our Lord to appear.

CHAPTER 29

MATTHEW'S BEAST

^{<1000}Matthew 10:1-17; ^{<4025}Mark 2:15-22; ^{<4125}Luke 5:29-39. Luke *“And Levi made a great feast for Him in his own house; and there was a great multitude of publicans and others who were sitting with them. And the scribes and Pharisees were murmuring to His disciples, saying, Why do you eat and drink with publicans and sinners? And Jesus, responding, said to them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.”* Levi is a name of Matthew, the author of the first Gospel. He was a rich Jew, holding the office of publican — *i.e.*, collector of the Roman revenue — living at Capernaum. Jesus passed by one day, spoke to him, and said, “Follow Me.” Unhesitatingly leaving all, he becomes a disciple of our Lord, and was afterward promoted to the apostleship. The publicans, as a rule, were proverbial for wickedness, dishonesty, and popular odium, as the Jews loathed the Roman Government, whose financial officers they were. We see how dearly Matthew loved his unsaved companions. Consequently he makes a great feast, and compliments them with an invitation, at the same time inviting Jesus and His disciples, hoping by this costly festival to bring them under the influence of the sinner’s Savior; thus giving us all an example we would do well to appreciate, also answering the hackneyed question, “How shall we reach the masses?” Give them a kind invitation, like Matthew, to come to a feast especially prepared for them in your own house, meanwhile you do your utmost, by prayer and timely conversation, to win them for God and heaven. We observe the same phenomenon this day which confronted Jesus and His disciples, thus intimately associated with the publicans and sinners at Matthew’s feast; *i.e.*, the scribes (*i.e.*, the pastors) and Pharisees (*i.e.*, the influential and official members of the popular Churches) rejecting, contemptuously, drunkards, harlots, and other notorious reprobates, especially if they have no money. Matthew says: *“Going, learn what this is, I wish mercy and not sacrifice. For I came, not to call the righteous, but sinners to repentance.”* What does our

Lord mean by mercy and not sacrifice? When you are utterly destitute, bankrupt, and broken-hearted, there is a wide, open door for Jesus to come in. With this He is delighted. So long as you realize your own possessions, you bank on them, and expect to win Divine favor by your contributions. In this way million's plunge into hell. God is not poor. He does not need your money, nor anything else you have. He wants you, and not your possessions. Jesus wants immortal intelligence to glorify Him through all eternity.

THE DISCIPLES OF JOHN & JESUS

Mark 2:18. *“And the disciples of John and Jesus were fasting. And they come and say to Him, Wherefore do the disciples of John and the Pharisees, and Thy disciples do not fast?”* Fasting, in both dispensations, is not only a concomitant, but an auxiliary of prevailing prayer. Elijah, Moses, and Jesus all fasted forty days, Divinely kept in a spiritual rapture, the physical organism abiding in status quo. The disciples of Jesus, during His personal appearance, were an exception to this general rule, because of its disharmony with the power, the glory, and the infinite and extraordinary privilege peculiar to the immediate companions of the Omnipotent Savior; as fasting has a melancholy and lugubrious influence upon its votaries somewhat incompatible with that paradisiacal felicity characteristic of the Divine presence.

THE BRIDESMEN

“And Jesus said to them, Whether are the sons of the bride's chamber able to fast as long as the bridegroom is with them? So long a time as they have the bridegroom with them they are not able to fast.” The sons of the bride's chamber here mentioned as the men who have charge and are commissioned to the work of preparing the chamber in the house of the bridegroom for him to bring the bride into his own home; *i.e.*, the great work of getting the bride ready and the bride chamber in order for the coming of the Bridegroom when He will take the bride to His heavenly home. We are betrothed to Christ in regeneration, and married to Him in sanctification. Jesus makes the application to His own disciples, and especially the twelve apostles, who were then laboring in the evangelistic field, destined soon to broaden out and encompass the whole world; thus

calling out the bride from every nation under heaven, getting her sanctified, robed, and ready to meet the Bridegroom. Hence, God's holy people, preaching the gospel of full salvation to the ends of the earth, "are the sons of the bride chamber," faithfully laboring to get the bride ready for the Coming of the Bridegroom. Our Lord here fully settles the problem in reference to the expediency of fasting in our dispensation, when He states *"And the days will come when the Bridegroom must be taken away from them, and then they will fast in that day."* Hence you see from this Scripture the pertinence of fasting ever since our Lord ascended into heaven. In His presence there was too much sunshine and glory for His disciples to fast. Since His departure, the widowed Church has not ceased to fast and pray for the return of our Lord.

THE NEW GARMENT, NEW BOTTLE, & NEW WINE

☞ Luke 5:36. *"And He spoke a parable to them, That no one putteth a piece of new garment on an old garment; as in that case the new tears it, and the piece which was from the new does not harmonize with the old. No one puts new wine into old bottles; as in that case the new wine will burst the bottles, and it will be poured out, and the bottles will perish; but the new wine is to be put into new bottles, and both will be preserved."* Every conceivable entity has both an exterior and an interior, which are equally indispensable to its existence. In the lucid and diversified symbolism of the gracious economy we have the most beautiful and perfect elucidation of both of these hemispheres, constituting the grand globe of full salvation. The new patch sewed on the old, thread-bare garment is too heavy and strong. It tears out all the fabric with which it is connected, making the hole several times its former size, and if repeated would actually tear the old garment all to pieces. What are we to do in this case? Let the old garment wear out, and never patch it. Oh! so our Lord has something better for us than the old tagged garment, and wants to take us out of the patching business altogether. He has for us the "best robe," snowy white, washed in the blood of the Lamb, which will never get old and never wear out. Counterfeit religions are always patching up an old experience. Be sure you get this royal robe, which the King of glory furnishes His faithful bride without money and without price, which will never get old, nor wear out, nor need patching, but will shine with ever-brightening splendor

through the flight of eternal ages. The garment represents the exterior of a Christian character, while the wine and the bottle typify the interior. You must keep your mind off the glass bottles of modern times, and contemplate the leather bottles, the only kind in use in the days of our Savior. It is wonderful how the Orientals never change, but perpetuate the customs and institutions of the Bible times. On the streets of Jerusalem, Hebron, Joppa, and all Palestinian cities, we constantly see the water-carriers bending under a whole goat-skin, full of water, thus carrying it from the fountain to supply the various demands. The fermentation of new wine, increasing its bulk will break the old leather bottle, which is not strong enough thus to endure the pressure. While, of course, these strong metaphors illustrate the fact that Christianity is not simply a patch on Judaism, or some new wine poured into the old Mosaic bottles, but a de novo institution, such an interpretation merely reaches the surface, leaving the grand interior unexplored. The bottle is the heart. In a genuine conversion, God gives you a new heart. (^{2nd} Ezekiel 36:26) God's work, like Himself, never gets old. Hence the bottle He gives you is always new. Wine symbolizes the Holy Ghost, whom you receive as an indwelling Comforter in sanctification; of course, He can never get old. Therefore you see, with a true regeneration, you get the new bottle, which will never get old; while in the genuine sanctification, you receive the new wine of the kingdom, which will never ferment nor get old. Hence, you should have nothing to do with the old bottles of a backslidden experience, nor the old wine of a counterfeit sanctification. The reason why the dead, worldly Churches are so timorous of sanctification preached in their pulpits, is because they are afraid the new wine will burst up their old bottles. But that is just what ought to be done. The bottle which the new wine will burst is of no account. The Lord's genuine new bottles are elastic enough to hold a hundred-fold without detriment. The very thing we need in the fallen Churches is a glorious, Holy Ghost revival, whose first work is the bursting up of all those old bottles, and tearing up their old garments, thus showing them their need of the new. Then what a glorious time for all of us, when they all get new robes, bright and beautiful; new bottles, and all filled with the delicious, sweet, new wine, bright as ever sparkled from the grapes of Eshcol!

“And no one drinking the old immediately wishes the new; for He says, The old is better.” How is this? We find it universally illustrated. The heathens constantly meet our missionaries with the response, “Your religion suits you; but ours is ‘better’ for us.” Roman Catholic hears a Pentecostal sermon, but turning away, says his dead formality and priestcraft are “better.” As Luke says, he does not “immediately desire the new, but says the old is better.” Go into a dead, formal Church anywhere, and preach the living power of full salvation, and the people at first get angry, become sullen, and say their old religion “is better.” Go ahead, wait on the Lord, till these people get pungently convicted, and they will change their mind and want the “new.” Now remember, Jesus does not say “the old is better,” but that dead professor says it, and he is mistaken; for he soon changes his mind, when conviction strikes him like lightning, and takes it all back, turns round, seeks and finds the new bottle — *i.e.*, the new heart — and never stops till he gets it filled with the new wine (*i.e.*, the Holy Ghost), in the rich and glorious experience of entire sanctification.

THE BLOODY HEMORRHAGE

Matthew 9:20-22; Mark 5:25-36; Luke 8:43-50. **Mark:** *“A certain woman, being with a hemorrhage of blood twelve years, and having suffered much from many physicians, and spending all things in her possession, and being profited as to nothing, but rather having come to the worst, hearing concerning Jesus, coming behind in the crowd, touched His garment. For she said, If I may touch His garments, I shall be saved. And immediately the fountain of her blood was dried up, and she knew that she was healed from her disease.”* The presumption is that this woman did not have lung hemorrhage, as they are not apt to survive so long. We have no intimation as to the character of the hemorrhage. It must have been very serious, as she had availed herself of all possible medical aid, even submitting to financial bankruptcy. We have the significant statement, *polla pathousa hupo pollon iatron*, “having suffered much from many physicians,” involving the conclusion that these physicians, instead of relieving the ailment, had greatly augmented her suffering. Doubtless this is a very significant truth; in the majority of cases, the medical treatment only adds to the suffering of the patient, without curing the disease. This poor victim of a twelve years’ hemorrhage had not only suffered much

gratuitously, without receiving any benefit, but had expended all of her living and come down to poverty. Now that she has nothing, the physicians will not medicate her; therefore, in her hopeless desperation, she is in good fix to turn over the work to Jesus. You see, from this illustration, that there is no real conflict between Divine healing and medical treatment, as they seldom come in competition; the people, like this woman, going to the *ultimata thula* with physicians before they really turn over the case to Jesus, and trust Him alone to heal them. *“And immediately, Jesus knowing in Himself that the power had gone out from Him, turning in the crowd, He said, Who touched My clothes? And His disciples said to Him, You see the crowd treading upon You, and You say, Who touched Me? And He was looking around to see the one having done this. And the woman, fearing and trembling, knowing what had been done unto her, came and fell before Him, and told Him the whole truth. And He said to her, Daughter, thy faith hath saved thee; go in peace, and be thou whole from thy disease.”* Here we see an indisputable confirmation of bodily healing through faith, precisely as the soul is healed through faith. We do not get what we ask for, but what we believe for, our faith being the measuring line of our reception from God. The human side of Divine healing is simple faith in Jesus for that very thing, as He is no respecter of persons. The great law, “As your faith is, so be it unto you,” is applicable to the body as to the soul. We do not say you must discard your physician, but we do say that you must have faith in Jesus alone to heal you. Perhaps if Jesus had come along at an earlier day, when she was paying out her money and looking to those physicians to heal her, her faith in them would have vitiated her faith in Jesus, and thus defeated her healing. Your physician may help you, like your nurse; but you make a great mistake when you look to them for healing. In this I do not depreciate the medical profession, as the most competent physicians I have met in my extensive travels have confessed to me their utter incompetency to heal the sick, but only to assist nature, it being the province of God alone to give health and life.

RESURRECTION OF JAIRUS’S DAUGHTER

Ⓜ Matthew 9:18-26; Ⓜ Mark 5:23-43; & Ⓜ Luke 8:41-56. Mark: *“And, behold, one of the chief rulers of the synagogue, by name Jairus, comes;*

and seeing Him, falls at His feet, and entreats Him much, saying, My little daughter is now at the point of death; having come, lay Your hands on her, in order that she may be saved, and shall live. And He went away with him, and a great multitude follows Him, even treading on Him. And He, still speaking, they come from the chief ruler of the synagogue, saying, Thy daughter is dead; why do you still trouble the Teacher? And Jesus, immediately hearing the word spoken, says to the chief ruler of the synagogue, Fear not; only believe. And He comes to the house of the chief ruler, and did not admit any one to follow Him, except Peter, James, and John, the brother of James, and He sees the uproar, the people weeping and wailing much. And coming in, He says to them, Why do you mourn and weep? The little child is not dead, but sleepeth. And they hooted at Him. And putting all out, He takes the father and mother of the little child, and those who are with Him, and goes in where the little child was lying. And taking the hand of the little child, says to her, Talitha cumi, which is interpreted, Little girl, I say unto thee, Arise. And immediately the little girl stood up, and began to walk round; for she was twelve years old. And they were delighted with great delight. And He commanded them much that no one should know it; and He said that something should be given to her to eat.”

There at Capernaum, His resident city, the home of Peter, Andrew, James, John, and Matthew, and the scene of more miracles than any other city in the world — thither the multitudes from all nations have come, bringing their sick, and laying them down at His feet, unutterably delighted to see the blind receive their sight; the deaf gloriously healed; the poor cripples, throwing away their crutches, and leaping exultantly; the paralyzed, lunatics, maniacs, demoniacs, and all sorts of epileptics, wonderfully and triumphantly healed, causing the surrounding mountains to echo and reverberate their stentorian shouts. Now He adds to the voluminous catalogue of these stupendous miracles the climax of all; *i.e.*, the resurrection of the dead. Luke says that she was his only daughter, a lovely damsel of twelve years. We see He takes none with Him into the presence of the corpse except the father and mother, and Peter, James, and John. These three apostles, enjoying a deeper insight into spiritual things than the other nine, are not only thus honored on this notable occasion, but we find them His only concomitants on the Mount of Transfiguration, and also receiving His especial attention and confidence amid the agonies of Gethsemane. The Jews were accustomed to mourn for the dead seven

days. In this mourning they blew on the pipe, producing a loud, shrill, solemn sound, which commingled with the bitter wailings of the mourners. The people in that country this day practice that same excessive weeping and mourning over the dead. E.V., “Laughed Him to scorn,” is not a good translation, as there was no laughing there. The idea is, they “hooted at Him,” thus ridiculing His assertion, “She is not dead, but sleepeth.” You will find the New Testament discarding that grievous word “death,” and substituting the mild and hygienical term “sleep.” This is in harmony with the great plan of salvation, which includes the body and mind, as well as the soul, contemplating complete and glorious restitution, recognizing the body immortal as the soul, which is certainly true, if we take in the resurrection.

THE BLIND MEN HEALED

⁴¹⁰²**Matthew 9:27-31.** *“And two blind men followed Him coming out from thence [i.e., from Jairus’s house], saying, Have mercy on us, O Son of David! And the two blind men came to Him, having come into the house [i.e., doubtless Peter’s house, which was His home], and Jesus says to them, Do you believe that I am able to do this? They say to Him, Yea, Lord. Then He touched their eyes, saying, Be it done unto you according to your faith. And their eyes were opened. And Jesus charged them saying, See that no one know it. And they having gone out, published Him in all that country.”* They evidently did wrong. However, the miracle was so great and stupendous, those men, who had lived long and weary years groping their way in rayless midnight, now flooded with the effulgent glory of perennial noonday, meeting their old friends, panic-stricken and electrified on all sides to find them seeing clearly, walking over precipices, up and down craggy steeps, and over housetops, and performing all sorts of gymnastic legerdemain, illustrating to the world the perfection of their sight, — O how hard it was for them to keep the secret as to the Authorship of the paradoxical miracle! Here, again, you see clearly the great law of the redemptive scheme, appertaining both to soul and body, “Be it done unto you according to your faith.” This miracle Jesus wrought in the city of Capernaum, the center of His evangelistic work in the North, and whither all Galilee, and myriads from Judea, and all surrounding heathendom, constantly poured in, listening spellbound to His wonderful

preaching, and so electrified by His miracles that the Jews were incessantly on tiptoe to crown Him King, having endured the galling yoke of Roman despotism thirty-two years, and looking to the Messiah to come, break that yoke, and set them free, Himself, their coronated King, sitting down on the throne of David and Solomon. The momentary probability of an effort on the part of the Jews to crown Him King was the reason why, when among the Jews, He charged them not to publish His mighty works, lest a popular revolution should expedite His death before He had finished His work.

THE DEMONIZED DUMMY HEALED

⁴¹⁰²**Matthew 9:32-34.** *“And they, going out [i.e., out of the house where He had healed the two blind men], behold, they brought to Him a dumb man, who had a demon. And the demon having been cast out the dummy spake. And the multitudes were astonished, saying, Never did it so appear in Israel. And the Pharisees continued to say, He casteth out the demons through the ruler of the demons.”* This was a most decisive case, as the demon had managed so to paralyze the man’s vocal organs as utterly to disqualify him to articulate his voice. The moment Jesus ejected the demon, the man’s speech returned to him all right, and he spoke with volubility and ready utterance. O how the dumb Churches of the present day need a visit from the Prophet of Galilee, that He may cast out all of the dumb demons, and untie the tongue of the members, that they may testify to His glory! That demon certainly has legions of coadjutors in the popular Churches of the present day, whose predominant and distressing plague is dumbness, thus turning the Church into a graveyard, whereas it ought to be a battle-field, reverberating the thunders of heaven’s artillery, commingled with the moans of the wounded and the shrieks of the dying. However, the gospel Church is certainly like a graveyard on the resurrection morn, when millions are leaping into life, with tremendous shouts of victory, while hell is howling under signal and eternal defeat. These croaking, bigoted Pharisees troop after Him like hell-hounds, barking at all His miracles, bleating out to the multitudes, “He casts out the demons through the ruler of the demons,” thus having the diabolical audacity to fabricate that silly and senseless exegesis of His stupendous miracles that He has secured the cooperation of Beelzebul — *i.e.*, the devil,

who has command of all these demons, and makes them skedaddle at the rebuke of Jesus; thus plunging headlong into the irretrievable maelstrom of the unpardonable sin.

CHAPTER 30

JESUS AGAIN REJECTED AT NAZARETH

^{<15>}**Matthew 13:54-58, &** ^{<100>}**Mark 6:1-6.** *“He went out from thence, and came into His own country [i.e., He went from Capernaum to Nazareth]; and His disciples follow Him; and it being the Sabbath, He began to teach in the synagogue; and many, hearing, were astonished, saying, Whence are these things to Him? and what wisdom is given to Him? Such miracles are performed by His hands! Is not this the carpenter, the son of Mary? Is He not the brother of James, Joses, Judas, and Simon? Are not His sisters here with us? And they became offended in Him. And Jesus said to them, A prophet is not without honor except in his own country, among his relatives, and in his own house. And He was not able to do any miracle there, except, laying His hands on a few sick people, He healed them. And He was astonished on account of their unbelief.”* **Matthew says,** *“He did not many miracles there on account of their unbelief.”* You remember, early in our Lord’s ministry, when He first returned to Nazareth, after receiving the Holy Ghost at the Jordan, and the celestial fire flashing from His eyes, radiating from His countenance, and flaming along His words, interpenetrated the deep-seated carnality in the subterranean chambers of their fallen spirits, burning them intolerably; so they not only reject the truth, but determine to kill the Preacher, superinducing the necessity on His part to turn over humanity to the Divinity or become a martyr at that early day. Now that eighteen months have rolled away, and His mighty works and stupendous revelations have not only filled all Galilee and Judea, but aroused the heathen world from the slumber of four thousand years, turning on Him all eyes; again, actuated by the deep and unutterable love of His native land where He spent nine-tenths of His earthly life, — He comes back, and gives them another chance, only to meet such a rebuff and rejection that He never more came back, but left them to settle the matter at the judgment-bar. While they long listened to the wonderful wisdom which flows spontaneously from His mouth, and remember His mighty works at Capernaum, only forty miles distant, and the resurrection

of the widow's son at Nain, only five miles from their own city; while they were astonished, electrified, and even delighted, they can not survive the remembrance, "This is no one but that young carpenter, reared in our midst; the son of a poor mechanic, without education or any extraordinary opportunities; the brother of James, Joses, Judas, and Simon, whom we know so well; and His sisters are living here with us this day." What was the consequence? They could not brook these facts. And so "they were offended in Him;" *i.e.*, they went back on Him, and could not acquiesce in the conclusion that He is a mighty prophet, sent down from heaven. N.B. He said He "could not do any miracle at Nazareth on account of their unbelief," involving the legitimate conclusion that human faith is a necessary condition of God's mighty work, both in the healing of the body and the salvation of the soul. If He had wrought miracles at Nazareth, doubtless His old acquaintances would have believed on Him; and so it is throughout this wicked world, going at race-horse speed to the bottomless pit, but we can not reverse the Divine order. We must believe in order to receive the mighty works of the Omnipotent Christ in behalf of both soul and body. We should not forget our Savior's maxim, "A prophet is not without honor except in his own country." For this reason we have "go" in the Commission, as well as "preach." We dare not change the Commission, and stay at home. Myriads of holy men and women, called of God to preach the gospel and save souls, paralyze their energies and bury their talents by staying at home.

THIRD EVANGELISTIC TOUR

Matthew 9:35-36; **Mark 6:6.** **Matthew** *"And Jesus was a going round all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every ailment among the people."* Our Savior, now the third time, accompanied by the twelve apostles whom He had chosen, and the holy women who cooperated with their ministry, and not a few voluntary disciples, radiates out from Capernaum, traversing the whole country of Galilee, which included the tribes of Dan, Naphtali, Zebulun, and Issachar, preaching the gospel of the kingdom in all their villages and cities. Hence we see that Jesus was an evangelist of the most aggressive character, not only peregrinating the whole country, and preaching the gospel of spiritual

salvation full and free, but indiscriminately healing the sick. *“And seeing the multitudes, He was moved with compassion in their behalf, because they were fleeced and abandoned, as sheep having no shepherd.”* N.B. These people were all members of the Jewish Church, gathering Sabbatically in their synagogues, which everywhere abounded, and enjoying the ministry of the scribes, their pastors, and the expositions of their cultured theologians (called “lawyers,” because they expounded the laws of Moses and the prophets). Now why does Jesus thus speak of those people, describing them as poor sheep having been sheared closely, and turned out of the fold to weather the storm and take chances with the wild beasts and robbers? The case is very plain. The word here, which I translate “fleeced,” is *eskulmenoi*, which also means “harassed, vexed, abused,” signifying the treatment which those people received at the hands of the ministry who had charge of them. And the other, *errimmenoi*, means “forsaken, abandoned, cast away.” Now, of course, these strong affirmations of our Lord have a spiritual signification, revealing the sad fact that these people were utterly destitute of competent spiritual guides. Now do not forget that these were Jews, holding regular membership in the Church which God established, and enjoying all the privileges of the synagogue worship, with the living ministry faithfully serving them. What was the matter? Those preachers, with all their learning, were spiritually dead, — “the blind leading the blind,” laying heavy financial burdens on the people, and neglecting their souls, thus practically abandoning them for the devil. O how history repeats itself! We do not have to go back to the Judaic ages in order to find the Lord’s sheep “fleeced” and abandoned for the wolves to devour.

HE SENDS OUT THE TWELVE

⁴⁰⁸⁵**Matthew 9:37-38.** *“Then He says to His disciples, The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest, in order that He may send out the laborers into His harvest.”* Our Lord, seeing the awful state of the Jewish Church, destitute of competent spiritual guides, going miserably into eternal ruin, and consequently calls on all of His disciples to unite in a prayer to God to send out more laborers into the harvest. This prayer ascends up to Heaven, and receives a speedy answer, so that, instead of a single evangelistic force, He

determines to multiply seven-fold, sending out the twelve apostles, two by two, to scour the whole country of Galilee and Judea, moving with all possible expedition, and preaching the gospel in every city and village. O how inconceivably urgent a similar policy this day! N.B. The time has not yet arrived to unfurl the gospel banner to the Gentile world. Hence, all of this evangelistic movement was confined to the Jews; *i.e.*, in the Churches, preaching in the synagogues, as well as to the multitudes in the open air.

Matthew 10:1-42; Mark 6:7-13; & Luke 9:1-6. Matthew: *“And calling His twelve disciples, He gave them power over unclean spirits, so as to cast them out, and heal every disease and every malady. Luke says, “He sent them forth to preach the kingdom of God and to heal the sick.”*

The kingdom of God, or kingdom of heaven, is the Divine government, which prevails among the angels and redeemed spirits throughout all celestial worlds; hell having none of it, and earth a mixture — some, citizens of God’s kingdom; others, the denizens of Satan’s pandemonium.

Matthew *“Jesus sent forth these twelve, commanding them, saying, Go not into way of the heathens nor enter ye into a city of the Samaritans; but go rather to the lost sheep of the house of Israel.”* As the Jews were the

organized Church of God, and the custodian’s of the Divine Oracles, God’s plan was first to give them the gospel, so they might turn evangelists, and carry it to the ends of the earth. For a similar reason, we should now begin with the Churches, and get all of them saved who will receive the living Word, and then go to the world. You see our Savior repeatedly mentions “the lost sheep of the house of Israel.” Do you not know that this included the rank and the of the ministry and membership? There were a few honorable exceptions, like Simeon, Anna, Zacharias, Elizabeth, and the apostles. The Divine economy originally contemplated the Jewish Church en masse receiving Christ, and enjoying the immortal honor of heralding Him to the world. This they missed, both preachers and people, except the elect few. In a similar manner, it is the glorious privilege of the whole Church to receive Christ at His second coming; but amid the sad apostasy of the latter days (² Thessalonians 2), we see that only the elect few will enjoy this transcendent glory. “Going, preach, saying, That the kingdom of the heavens draweth nigh.” This was significantly true, because they were the heralds of the kingdom, enjoying citizenship in the same, and commending it to all others. “Heal the sick, raise the dead.” We

have a number of instances, in the ministries of Paul and Peter, of healing the sick; and at Joppa, Peter actually raised Dorcas from the dead. Her tomb was pointed out to me when I was there a few days ago. "Cast out demons. Freely you have received, freely give." Paul at Philippi ejected the fortune-telling demon from a damsel. The genuine, regular work of the Holy Ghost in the gospel dispensation, saving and sanctifying souls, is constantly accompanied by demoniacal ejection and bodily healing.

"Possess neither gold nor silver, nor copper in your girdles;" i.e., do not wait and prodigalize God's precious time and opportunity in order to get money of any kind, as God can feed and clothe you as well out in the evangelistic field as at home. Have faith in Him to feed you like the birds and clothe you like the lilies. *"Nor valise, nor two coats, nor sandals, nor staff; for the laborer is worthy of his food."* Hence, you see, we are to wait for nothing, but go as we are, taking what we have, and trusting God for everything.

"Into whatsoever city or village you enter, inquire who in it is worthy; and abide there until you may depart." This is not an interdiction of house-to-house preaching; but their time was short, and the work too great to admit of it. Hence they are commanded to find some place with God's elect, and thence radiate out everywhere, preaching the Word, till they traverse the field. "And going into a house, salute it. And if the house may be worthy, let your peace come upon it; but if it may be unworthy, let your peace return unto you." Salvation is optionary, and never goes begging. God is infinitely rich, and can get along without any of us. *"Whosoever may not receive you, nor hear your words, going out from that house or city, shake off the dust from your feet. Truly, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."* When we go to a people and offer them the gospel, we have done our part, and will be rewarded in eternity as if they had received it. When they reject our message, they relieve us, and assume the responsibility of their own damnation. Sodom and Gomorrah were Gentile cities, in the beautiful, rich, and productive Vale of Sidim, which were destroyed for their wickedness, the very site they occupied being now covered by the Dead Sea. These heathen cities never had the opportunities of the Jews and the Christians. Consequently the latter, who reject the gospel, will sustain a more grievous responsibility in the judgment-day, and sink to a more

terrible doom in the world of woe, than the people of Sodom and Gomorrah, with all their dark vices.

“Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.” The serpent is the symbol of Satan, who has a wonderful intelligence, shrewdness, and cunning; while the dove is the symbol of the Holy Ghost, full of innocent, sweet, regenerating, and sanctifying love, and ready to pour it out into every penitent, believing heart. “Harmless” is *akeraioi*, from *akeranumi*, from a, “not,” *keranumi*, “to mix.” Hence the word means unmixed, the strongest statement of entire sanctification. Sinners are full of unmixed evil; holy, sanctified saints are full of unmixed good; while unsanctified Christians have a mixed experience, the pure love of God in a heart which is not free from depravity, but needs the second work of grace to eliminate it all away, leaving nothing but the pure love of God to fill the sanctified heart. We see from this commandment that, while we are to be innocent, holy, and faithful, trusting God for everything necessary to soul and body, we are still to carry with us the good, common sense with which we are born, and to utilize all the intelligence God gives us, “watching” lest we enter into temptation. Ministerial failures are constantly being made, simply because people do not use their common sense. *“Beware of men; for they will deliver you up unto the Sanhedrins, and scourge you in their synagogues.”* You see how they arrested, beat, and imprisoned Paul and Silas. “And you shall be led before governors and kings, for My name’s sake, for a testimony to them and the Gentiles.” Whereas the former clause specifies Jewish punishments and persecutions, this gives those they will encounter among the Gentiles; e.g., Paul, at Paphos, on the Isle of Cyprus, testified, when arraigned before Sergius Paulus, and won him; but when, in a similar manner, at the tribunal of Felix, another Roman proconsul, at Caesarea, he testified; but Felix rejected.

“But when they may deliver you up, do not be solicitous, how or what you may speak, for it will be given to you in that hour what you shall say; for it is not you speaking, but the Spirit of your Father who is speaking in you.” Wonderful has been the testimony and preaching of the martyrs, in all ages, when brought face to face with the burning fagot or the blood-thirsty lion. This Scripture has been most wonderfully verified, the heathen historian’s of the first three centuries certifying that the testimony of the

dying martyrs often won their own murderers, so that they embrace the Christian religion, likewise sealing their faith with their blood. *“Brother will deliver up brother to death, and father the child; and the children will rise up against the parents, and put them to death.”* It has been estimated that two hundred millions of martyrs, during the Pagan and Papal ages, have died for Jesus. You can readily see how families would all be divided during those times of peril and bloodshed, the persecutors requiring them to testify against each other, and even participate in their martyrdom, as the only way of escape from a similar fate. *“You shall be hated by all men for My name’s sake; but he that endureth to the end, the same shall be saved.”* Those apostles, to whom He gave this commission and appended these stringent liabilities, all proved true to the end, except poor Judas. Matthew suffering martyrdom in Ethiopia; Mark, in Egypt; Luke, in Greece; James the Elder, the first of all, beheaded by Herod in Jerusalem; and James the Less, at a later date, hurled from a pinnacle of the temple; Matthias, the successor of Judas, suffered martyrdom in Abyssinia; Thomas, in India; Jude, in Tartary; Andrew, in Armenia; Bartholomew, in Phrygia; Philip, at Heliopous, in Syria; Paul and Peter, at Rome; and John, miraculously delivered from martyrdom in the caldron of boiling oil at Rome, and, as we believe, finally translated into heaven without seeing death.

“And when they may persecute you in this city, fly into another.” Thus you see, the people of God who bear this message of love and grace are not to use carnal weapons in self-defense, but run away, trusting the Lord for another open door. *“For truly, I say unto you, That you may not complete the cities of Israel, till the Son of man may come.”* You must remember, the immediate commission of these apostles, under which they are now going out, is restricted to the Jews, that restriction being removed when our Lord ascended, and the Holy Ghost fell on them, qualifying them for the conquest of the world. They are only gone out about three months in these duets, traversing the territory of Israel, till they return to the Lord, and accompanied Him the ensuing year of His ministry. N.B. The Mount of Transfiguration was really a prelude of the Lord’s second and glorious coming. This they actually witnessed in a few months from that date, thus verifying this mysterious declaration, as they had not yet gone over all the cities of Israel till the Son of man did actually come in adumbration on the

Mount of Transfiguration, thus preliminarily revealing to them His second and glorious coming.

“The disciple is not above his teacher nor the servant above his lord.”

Where we have “Master” so frequently in E.V., the word *didaskalos*, the noun, from *didasko*, to teach, hence it literally means a teacher. Jesus is the world’s Great Teacher, without whom the black darkness of the pandemonium would envelop it. “It is sufficient for the disciple that he may be as his teacher, and the servant as his lord. If they called the landlord Beelzebub, how much more the inmates of his house?” Our Savior here reveals to all who would be His witnesses, and herald His truth to a dying world, that we must be ready for any fate and disappointed at nothing.

*“My rest is in heaven, My home is not here;
Then why should I murmur at trials severe?
Come trouble, come sorrow;
The worst that can come,
Will shorten my journey, and hasten me home.”*

Our Teacher and Lord, our great Exemplar, was homeless, destitute, and the world combined against Him, not even permitting Him to live on the earth which He had created. If we can riot accept the situation, and walk in His footprints, we can not be His disciples.

“Therefore be not afraid of them. For nothing has been hidden which shall not be revealed, and secret which shall not be known.” This follows as a logical sequence from the preceding affirmation in reference to the grave, criminal, and even diabolical affirmations which have invariably been adduced against the people of God. The Roman historians, Seutonius, Pliny, and Sallust, have all chronicled the gravest sins and darkest crimes against the Christians during the Martyr Ages of the heathen empire, thus apologizing for the bloody persecutory edicts issued against them by the emperors. Of course, these historians only recorded hearsay, not claiming ocular testimony in the case. They said of Jesus, constantly, “He hath a demon,” “He is gone mad,” and “He is beside Himself.” They finally killed Him in the most disgraceful method, even hanging Him up between two criminals, notorious for robbery and murder. Similar accusations have been arrayed against the martyrs of all ages, thus signally verifying these prophecies of our Savior. Millions of people have been put

to death, under gravest accusations, who, in the judgment-day, will shine like angels, while their accusers and persecutors, who stood at the head of the Church, will be calling for rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the throne. While, of course, the primary application of our Lord's affirmation as to the revealment of all secrets is the ultimate and eternal vindication of His saints, it certainly follows that we should, in this life, become perfectly lucid and transparent to all illuminated eyes, so they can actually look through us, and read the hieroglyphics the Spirit has written on the tablets of our hearts, thus sweeping away the oath-bound secrecy of lodgery in all its forms and phases. *“What I say to you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim ye upon the house-tops.”* This is a confirmation of the preceding, showing up the thorough transparency of God's true saints. When filled with the Holy Ghost, secrecy evanesces.

“Be not afraid of those who kill the body, and are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.” The sainted mother, by her godly teaching, baptized with loving tears and fired with the prayer of heavenly inspiration, should put the hell-scare on her infant so thorough that the tomfoolery and superficialism of the popular religion, which brings a polar iceberg into the Church to melt in hell-fire, can never be able to obliterate; but an early conversion will only add expedition to the race-horse speed with which you are running from an open hell and an unchained devil, and sanctification give you eaglewings to expedite the velocity of your precipitate flight from the awful, deep-toned thunders of that quenchless damnation which awaits all who, by the intrigues of men and devils, shall fall below the Bible standard of “holiness to the Lord.” (^{SCD}Hebrews 12:14.) *“Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; indeed, all the hairs of your head are numbered.”* The infinite minutiae of the Divine cognizance, absolutely passing by nothing, but taking in everything indiscriminately, are here mentioned as a constant and potent inspiration to us all, peremptorily to settle matters for judgment and eternity by actually getting rid of the devil and everything belonging to him, in the glorious experience of entire sanctification and the constant indwelling of the Holy Spirit, as nothing short of this can actually settle that awful problem, whose solution is the “destruction of soul and body in

hell.” “Therefore be not afraid; for you are of more value than many sparrows.” “Perfect love casts out fear.” Consequently the poorest and weakest saint, if true to God, can shout perennial victory from the mouth of hell to the gate of glory.

“Therefore, every one who shall confess Me before the people, I will confess him in the presence of My Father who is in heaven; but whosoever may deny Me in the presence of the people, I will also deny him in the presence of My Father who is in the heavens.” O what a potent inspiration to Christian testimony, *semper et bique*, “always and everywhere!” The awful delinquency in this duty and depreciation of this glorious privilege, thus turning the Churches into graveyards instead of battle-fields, is the “Ichabod” superscribed on the walls of modern Churchism. In the face of these glorious promises on the one side, and terrific denunciations on the other, voiceless pews are an incontestable proclamation of dead Churches. “Do not consider that I came to send peace on the earth; I came not to send peace, but a sword.” The Bible abounds in riddles and enigmas, inexplicable to the carnal mind. Jesus is called the Prince of Peace, and at the same time described as a mounted military General, leading His embattled host into deadly conflict, deluging the world with blood, and heaping it with mountains of the slain. Both of these characteristics are literally true. The peace which He gives only follows a bloody war with sin and the devil, fought under the black flag, which means victory or death. The sword in this passage is the formidable weapon wielded by the Holy Ghost in the extermination of sin and the decapitation of Adam the First

“For I came to divide a man against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and the enemies of a man shall be the inmates of his own house.” All this is the normal effect accompanying a true work of salvation; Satan’s grip on the people being so tight that he is certain to hold enough to represent him in every family, unless literal miracles of grace flood the home with heavenly conquest and stampede the devils down to hell. Bogus, popular religion makes no disturbance in families and communities, from the simple fact that the devil is not fool enough to waste his ammunition on dead game, as there are plenty of live people to shoot at. Whenever the holiness movement gets so it does not arouse the devil in dead Churches and stir up

hell in debauched communities, you may go and write “Ichabod” on its banner, and prepare its winding sheet as quickly as possible, to bury it speedily, before the stench of a putrifying carcass disseminates pestilential malaria far and wide. *“He that loveth father or mother more than Me is not worthy of Me; he that loveth son or daughter more than Me is not worthy of Me; and whosoever does not take his cross and follow after Me is not worthy of Me.”* Here we see illustrated the absolute *sine qua non* confronting every aspirant to discipleship and heaven; *i.e.*, the utter subordination of consanguinity, affinity, home, friends, and earthly possessions to the great Captain of our salvation. This is the fatal maelstrom into which many a bark has foundered.

“The one having found his soul, shall loose it; the one having lost his soul for My sake, shall find it.” The E.V. here has “life,” instead of soul. The word used by our Savior is not *zoe*, “life,” but *psyche*, the regular word for soul. In every instance in the New Testament, where the E.V. has “soul,” the Greek is *psyche*. Hence I give it just as Jesus said it. While King James’s translators were scholarly theologians, they were not eminent for spirituality, but much on par with the English clergy. I do not think they saw down into the profound depths of our Savior’s meaning in this passage. There never was but one creation of the human race. We were all created in Adam seminally. Hence, in the fall, we all fell with Adam, forfeiting the Divine and receiving the Satanic or carnal mind. James speaks of the “double-soul man.” (~~SOU~~ James 1:4, and ~~SOU~~ 4:8.) The sinner has but one mind, and that is bad. The wholly sanctified has but one mind, and that is good; while the unsanctified Christian is James’s double-minded man, having the carnal mind in subjugated state, and the mind of Christ, received in regeneration, ruling in his heart and life, but must have the carnal mind sanctified away before he can go to heaven. *Psyche*, “soul,” is the word used by James. The reason why so few get saved is because they are not willing to travel the death route to heaven. Millions, intimidated by the grim monster, lifting up the battle-ax to decapitate Adam the First, turn away, and travel some other road, which does not require so much self-denial. We are born into the world with an evil soul, which must die, or hell is our doom. Hence this awful test: Unless you are brave enough to die, and take chances for life beyond the black river, your heavenly hope is Satan’s ignis tatusu,

*“whose delusive ray
Glow's but to betray.”*

“He that receiveth you receiveth Me; he that receiveth Me, receiveth Him that sent Me.” Christ bridges the chasm between God and man. Hence the wonderful feasibility of the redemptive scheme. He sends out His saved people to save others. The lost millions of earth have nothing to do but receive us, with our messages of truth and holiness, and in so doing they receive Christ; *i.e.*, the loving, sympathizing Brother, Jesus. But He is not only man, but God. Therefore when the condescending, tender-hearted Nazarene takes you by the hand, behold! the hand of the Omnipotent grips you, lifting you from the lowest hell to the highest heaven. *“He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward; he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man’s reward.”* O what a thrilling incentive to wide-open door and generous hospitality, ever ready, with joyful enthusiasm, to receive the saints and prophets, whom Jesus sends forth into this dark world to rescue the perishing and save the lost! The reward of God’s prophets and righteous people — what is it? None other than a crown of life and a home in heaven. The departure of hospitality from the Church is the death-knell now ringing from ocean to ocean, peeling out the mournful funeral of the great Protestant denominations.

“Whosoever may only give one of these little ones a cup of cold water to drink in the name of the disciple, truly, I say unto you, Can not lose his reward.” We must remember that God sets great store on little things, appreciating the giver rather than the gift. How these promises should inspire us all to lend a helping hand in the expedition of every gospel pilgrim on his way, publishing salvation to the ends of the earth! *“And it came to pass when Jesus finished commanding His twelve disciples, He departed thence to teach and to preach in all the cities.”* The preceding discourse, delivered by our Savior to His twelve apostles, when He sent them out, two by two, to traverse all Israel with the uttermost expedition, preaching the gospel of the kingdom, should receive the especial and diligent study of all who read these pages. O that He may so pour on you the Holy Ghost, meanwhile, that you may hear His interior voice calling you into the evangelistic field! I assure you, this is the grand incentive inspiring the humble writer of the Commentaries, praying incessantly that

all the readers may catch the heavenly flame, respond to the loving call, and enter the gospel-field unhesitatingly.

CHAPTER 31

THE MINISTRY OF THE TWELVE

⁴¹⁰²**Mark 6:12,13.** *“And having gone out, they continued to preach that they must repent; they continued to cast out many demons; they continued to anoint many sick people with oil, and heal them.”* ⁴¹⁰⁶**Luke 9:6:** *“And going forth, they continued to go throughout the villages, everywhere preaching the gospel and healing” (the sick).* This is all we have on record appertaining to the ministry of the Twelve, while separate from Jesus, pursuant to the above commission; and this, you observe, is given by Mark and Luke, who were not apostles at that time. We hear nothing of Mark till Paul’s first evangelistic tour, about nine years subsequently to this transaction, when he went out as a helper of Paul and Barnabas, doubtless quite young and inexperienced, as his heart failed him in Pamphylia, so that, much to the disgust of Paul and doubtless the grief of his uncle Barnabas, he left the work and returned to Jerusalem; Barnabas, loath to give up his nephew, endeavoring to restore him to the evangelistic work and take him out on their second tour; but Paul positively refusing, they separated, thus organizing two evangelistic forces, Barnabas taking Mark, and Paul taking Silas, Luke, and Timothy. If Mark was present at the time of this commission, he was quite a youth, not coming into history till about nine years later. As Luke was a citizen of Antioch, when we first hear of him as a convert under the ministry of Paul and Barnabas, about ten years subsequently, it is hardly probable that he was present; yet he might have been, as the Jews were coming from all Gentile countries, magnetized by the preaching and miracles of Jesus. Why do not Matthew and John give us an account of this ministry? In their histories they are simply writing up the life and ministry of Jesus. They were both members of the apostleship at that time, and went out under this commission to preach the gospel to the Jews. From the chronological data we can pick up, the presumption is that they were gone about three months. Six parties of them, moving with great expedition over a region of country about the size of New England, would make great progress in a dozen weeks.

Here is a vacuum in the history of our Lord's life and ministry. Matthew and John were absent; Luke and Mark had not yet become disciples, so far as our knowledge extends; the latter yet in his home in Jerusalem, and the former, off in Antioch, studying medicine. Luke, about A.D. 42, became the evangelistic helper and *amanuensis* of Paul, writing for him to the end of his life. Though the Gospel of Luke was dictated by Paul, we must remember that he never came to Palestine during the ministry of Jesus; having been educated at Jerusalem, but returned to Tarsus before the ministry of John the Baptist. It is believed that Mark wrote his Gospel at Rome, about thirty years after the ascension of our Lord, as dictated by Peter, who speaks of him very kindly, calling him his son. (⁴⁰¹³1 Peter 5:13.) We find from the above Scriptures that the Twelve, during their absence from Jesus, were true and faithful, giving the trumpet no uncertain sound, but laying a constant, burning emphasis on repentance, which is fundamental in the gracious economy, not only laying the bottom rock of the experimental edifice, but gilding the topmost pinnacle; as *metanoia*, "repentance," is from *meta*, "change," and *nous*, "the mind." Hence it means a change of minds; *i.e.*, get rid of the carnal mind, and receive the whole mind of Christ, which really comprehends the entire plan of salvation. The trouble with dead Churches is the absence of evangelical repentance. We find these Twelve were constantly casting out demons — *i.e.*, getting people converted — and healing the sick, not forgetting the anointing with olive-oil, which everywhere abounds in that country, and is a constant symbol of the Holy Ghost.

MARTYRDOM OF JOHN THE BAPTIST

⁴⁰⁴⁰Matthew 14:1-12; ⁴⁰⁶⁴Mark 6:14-29; and ⁴⁰⁹⁰Luke 9:7-9. While the biography of Jesus is intimated by these inspired historians during the period of their absence, we find three of them favoring us with the record of the melancholy and apparently premature death of John the Baptist. As the Jews had poured out in multitudes, and hung spell-bound upon his eloquent lips, the six months of his brilliant and wonderful ministry, his name was everywhere a household word. Hence his cruel and untimely martyrdom fell on the nation with the shock of an earthquake. **Mark:** *"And King Herod said, John the Baptist is risen from the dead, and therefore mighty works are wrought through him. Others said, That he is*

Elijah. And others said, That he is one of the prophets. But Herod, hearing, said, This is John, whom I beheaded; he is risen from the dead. It being a high day when Herod, on his birthday, made a feast for his magnates, chiliarchs, and the first men of Galilee, and the daughter of Herodias having come in, and danced and pleased Herod, and those sitting along with him at the table, the king said to the damsel, Ask of me whatsoever you may wish, and I will give it to you. And he swore unto her, Whatsoever you may ask me, I will give you, even unto the half of my kingdom. And she, having gone out, said to her mother, What shall I ask? And she said, The head of John the Baptist. And having come in unto the king with haste, unhesitatingly she asked him, saying, I wish that you may give me here the head of John the Baptist in a charger. The king being much grieved, on account of his oaths and those who were sitting at the table with him, did not receive his consent to reject her. The king immediately sending forth an executioner, commanded that his head should be brought. He having departed, beheaded him in prison; and he brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. His disciples, hearing, came and took his body and buried it in a tomb.”

a. This was Herod Antipas, the son of Herod the Great, the last king of the Jews, who was on the throne when our Savior was born, and died at Jericho while He was in Egypt, a fugitive from the infantile slaughter at Bethlehem. He had married the daughter of Aretas, king of Arabia, whom he discarded in order to take Herodias, his niece, the wife of his half-brother Philip (not Philip the tetrarch, of Iturea and Trachonitis — ^{<OR>} Luke 3:1), having employed a bondman in the home of his brother to seduce her away from her husband, and get her thus unlawfully to become his wife. His enraged father-in-law eventually invaded his country with an army, to avenge the maltreatment of his daughter. I saw the battle-field, off the southeast coast of the Galilean Sea, where Aretas met Herod, and signally defeated him, thus beginning his fatal downfall, which culminated in his ruin, the Roman emperor not only dethroning him, taking his kingdom from him and giving it to Herod Agrippa, but actually banishing him and Herodias to Lugdunum (Lyons), in the wilds of Gaul, and afterward exiling them in Spain, where they died in dreary solitude and misery, their temporal misfortunes the ominous prelude of the awful fate awaiting them.

b. We have in John the Baptist a beautiful and brilliant example of that stern and uncompromising ministerial fidelity which alone will qualify the Lord's heralds for the judgment fires. John knew no fear. Bold as an archangel, he looked the king and queen in the face, and publicly exposed their sins, making the queen so awfully mad, as it was wholesale murder to her pride, that she would have slain him quickly through a hired assassin, if her husband had not defeated her purposes by shutting him up in prison. The implacable woman never relented, but studied every conceivable device to take his life. Eighteen months have whiled away since this greatest of prophets has become the inmate of a gloomy, subterranean dungeon in the Tower of Machierus, east of the Dead Sea, in the Land of Moab. During all this time, Herod frequently heard him preach, being powerfully wrought upon and deeply convicted, so that he actually obeyed the preacher in many respects. *"For Herod feared John, knowing him to be a righteous and holy man; and he continued to hold him in prison, and hearing him, he continued to do many things, and hear him delightfully."* (⁴¹⁶Mark 6:20.) Herod was a member of the Jewish Church, loved to go to meeting, and as John was the best preacher he had ever heard, was delighted with him, making great reformation under his ministry, still retaining him in prison, to keep his enraged wife from killing him. Little did he anticipate his awful, impending fate. Now conceive the situation.

c. Pursuant to the custom of Oriental monarchs, he makes a great feast, to which he invites his official subordinates, and the rich and mighty men from all parts of his kingdom, to participate his bounty and contemplate his royal magnificence. In the midst of the festivities and jollifications, while all are merry with wine, pretty, little Salome comes in, and dances a pantomime for their edification, her wonderful agility literally capturing the princely audience thronging the royal palace. Amid a thousand compliments by the magnates, the king, now drunk enough to act the fool, obligates himself, by a solemn oath, in the presence of the royalty and nobility, to grant her petition, even though she ask the queenship of half his dominions a custom from time immemorial peculiar to Oriental monarchs.

d. The little girl darts away, and counsels her mother, whose constant study the last two years has been the destruction of that impudent

preacher, who had the audacity, in his public preaching, to assault her character and ruin her reputation. O how she seizes the auspicious moment, and sends the girl back, with the bloody petition dropping in livid horror from her lips, "Give me here in this charger the head of John the Baptist!"

e. The king expected her to ask some great present, perhaps a kingdom, that she might rule over it when she arrived at womanhood. Her demand strikes him like a thunderbolt from a cloudless sky. He is flooded with grief, and would give a world to rescind the whole matter. But what can he do? If he goes back on his oath, he will so unman himself in the estimation of the royalty and the nobility that they will rebel against him on the spot, take the crown from his head, and either take his head off, or banish him from his kingdom. Satan helps him. He rallies his courage; dispatches the bloody executioner at once to the prison, with the charger sent in by blood-thirsty Herodias to receive the gory head of the greatest prophet the world has seen. **f.** The sad fate of King Herod should be a profitable warning to all the people who have not settled the problem of personal salvation by entire sanctification; lest, like poor Herod, in an evil hour, the enemy slip in like a weasel and suck away your life-blood, blighting your hope, and sealing your doom in the gloom of rayless night.

g. In the present age of conjugal infidelity, illegal marriages, and all sorts of domestic entanglements, withering and blighting the beautiful flowers wont to bloom amid the gardens of holy wedlock, and disseminating social pestilence, like the withering sirocco that sweeps its pestilential gales over Lybia's burning sands, thus turning home into a pandemonium, O how we need the lightning, steel, fire, thunder, and earthquake type of preaching which characterized the fearless prophet of the wilderness, when he publicly scandalized the king and queen in their own presence, heroically preaching the truth, though it cost him imprisonment and martyrdom!

h. Should not that great preacher have been more cautious, and thus perpetuated his liberties, and prolonged his life many years to preach the gospel? I trow not. God makes no mistakes. Though John's active ministry in the open air lasted but about six months, till overtaken by the dark eclipse of imprisonment and death, doubtless he did more good than if he had preached a compromised gospel six hundred years.

THE TWELVE RETURN

^{41m}**Mark 6:30-44.** *“And the apostles come together to Jesus, and proclaim to Him all things, even so many things as they did, and so many things as they taught. He said to them, Come ye aside into an uninhabited place, and rest a little while. For there were many going and coming, and they had not even opportunity to eat.”* ^{41m}**Luke 9:10:** *“And the apostles, returning, related to Him so many things as they did.”* Our Savior at this time is at Capernaum, His home, on the northern coast of the Galilean Sea. These six evangelistic bands have traveled with wonderful expedition, pressing the work with indefatigable perseverance throughout Galilee and Judea. It seems that the whole country have been wonderfully disturbed by this extraordinary activity. Of course, as it is here specified, Jesus had been preaching incessantly all this time, thus making seven distinct centers of evangelization. Such has been the effect on the masses of population that, when the apostles all return from these six evangelistic fields, thronging multitudes tread on their heels; so eager to hear the Word, get saved and healed, that they actually deprive them of all leisure, so they have not even time to eat. Now we see Jesus suggests to them to leave the cities and villages, and seek a lonely retreat in the wilderness, where they can take a rest, recuperating their exhausted nervous energies, voices, brains, and reviving their entire physical organism, preparatory for still more efficient work. This we should all diligently heed. Many valuable Christian workers break down prematurely because they do not heed this admonition of the Great Teacher.

CHAPTER 32

FEEDING THE MULTITUDES

◀1416 **Matthew 14:13-21;** ◀1467 **Mark 6:32-44;** ◀1400 **Luke 9:10-17;** & ◀1408 **John 6:1-**

14. Mark: *“And they departed, into an uninhabited place apart, in a ship. And the multitudes saw them going, and many recognized Him; and they continued to run on foot from all the cities, and come before them, and come together to Him.”* They sailed from the city of Capernaum, on the northern coast of the Galilean Sea, and, as Luke says, they went into an uninhabited region of the city of Bethsaida; *i.e.*, into a portion of country belonging to that city. Bethsaida is on the northwest coast, and Tiberias on the west coast. This uninhabited region — *i.e.*, a natural parkway off the coast, and perhaps about midway between these two cities. N.B. The Galilean Sea at that time was literally fenced in with cities, dotting the coast seventy-five miles in compass. Now, when He proceeds with the Twelve to embark for a rest in that desert place, the people in the cities round on the coast have a full view of them, and seeing the direction they are running, multitudes run around overland, actually arriving in the park before they do, while others come on in thronging multitudes. I saw all of this situation, and actually sailed over the route here specified, visiting all of the cities here mentioned. So you see how the eager multitudes defeated the plan of taking a rest, giving them an audience of about ten thousand instead of the solitude amid trees and rocks.

◀1408 **John 6:3:** *“And Jesus came into the mountain, and was sitting there with His disciples.”* The sea of Galilee, being depressed before the oceanic level seven hundred feet, as a natural consequence is surrounded on all sides by highlands, some of them (e.g., Mt. Hattin, on which Saladin, the Moslem general, defeated the Crusaders, thus putting an end to Christian rule in Galilee, A. D. 1187; and the Mount of Beatitudes, north of Capernaum) rising to great eminence. I saw the region off the coast on the mountain slope between Bethsaida and Tiberias, where this immense gathering took place. *“And the Passover, the feast of the Jews, was nigh.”* N.B. Our Lord began His ministry at the Passover by purifying the temple,

driving out all of the buyers and sellers. Having preached two or three weeks in Judea, He then came to Galilee, passing through and preaching in Samaria. Remaining in Galilee to the close of the year, He again attends the Passover at Jerusalem, immediately after which He returns to Galilee, where He remains, making, in all, three circuits throughout the country, and finally sending out His twelve apostles, heading six evangelistic bands. Now we see another year of our Lord's ministry has gone by, and this great multitude, generally estimated at five thousand, but in all probability at least twice that number, as Matthew says there were five thousand, besides women and children, who, as a rule, constitute the larger half of an audience. The Jews were accustomed to go up to Jerusalem to their great solemnities by whole families, on foot, with a few donkeys and camels along to carry luggage, feeble old people, and babies, and frequently driving along sacrificial animals; thus going in great crowds for company and security against robbers and marauders. As we see here they were right on the eve of the Passover, doubtless this multitude had assembled in view of going on to Jerusalem, and attending their greatest national festival, which commemorated the birth of their nation.

Mark 6:34: *“And Jesus, going out, looked on the vast multitude, and was moved with compassion in their behalf, because they were as sheep having no shepherd; and He began to teach them many things.”* We again find this frequently repeated affirmation of our Lord, *“Sheep having no shepherd.”* *N.B.* These were not heathens, nor outsiders, but the bona fide members of the Jewish Church, with their regular pastors, officers, and Church services. Still you see that in the Divine estimation they had no shepherds; *i.e.*, no competent spiritual guides. How exceedingly pertinent does that alarming statement apply to the fallen Churches and worldly clergy of the present day! *“And it already being a late hour, His disciples, coming to Him, say, That this is a desert place, and already the hour is late; send them away, that having gone into the surrounding country and villages, they may purchase for themselves bread; for they have nothing which they may eat. And responding, He said to them, You give them to eat. And they say to Him, Having gone away, must we buy two hundred pennies' worth of bread and give them to eat?”* Evidently having only two hundred pennies in the apostolical treasury. *“And He says to them, How much bread have you? Go and see. And having ascertained, they say, Five*

loaves and two fishes. He commanded them all to sit down by companies on the green grass. And they sat by hundreds and fifties. Taking the five loaves and the two fishes, looking up to heaven, He blessed them, and broke the loaves, and gave them to His disciples that they may distribute to them; and He divided out the two fishes to all.”

John 6:12: *“And when they were filled, He says to His disciples, Gather ye up the remaining fragments, in order that nothing may be lost. Then they gathered them together, and filled twelve baskets with the fragments from the five barley loaves which remained to those who had eaten.”*

Matthew 14:21: *“And those eating were about five thousand men, besides women and children.”* Evidently, as you see, at least ten thousand people, fed bountifully with the five barley loaves and two fishes, about enough for five persons, as the loaves in that country are generally small. That country is notorious for baskets, and generally very large, holding several bushels. A common sight at Jerusalem is a woman coming in, sitting on her little donkey, with one of these great baskets on either side filled with market stuff — *i.e.*, vegetables and fruits — and a baby in her arms, and no bridle on the animal; sitting astride, apparently very comfortable, and frequently singing, as I supposed, for the entertainment of the baby. Hence, one basket would hold, in all probability, ten times the original amount of the whole supply with which they began to eat. Now ten thousand have eaten, and twelve baskets full of fragments were taken up. What a wonderful flood of spiritual truth pours in from this transcendent miracle! You go into an utterly destitute place like this to hold a revival-meeting. You can hardly rake and scrape fire enough on the old smoldering chunks to kindle into a flame. When once you get it started, it rolls a deluge over the neighborhood, running the devil out, and bringing heaven down. A hundred red-hot evangelists rise up from that meeting, and carry away fire enough to start a hundred new revivals. Spiritualities are the very opposite of materialities, as God’s ways are different from man’s. In temporal things, the more we use, the less we have. In spiritual, precisely the reverse is true: the more we use and give away, the more we have. You may hardly have religion enough to keep Satan from taking you, and go out and get some poor fellow gloriously converted, and, to your surprise, you will find that you have at least ten times as much as you had before you began this good work.

^{<4164}**John 6:14:** *“Therefore the people, seeing the miracle which Jesus performed, continued to say, That this is truly the Prophet who is to come into the world;”* i.e., the Christ, the Messiah of God, the Redeemer of Israel, the Shiloh, the Savior for whom Israel has waited four thousand years; thus arousing and electrifying the multitude with the most thrilling enthusiasm, as the Jews have been listening to His preaching and diagnosing His miracles these two whole years, wondering if He is really the Messiah of prophecy, and at the same time ready to rally and crown Him King, as they all distinctly understand that the Christ is to be their King, break the Roman yoke, set them free, and even transcend the glory of David and Solomon, and reign over them forever; thus infelicitously mixing up the prophecies appertaining to His first and second coming, and running into a bewilderment, which, maneuvered by Satan, conduced awfully to blind their eyes and defeat their diagnosis of Messiahship in Jesus.

JESUS WALKS UPON THE WATER

^{<4162}**Matthew 14:22-36;** ^{<4165}**Mark 6:45-56;** & ^{<4165}**John 6:15-21** **Mark:** *“And immediately He constrained His disciples to go into the ship, and to proceed before Him to the other side, toward Bethsaida, until He can send away the multitude.”* This statement is calculated to puzzle the reader, because ^{<4163}Luke 9:10, says that they were already in an uninhabited place of the city called Bethsaida. If you are only once on the spot, this apparent contradiction between Mark and Luke would suddenly vanish. The solution of the matter is, there were two towns called Bethsaida on the sea of Galilee — the one in whose vicinity these multitudes were fed is on the northwest coast; and the other, toward which they sailed after adjournment, is on the left bank of the inflowing Jordan, and near the northeast coast. The latter is known as Bethsaida Julias; the latter cognomen being added to distinguish it from the other Bethsaida, and also in honor of Julia, the Roman empress.

“And having sent them away, He departed into the mountain to pray.”

^{<4165}**John 6:15:** *“Therefore, Jesus, knowing that they are about to come and seize Him, that they may make Him King, departed again alone into the mountain to pray.”* Here, you see, John tells the secret; they have assembled in vast numbers to go up to Jerusalem to the Passover. This

stupendous miracle so convinces them of His Christhood that they resolve to take Him into hand, and carry Him along with them to Jerusalem, and there have Him crowned King of the Jew's. This is the reason why He had to force His own disciples to go away. They, with the multitude, were determined to crown Him King. As the people looked upon them as leaders in that momentarily interesting transaction, when they saw them embark in a ship to leave, the natural effect was to weaken the enterprise in the estimation of the multitude, and postpone His coronation. So now, His disciples, having gone to their ship, are sailing away in a northeasterly direction. Having dismissed the multitude, doubtless eluding their vision, He goes away alone into the mountain to pray.

“And when it was evening, His disciples embarked upon the sea, and having come into the ship, they were going across the sea to Capernaum.” Bethsaida Julias, toward which Mark says they were going, is in the same direction, but several miles beyond Capernaum. Hence there is harmony among the writers. *“And it was already dark, and Jesus had not come to them; and the sea wrought, a great wind blowing.”* The sea of Galilee, depressed seven hundred feet below the Mediterranean, and consequently surrounded by mountains and highlands, is quite subject to sudden squalls, often very violent, and dangerous to the small vessels they used in that day. When I was there last fall, it was my good fortune to sail round and over that beautiful sea in a most excellent boat, quite secure amid the storms, having been built for the especial accommodation of the German emperor, who visited that country the preceding year. *“Therefore, having come about twenty-five or thirty furlongs [i.e., three or four miles], they see Jesus walking about on the sea, and being near the ship, and they were afraid.”* Mark says, *“Thought it was a specter”* — i.e., a ghost — not distinctly recognizing, perhaps, even human personality. Therefore they were all alarmed and cried out with affright. ⁴¹⁴² **Matthew 14:27:** *“Immediately He spoke to them, saying, Be of good cheer; I am here; fear not.”*

PETER WALKING ON THE WATER & SINKING

“And Peter, responding to Him, said, Lord, if Thou art here, command me to come to Thee on the waters. And He said, Come. And Peter having come down from the ship, was walking about on the waters to come to Jesus.”

And seeing the wind strong, became alarmed; and beginning to sink, he cried out, saying, Lord, save me! And immediately Jesus, reaching forth His hand, took him, and says to him, O ye of little faith, why did you doubt? And they, coming into the ship, the wind ceased. And those in the ship, coming, worshipped Him, saying, Truly, Thou art the Son of God.” These last mentioned as falling down, worshipping, and confessing His Christhood, were evidently the sailors in charge of the ship. We have here, in the example of Peter, a most notable illustration confirming the omnipotence of faith, as illustrated here by Peter looking at Jesus. So long as he kept his eye on Him, with perfect security he could run all around over the stormy sea. You who have never been in a storm at sea will hardly duly estimate the trepidation inspired by the rolling waves, thundering seas, and raging billows. Now, you must remember, the sea was not smooth and calm when Peter walked over it, but racked with storms and plowed with tempests, vividly illustrating the stormy ocean of probationary life. Just as Peter could walk over the stormy sea with perfect security, so long as he kept his eye on Jesus, so can you tread with safety the tempest-racked billows of life’s stormy ocean, swept by cyclones from the bottomless pit, so long as you keep your eye of faith on Jesus, and pay no attention to the roaring billows, nor the barking of the hell-hounds. The moment you take your eye from Jesus, and look at your adverse circumstances, and begin to estimate the power of your temptations, you will begin to sink; and if you do not, like Peter, cry out, “Lord, save, I perish,” you will sink forever, as hell has no bottom.

John 6:21: *“Then they wished to take Him in the ship, and immediately the ship was at the land to which they were going.”* That land was Genesareth, and the city of Capernaum. Several hours had elapsed in their vain attempt to make headway against a strong northeast wind. When they took Jesus aboard, responsive to His bidding, the tempest lulls, and the sea calms. Therefore, with energetic rowing, they soon disembark at Capernaum, their destination.

Mark 6:51: *“He came up to them into the ship; and the wind ceased, and they were exceedingly astonished among themselves, and marveled. For they did not understand concerning the loaves; for their heart was hardened.”* This stupendous miracle of feeding the multitudes the preceding afternoon, should have so thoroughly convinced them of His

Christhood as to prepare them to recognize the lulling of the storm and calming the sea as the normal prerogative of Omnipotence, and consequently produce no surprise. Man is a trinity, consisting of spirit, heart, or soul, mind, and body. Hence the heart or spirit, and not the intellect, is the diagnoser of Divine phenomena.

“With the heart we believe unto righteousness” (⁴⁵⁰⁰Romans 10:10),

and under the illumination of the Holy Spirit, our spirit interpenetrates and comprehends the deep things of God. Hence, if you would understand the Bible, and diagnose Divine phenomena, and become truly wise in the deep things of God, get all the rocks of depravity eliminated from your heart, leaving it soft, tender, and filled with perfect love. Then you can go down into the profound mysteries of revealed truth, flooded with new spiritual illuminations, and progressively edified by fresh revealments of the Divine attributes in glory, though you never saw a college nor inherited Solomonic genius. These apostles all needed the sanctifying fire of Pentecost to melt their hearts so thoroughly and illuminate them so perfectly, that they would never again stagger at the *ipse dixit* of the Almighty. *“And having crossed over, they came to the Genesareth land, and disembarked; and they, coming out from the ship, immediately those recognizing Him having run throughout all that surrounding country, began to carry in the sick on beds, when they heard that He was there. And when He went into the villages or cities or countries, they were continuously placing the sick in the forums, and entreating Him that they may touch the hem of His garment; and so many as touched Him were saved.”* The stupendous and extraordinary miracle of feeding the ten thousand shook the whole country with the tread of an earthquake, thrilling the people with an incorrigible enthusiasm, to scour the whole country round about, far and wide, and bring in all the invalids, maniacs, demoniacs, and epileptics, while they had an opportunity to come in contact with the wonderful Healer.

CHAPTER 33

PUZZLE OF THE MULTITUDE

◀¹⁰²**John 6:22-71.** *“On the following day the multitude, standing beyond the sea, saw that there was no other ship except one, and that Jesus did not go along with His disciples into the ship, but that His disciples departed alone. Other ships came from Tiberias, near the place where they ate the bread, our Lord giving thanks.”* Tiberias is on the west coast, Bethsaida on the northwest, and Capernaum due north. The mountain park where He fed the multitudes is off the coast, in full view of the sea, and about equidistant from Bethsaida and Tiberias. Hence our ships soon set out from Tiberias to Capernaum, carrying many of the multitudes on the track of the disciples, as this was the best they could do, because Jesus having disappeared the preceding evening after sending away His disciples and dismissing the multitude, they knew not His whereabouts. *“And when the multitude saw that Jesus is not there, nor His disciples, they embarked in ships, and came to Capernaum, seeking Jesus. And finding Him beyond the sea, they said to Him, Master, when did You come hither? Jesus responded to them, and said, Truly, truly, I say unto you, You seek Me, not because you saw the miracles, but because you ate of the loaves and were filled.”* The multitudes did not know that Jesus, after spending a few hours in prayer alone in the mountain, had walked out on the stormy sea in the midnight darkness, and joined His tempest-tossed disciples, saving them and the ship from a watery sepulcher, consequently they were seriously puzzled when they find Him beyond the sea. You observe here He makes no answer to the question propounded by idle curiosity — a profitable example for us all. His time was precious, and so is ours. Good Lord, help us to economize it! But He proceeds at once to preach to them the solid gospel truth they so much needed, reading the superficial and carnal motives which actuated them by thousands to follow Him for the loaves and fishes, as we see this day verified on all sides; e.g., immigrants into a city or village depositing their membership in the Church which presents the most capacious opening for the patronage of their business, thus going

for the loaves and fishes instead of the Living Bread. *“Labor not for the food that perisheth, but the food that endureth unto eternal life, which the Son of man doth give to you; for this the Father, God, hath sealed.”* The reason why our bodies are mortal is because they receive their constituency from mortal food, consisting of many different elements, segregated by vital affinity, the chemical forces incessantly counteracting till they predominate over the vital, when death and disintegration ensue, this mortal returning to the dust whence it came; meanwhile, the human spirit, being a unit, is unsusceptible of this disintegration, as leaving no component parts, it is impregnable by the laws of chemical affinity. Therefore it is immortal, and can never die. This immortality, having been conferred by the Almighty, is forever perpetuated by our identity with Him.

THE WORKS NECESSARY TO SALVATION

“What must we do that we may work the works of God?” i.e., do the works which God requires in order to our salvation. To this important question, propounded by the multitude, our Savior’s answer is clear, explicit, and unequivocal *“Jesus responded and said unto them, This is the work of God, that you may believe on Him whom He has sent.”* This answer dumbfounds all the ritualists and legalists of all ages and nations, illustrating the utter falsity of the great dogma of salvation by works, which enslaves Pagans, Moslems, Papists, and Protestants, deluding them with the silly infatuation that God needs something which we can give or do, oblivious to the grandeur, sublimity, and glory of His omniscience, omnipotence, and omnipresence, possessing millions of worlds, and ready to speak into existence millions more.

HEAVENLY MANNA

“And they said unto Him, Then what miracle do You perform that we may see and believe? Do what You may do? Our fathers ate manna in the desert; as has been written, He gave unto them bread from heaven to eat.” (¹⁸⁸²Psalm 78:24.) The Jews always look back to the manna, which they ate forty years in the desert of Arabia, as the greatest miracle in their history. Now that Jesus is performing stupendous miracles, the recent multiplication of the loaves and fishes actually reminding them of the

copious quantities of bread which so long fell nightly from heaven, sufficient to feed three millions of people, they now cut the matter short by asking Him to feed them incessantly, as Moses, His great predecessor, had done. *“Then Jesus said to them, Truly, truly, I say unto you, Moses did not give you the bread from heaven, but My Father giveth to you the true bread from heaven. For the bread of God is He that cometh down from heaven, and giveth life to the world. Then they said to Him, Lord, always give unto us this bread. Then Jesus said to them, I am the Bread of Life; he that cometh unto Me may never hunger, and he that believeth on Me shall never thirst.”* The manna, with which God kept them from starving to death forty years, while following the pillar of cloud by day and fire by night through the vast burning deserts of Arabia, is the magnitudinous type of Christ, who, by His omnipotent grace, momentarily administered by the Holy Spirit, perpetuates our spiritual life, while we roam through this desert-waste of sin and sorrow, verifying our probation till duly tested and tried, when the Master will say, *“Come up higher.”* Hence we have here the significant affirmation, *“I am the Bread of Life.”*

ELECTION

“But I said unto you, That you have seen and you do not believe;” i.e., they had seen the wonderful miracle of feeding the multitudes, so vividly illustrating the mysterious sustenance of the human spirit by the Holy Spirit. *“Every one which the Father giveth unto Me, shall come unto Me; and him that cometh unto Me, I will in nowise cast out, because I have come down from heaven; not that I may do My own will, but the will of Him that sent Me. But this is the will of Him that sent Me, that everything which the Father hath given unto Me, I shall lose nothing of the same, but I will raise it up in the last day. For this is the will of My Father, that every one seeing the Son and believeth on Him, may have eternal life, and I will raise him up in the last day.”* Here our Savior goes down into the deep and incomprehensible truth of election, so prominently revealed in many Scriptures. There are really two sides to the atonement. While Christ died for all objectively — i.e., evolving the gracious possibility of universal salvation; subjectively, the atonement only reaches the elect, whom the Father has given Him, and whom He draws to Him by His Spirit. There is no conflict between this election and human free agency, though finite

minds may not be able to reconcile these two distinct cardinal truths of Revelation.

“Will the men of Keilah deliver me up into his hand? Will Saul come down as Thy servant bath beard? O Lord God of Israel, I beseech Thee, tell Thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.” (⁴⁰²¹1 Samuel 23:11,12.)

This notable item in the history of David’s flight from Saul throws light on the apparent irreconcilability of the Divine sovereignty and human agency. David, with his six hundred braves, takes refuge in the city of Keilasi, the men receiving him with fulsome flattery, and promising to stand by him under every emergency. David enjoyed that gift so important to us all, “discernment of spies” (⁴⁰²⁰1 Corinthians 12:10), which enabled him to read men like books. Suspicious of their fidelity, he falls on his knees, and talks to the Lord about the matter, as you see in the above Scripture. Do you not observe the answer God gives him in reference to the coming of Saul and the perfidy of the Keilites — *“He will come down;”* *“They will deliver thee up.”* David understood the Word of the Lord, and knew that, while no conditions were expressed, they were implied. So he, that moment, blows his bugle, rallies his men, and gives marching orders for a “double quick,” assuring them that they are among traitors, and the enemy is close on their track. Consequently, Saul, constantly posted as to the movements of David, hearing that he had left Keilah, never came, but took a shorter route on his track; while, of course, the Keilites did not deliver him up, as he was not there, and Saul did not come to receive him. Thus we see that even the Divine decrees are not incompatible with human agency. The thing for us to do is to heed the warning, *“Make your calling and election sure.”* We can all enjoy the blessed consolation of identity with God’s elect, and that is certainly enough for us. Let us do our utmost to prevail on all of the non-elect to become candidates for life, salvation, sanctification, and heaven, assuring them that God will, in mercy, elect them. This deep and mysterious truth, evolved by our Lord in that memorable sermon in the synagogue of Capernaum, not only puzzled and appalled the multitude, but, with other profound and immutable realities, deep-seated in the Divine economy, actually deflected many of His

disciples. *“Therefore the Jews continued to murmur concerning Him, because He said, I am the Bread having come down from heaven; and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How now does He say, That I have come down from heaven?”* You see, the great difficulty on the part of the people was to comprehend the Divine hemisphere of His Christhood, prone, in their carnal cogitations, to turn incessantly to the human. “Jesus responded and said to them, Do not murmur with one another. No one is able to come unto Me unless the Father who sent Me may draw him, and I will raise him up in the last day.” The Holy Spirit has been in the world from the beginning, drawing to the Son all whom the Father has given Him; so that, in a mysterious way, the elect of all nations, heathen, Mohammedan, Greek, Latin, and Anglican, will all get there, and stand on the right hand of the Judge, acquitted in that great day. God forbid that we should stumble over the deep truths of His kingdom! Like little children at the feet of Jesus, taught by the Holy Ghost, let us receive them by simple faith, having time and eternity in which to explore and comprehend them.

“It has been written in the prophets, They shall all be taught of God; every one hearing from the Father, and learning, cometh unto Me.” Millions who have never heard the gospel, taught by the Holy Ghost, will, in some mysterious way, reach the kingdom. We must not depreciate human agency, nor lay too much emphasis on it. *“Not that any one has seen the Father, but Him who is with God, the same hath seen God.”* The present tense here reveals the fact that Jesus was with God while on earth. We must not lean unduly to the human side of the Messiahship, thus obscuring the grand fact of His omnipresence, simultaneously in heaven, earth, and all other worlds. *“Truly, truly, I say unto you, That he that believeth hath eternal life.”* Wonderful simplicity of the redemptive scheme, faith being the isolated and only condition of receiving eternal life! N.B. This saving faith is neither intellectual nor creedistic, but spiritual. (Romans 10:10.) *“I am the bread of life. Your fathers ate manna in the wilderness, and are dead; He is the bread who cometh down from heaven, in order that whosoever may eat of Him, indeed, may not die.”* Here He is leading their minds away from the temporal side of salvation, illustrated by the manna, which their ancestors had eaten and died, to the spiritual, involving the grand, fundamental truth of soul-life, maintained and

perpetuated by the Omnipotent Creator and Mediator. *“I am the living bread, having come down from heaven; if any one may eat of Me, the bread, he shall never die; but the bread which I will give for the life of the world is My flesh.”* Beginning with the exceedingly familiar history of the manna, which they, in their carnal diagnosis, apprehended in a simple material sense, but which was really the greatest type of Christ in Old Testament symbolism, He now endeavors to lead them on from the type to the Antitype. Here they stumble, and many of His disciples fall.

EATING HIS FLESH & DRINKING HIS BLOOD

“Therefore the Jews continued to contend with one another, saying, How is this Man able to give unto us His flesh to eat? Then Jesus said to them, Truly, truly, I say unto you, Unless you may eat the flesh of the Son of man, and may drink His blood, you have no life in yourselves. He that eateth My flesh, and drinketh My blood, bath eternal life, and I will raise him up in the last day. For My flesh is the true nutriment, and My blood the true drink. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father sent Me, and I live through the Father, truly, he that feedeth on Me shall also live through Me. He is the bread who came down from heaven; not as the fathers ate, and are dead; he that eateth this bread shall live forever. He spoke these things, teaching in the synagogue in Capernaum.” Our Savior is just now winding up the second year of His ministry, which has been a sweeping revival from the beginning, starting out from that greatest revival the world had seen, under the preaching of John the Baptist, but soon far transcending it, not only shaking all Israel with the tread of a spiritual earthquake, but with the meager news facilities of that day, so far as the heathen nations heard the paradoxical and joyful news, they actually came from the ends of the earth, to see His mighty works, and hear His inimitable preaching. As a rule, in a great, spreading revival, the majority evanesce, and only the faithful minority hold on. The time has come in our Lord’s ministry when bottomrock truth must be preached, though it will sift His following like the hurricane, weeding out of the forest every dead and fragile tree, and only leaving the tough and thrifty, to receive new impetus in their enlarged capacity, and grow into gianthood. They now hear from His lips this profoundest truth that has ever rung in their ears; *i.e.*, eating His flesh and drinking His blood. Now,

what is meant by drinking His blood? N.B. Faith is the spiritual organ receiving everything from God. We read that the blood redeems, cleanses, and sanctifies. Therefore we conclude that drinking His blood is spiritually, through faith, involving entire consecration, so apprehending and appropriating the infallible promises of God, to thoroughly and radically expurgate our spirits by the cleansing blood, as to sanctify us wholly, keep us under the blood, clean, pure, and spotless, amid all the contaminations of this dark, wicked, God-forgetting world, robed and ready to meet our Heavenly Bridegroom when He shall descend and call His saints. What do we understand by eating His flesh? In a similar manner, spiritually, through faith, we are so to receive the great truths of God's Word, appertaining to the glorification of our Lord's body, when He flew away to heaven, that we not only have faith for entire sanctification in the blood, but for the glorification of our bodies similitudinously to the glorious body of our ascended Lord, culminating in our translation, when He comes for His saints, or our felicitous participation of the first resurrection. (Revelation 10:6.) And thus our transformation, soul and body, into the blessed similitude of the risen and glorified Jesus, our only Paragon, Exemplar, and glorious Prototype. Thus, by faith, we are to live momentarily in the spiritual and faithful diagnosis, apprehension, and appropriation of these transcendent realities, whose normal effect is to make us unselfish, unworldly, angelic, and Christ-like in our meditations, conversation, and deportment, always abounding in the work of the Lord, daily and hourly watching and waiting for His return.

THE GREAT APOSTASY

“Therefore many of His disciples, having heard, said, This is a hard speech; who is able to hear it? And Jesus, knowing in Himself that His disciples are murmuring concerning this, said to them, Does this offend you? Therefore, if you may see the Son of man ascending up where He was formerly — [Here is an ellipsis: “What would you do?”] It is the Spirit that createth life; the flesh profiteth nothing. The words which I have spoken unto you are spirit and life.” Popular religion is pre-eminently materialistic, and to that extent utterly worthless, illusory, and fatal to its deluded votaries, who look at fine houses, eloquent preachers, robed clergy, pipe-organs, fantastical choirs, pompous ceremonies, and all sorts

of Church machinery, and thus lose sight of the meek and lowly Jesus, who had not a place to lay His head, but went about doing good. Here you see, from the plain words of Jesus, the pure spirituality of His religion.. He positively affirms that it is the Spirit who creates in us spiritual life, and that “the flesh profiteth nothing,” thus utterly abnegating the essentially of water baptism, Eucharist, Church ordinances, edifices, and everything else appertaining to the body, and constituting ecclesiastical rights, ceremonies, and machinery. Do not understand us to depreciate any of these temporal institutions. They are all right in their place, a miniature survival of the symbolic dispensation, having their place in the educational department of the gospel. They are like clothes on the man, which are no essential part of the human organism. When these temporalities monopolize our affections, and become substitutes for saving grace, Satan always transforms them into idols, and turns them into greased planks, on which he slides their poor deluded followers into hell. The deliverances of the Savior at this point are so decisive and explicit as forever to sweep all controversy from the field. The Jewish Church at that time, ministry and membership, were spiritually dead, and utterly bewildered in the fogs of ritualism, locked tight in dead formality and hollow hypocrisy, with a noble exception here and there. Consequently this deep, spiritual teaching threw bombshells in all directions.

“But there are certain ones of you who do not believe.” For Jesus, from the beginning, knew that *“there are some who do not believe, and there is one who is about to betray Him.”* This is the first insinuation against Judas Iscariot, one of the Twelve. *“And He said, On this account, I have said to you, That no one is able to come unto Me unless it had been given unto him from the Father.”* We see from this statement that there was no bogus about Judas. God, who is no respecter of persons, had given unto him the grace to come to Jesus, and we see that he was one of those who “had been given of the Father.” N.B. This date of our Lord’s ministry is at the expiration of two years, during which the enemy had been pulling on Judas, through the office of apostolical treasurer, to corrupt the simplicity of his heart with the love of money. The visitation of the Spirit to Judas, his call to the discipleship, and even to the apostleship, did not vitiate his spiritual freedom, nor discontinue his probation. “Therefore from that, many of His disciples went back, and walked no more with Him.” The

revelation at this point favors the conclusion that the apostasy was really enormous, actually bringing the problem face to face with the inspired Twelve. You see the reason why this great apostasy took place, cutting down the ranks of discipleship to the faithful few. It was because our Lord evolved those deep and magnitudinous truths of entire sanctification and coming glorification, at the same time elucidating the pure spirituality of His kingdom. A modern critic, in a parallel case — *i.e.*, a preacher offending and alienating the majority of his members by proclaiming, expounding, elucidating, and enforcing the great doctrine and precious experience of entire sanctification — would say, “He made a great mistake.” If so, he is in good company, as, you see, Jesus made the same, alienating the multitude of His disciples, so they *“went back, and walked no more with Him.”* Thus you see this was a finality with those disciples. John, our inspired author, lived to be a hundred and one years old, thus surviving nearly all of those apostatizing disciples. He, with the inspiration of the Holy Ghost, tells us that this was a finale with them, and *“they walked no more with Him.”* Let this incident be duplicated in any of our Churches, and tempests of censure will be poured on the preacher from pulpits and pews, and, in all probability, ecclesiastical decapitation supervene. Yet the man is faithfully walking in the footprints of Jesus. I would have been run away from almost every Church to which I ever went to preach, if God had not vindicated His truth with earthquakes and volcanoes of convicting power, thus, in the majority of cases, revealing hell and the devil so awfully to the people that, affrighted and appalled, they fell and cried for mercy, even the magnates of the Church piling down at the mourners-bench. I am happy to say that this obtained in the majority of cases in my ministry of forty-six years; the minority, running me off, and in one instance actually hauling me out of my circuit for a crazy man. This is a notable, exemplary case, which every preacher would do well to consider. The Preacher of all preachers actually upset the multitude of His members by preaching the deep truths of entire sanctification, so *“they turned back, and walked no more with Him.”* The man who does the same at the present day is denounced for making an awful mistake. Who will dare say that Jesus made a mistake? Not one. He knew all about those people. They had followed Him two years in a superficial, slipshod way. He told them nothing but the truth, which they all had to see and experience if they ever got to heaven. He had waited on

them two years to get ready for this profound and telling sermon on entire sanctification. He knew they would never get to heaven on that shallow-water religion. When we were in the harbor at Athens, Greece, and getting ready to land, my comrade exclaimed, "Brother Godbey, they are going away as fast as they can." It was a Russian ship on which we had sailed from Asia in our homeward bound voyage, and we could not speak their language. So we were in quite a dilemma till a man, in broken English, notified us that a storm was coming, and they were making for deep water, and would land us after the storm passed by. As in time of storm all ships go for deep water, so should the Christian voyager on time's stormy ocean make for deep water all the time, forever avoiding shoals and quicksands. Jesus knew that those people would never reach the kingdom, and it was not worth while to carry them any longer as dead weights on the gospel-wheel, so He went down to bottom-rock truth, and alienated a host of them. Do you not know that the very same results would follow the same preaching throughout Christendom today? Yet you know it is the very thing that ought to be done, as the people who will not receive these deep, spiritual truths are sure to make shipwreck this side the pearly gate.

"Then Jesus said to the twelve, Do you also wish to go back? Simon Peter said to Him, Lord, to whom shall we go? You have the words of eternal life. We have believed, and we know that Thou art the Holy One of God."

Peter was a great, big, club-fisted, Herculean rustic, illiterate, having been brought up amid the rough-and-tumble life of those hardy fishermen, who, like a hippopotamus, could live in water or on land, and hardly know the difference, never having gone to school a day in his life, and utterly destitute of what the world calls culture and refinement; but he had a great, big head, full of good, natural, common sense. Therefore he was a suitable speaker for the apostolical cohort. When a dying infidel, surrounded by the cultured members of the club, was exhorted to "hold on," he replied, "Why, I have nothing to hold to!" How significantly true! If infidelity is true, we need not bother ourselves about it, because we are just as safe as those who spend their lives in the study and advocacy of their skeptical dogmatism. The same we may say of Universalism. A Universalist preacher met his appointment in a strange community, showing up (in his own estimation) no hell for any and heaven for all; winding up, asked his audience if he should make another appointment. After a moment of

profound silence, an old man, rising, said, “If you have preached the truth, we do not need any more of it; if lies, we do not want any more of them.” So, in either case, his work was done. Peter abundantly vindicates his own good, solid, common sense when he answers, “*Lord, to whom shall we go?*” “*There is none to whom we can go, if we give You up, except hell and the devil, and we do not want them; so we will stay with You, and abide our destiny.*” O that all the preachers and members of the present generation would emulate the practical intelligence of the fisherman! What a stampede this deep, spiritual preaching now makes in the Churches, the people literally stullifying themselves, and becoming laughing-stocks for devils! If they can’t stand Scriptural holiness on earth, what will they do in heaven? If they can not stand a heart-searching holiness preacher, how will they stand before the Judge of quick and dead?

“Jesus said to them, Have I not chosen you twelve? And one of you is devilish. And He was speaking of Judas Iscariot, the son of Simon; for he was about to betray Him, being one of the twelve.” We see here what Jesus had chosen Judas as well as all the balance, and (verse 65) He had actually been given to Him by the Father. This is a delicate and controverted point, on which we merely give you the revealed Word as we have it, and forbear an elaborate exegesis. N.B. Two years of our Lord’s ministry have rolled away before we hear a solitary word impeaching the Christian character of Judas. Jesus had actually sent him out, with his apostolical comrades, to preach the gospel of the kingdom throughout all Israel. He had been honored of God in casting out devils and healing of the sick. Diabolos, which reads “devil,” E.V., is primarily an adjective, meaning “devilish,” as I here translate it. We have no date of his apostasy, which culminated in betrayal and suicide. The presumption is that Jesus exposed his guilt very soon after his lapse. It is certain that at this date — *i.e.*, the end of two years’ ministry — Satan has so pulled on him that he is leaning off in that way, and has become “devilish.” This warning should have convicted and restored him; but unfortunately for him, he continued to lean more and more to worldliness, and especially the love of money, during the ensuing year of our Lord’s ministry, till he finally so yielded, at the Last Supper, that “Satan entered into him,” precipitating him away to perpetrate the dark crimes of betrayal and murder.

We have now followed our Lord through two years of His ministry; which normally began at the Passover, April 14, A. D. 30; after which, returning to Galilee, His native land, He preached till the next Passover, which He visited, soon afterward coming back to Galilee. Now, as we have already seen, the multitude, being determined to take Him with them to Jerusalem, and there crown Him King, He evaded them, going alone into the mountain at nightfall, and walking over the sea, joining His disciples in the ship at midnight. So this Passover He declines to attend, spending the time in the North; this being the third Passover of His ministry, having begun at one; returned to Jerusalem, and attended the second; and now intermits the third, remaining in Galilee; finally at the fourth, winding up His ministry on the cross. So we now start out at the beginning of the third and last year of our Savior's ministry.

CHAPTER 34

BAPTIZE NOT ALWAYS A TOTAL SUBMERSION

Matthew 15:1-2; Mark 7:1-6. *“And the Pharisees and certain ones, the scribes, having come from Jerusalem, are assembled before Him. And seeing certain ones of His disciples eating bread with defiled, that is, unwashed hands; for the Pharisees and all the Jews, unless they may wash their hands diligently, do not eat; holding the tradition of the elders; and from the forum, if they may not be baptized, they do not eat; there are many other things which they receive to hold, such as the baptism of pots and cups and brazen vessels and couches.”* Here we have the regular Greek word *baptizo*, constantly used in the Christian ordinance in this case, setting forth the washing of their hands when they came from the forum before they ate. How do you know but they totally immersed their hands? Perhaps they did, and for aught we know they did not but that hypothesis is utterly irrelevant to the question at issue, as it says “they” are baptized — *i.e.*, the whole person — whereas it is a well-known fact that those Pharisaic traditions only required the washing of hands, and that was all they did. But in that case it is said that they were baptized. In a similar manner and from the same reason — *i.e.*, the Pharisaic traditions — they baptize “pots, cups, brazen vessels, and couches.” Of course, they did not immerse the beds on which they slept and the couches on which they ate; as they would have to do it every time they came from the forum, where they were likely to transact business with Gentiles, come in contact with unclean animals, and in various ways contract ceremonial defilement. We have no controversy on water baptism or anything else. We only want the truth, which will stand the white light of the Judgment. We advise all to satisfy your consciences on this subject and every other. These Scriptures certainly reveal the fact that *baptizo*, the constant Greek word for baptize, does not always mean a total submersion.

PHARISAICAL HYPOCRISY

“Then the Pharisees and scribes interrogated Him, Wherefore do not Thy disciples walk according to the traditions of the elders? But they eat bread with unwashed bands.” The Word of the Lord is alone authoritative. The Churches of the present day are burdened to death with human institutions, unheard of in the Bible, wearing out the people, bankrupting them financially and spiritually, consuming their time, which ought to be spent in saving souls, in which case the Lord would turn on them showers of blessings, making life a heaven instead of a tread-mill drudgery. *“And responding, He said to them, Well did Isaiah prophesy concerning you hypocrites, as has been written, This people honoreth Me with their lips, but their heart is far from Me. In vain do they worship Me, teaching as doctrines the commandments of men. For leaving the mandate of God, you hold the traditions of men, the baptisms of cups and pots, and you do many other such things.”* Here we see that our Savior denounces all of these empty Church rites and ceremonies, with which the clergy have burdened the people. God wants His people to be free as angels, unincumbered, to labor in His vineyard with the greatest possible efficiency, and fight the devil, not like soldiers, but heroes. Hypocrite means an actor on the theatrical stage, playing an assumed part. This was the awful trouble of the Jewish Church: they had run into hollow hypocrisy and dead formality, clinging to their Church institutions with the pertinacity of a drowning man, and at the same time spiritually dead, blinded by Satan, and led captive at his will. The Oriental Churches seemed to have lost sight of everything but their own traditional institutions, while the Americans are on their track at locomotive speed. We need all the holiness people in the world — *i.e.*, those who take the Holy Bible as their only guide — to go on eagles’ wings to the ends of the earth, and preach the everlasting gospel, before the people are all caught fast in the meshes of ecclesiastical tradition, tied up in human institutions, and totally blinded to the simple, sweet Word of God; thus led away into playing religion, instead of getting it deep down in their hearts, till it goes through them like a cyclone of fire, revealing all the contents of their interior spirit, committing to the flames all the chaff of dead formality, which constitutes the essence of practical hypocrisy, so abominable in the sight of God, and so utterly withered by the preaching of Jesus.

TRUE RELIGION — INTERNAL & SPIRITUAL

⁴¹⁵⁰**Matthew 15:10-20;** ⁴⁰⁷⁴**Mark 7:14-23. Matthew:** *“Calling the multitude to Him, He said to them, Hear and understand. Not that which cometh into the mouth defileth a man; but that which goeth out of a man, that defileth a man. Then His disciples, coming, said to Him, Do you know that the Pharisees, hearing the word, were offended? and He, responding, said, Every plant which My Heavenly Father did not plant, shall be rooted up.”*

The subject here is the Pharisaic traditions, and an infinite diversity of burdensome human rites, ceremonies, and institutions which had been foisted on the Jewish Church, covering up and literally hiding the heavenly superstructure, till the people, seeing nothing but humanism, were following the shadow, ignorant of the substance, led by the blind clergy in the way of death. All that was smashed up by the Roman armies, a few years subsequently to this awful prophecy, sweeping their institutions from the face of the earth, and annihilating the Jewish polity. A similar doom awaits the Pharisaical institutions of the Gentile Church, when the bloody revolutions of the Armageddon shall roll their desolating billows over the world, eliminating from the Church all her human inventions, and reducing her down to primitive simplicity and apostolic purity, unfurling the New Testament standard to all nations, and thus verifying the prophecy of Jesus, *“Every plant which My Heavenly Father hath not planted, shall be rooted up.”* We would better all take warning, and come up at once to the simplicity of Jesus and His apostles revealed in the New Testament. *“Let them alone; they are blind leaders of the blind; and if the blind may lead the blind, both shall fall into the ditch.”* We have no right to shove this back and leave it with the fallen Church, apostate membership, and godless clergy, of our Savior’s time. It is written for us. The unspiritual leaders all around us, stickleristic for their human institutions, and ignorant of God’s grand spiritual truth, are leading the multitudes to ruin. Jesus makes no mistake. Leaders and followers shall altogether fall into the ditch of irretrievable woe.

Mark: *“And when He came from the multitudes into the house, His disciples asked Him concerning the parable.”* As he was at Capernaum, His home after His expulsion from Nazareth — and, having no house of His own, it is believed that Peter’s house was His home — it is more than likely that this in the house into which He entered. *“And He says to them,*

Are you truly yet without understanding? Do you not know that everything without, entering into the man, is not able to defile him? Because it does not go into his heart, but into his stomach; and goes out into the excrement, purifying all edibles;” i.e., in the gospel dispensation we have large liberties on the question of eating and drinking, as these edibles and potables do not go into the heart, but into the alimentary canal, portions being eliminated for the nutriment of the physical being, and the residue becoming soil, and perfectly purified by the chemical agencies brought into activity by earth, air, and water, so there is actually no ultimately surviving impurity. On this problem we are to walk in the light which God gives us, sedulously observing the laws of hygiene with reference to eating and drinking, as to time, quality, and quantity. We should all beware of side issues, calculated to absorb undue attention, and deflect us from the grand trunk-line of holiness to the Lord. In that department, fanaticism is prone to bivouac. “And He said, That which cometh out of the man defileth the man. For from within, out of the heart of the people, proceed evil reasonings, adulteries, fornications, murders, thefts, covetousness, wickedness, hypocrisy, lasciviousness, an evil eye, blasphemy, pride, folly. All these evils come out from within, and defile the man.” O what an appalling and horrific den of rattlesnakes, here catalogued by the Infallible, constituting the black cohort of inbred sin, occupying the heart of poor, fallen humanity, till extirpated, eradicated, washed away by the cleansing blood, consumed and annihilated by the refining fire of the Holy Ghost, poured down from heaven in Pentecostal floods and sanctifying baptism!

“Evil reasonings” are most adroitly manipulated by demons, who will crowd around you and argue you down, answering all of your objections to something, painted fair as Eden flowers, but black as the pit.

“Adulteries and fornications,” so nearly synonymous that Jesus, in view of their awful power over their wretched victims, here almost indulges in tautology by way of emphasizing this vice, which is, probably more than any other, productive of human ruin in time and in eternity.

“Wickedness” is a generic term, in the plural number, comprehending every vice conceivable, whether included in this catalogue or not.

“Deceitfulness” lies deep down in the subterranean jungles of the fallen spirit, cropping out in all phases of guile, craft, stratagem, trickery,

chicanery, and hypocrisy, so utterly irreconcilable with that unsophisticated simplicity, innocence, and guilelessness characteristic of angels and redeemed spirits, and yet, by many pseudo-preachers and saints, winked at and apologized for as shrewdness in trade and business sagacity.

“Murders.” Do not forget, *“He that hateth his brother is a murderer.”* *“Man looketh on the outside, but God looketh on the heart.”* The spirit is the essence in the Divine estimation, God seeing the anger, wrath, malice, envy, jealousy, revenge, which are the spirit of murder, deep down in your heart, and consequently condemning you, as if you had imbued your hands in the blood of your neighbor.

“Thefts.” If you cheat a person out of a dollar, you are as really a thief in the sight of God as if you had gone at midnight and stolen a horse. The reason why Churches are dead is because they are so frequently ruled by criminals, who grieve the Holy Spirit away, the man who can steal most by cheating promoted to the highest office.

“Covetousness.” This is the fatal and magnitudinous sin of the day. It sent an apostle to hell, and almost ruined Jacob. It is the crying sin of the Church today, alone disqualifying her to girdle the world with missionaries, and envelop the nations with sunbursts of light and glory.

“Impurity.” O how black and how impudent this monster, intruding into homes, withering and blighting the fairest domestic flowers, blasting the dearest social bliss, turning communities into battle-fields and homes into hells!

“Pride.” John Wesley pronounced pride the great mother-sin, generating whole groups of vices and follies, which prove rattlesnakes in the bosom, and develop perdition in the home, superinducing ruined health, dissipated fortunes, and alienated friends.

“Folly.” This is a very comprehensive term, as it is the opposite of wisdom, which, in the Bible, means the grace of God that saves soul and body. As a rule, pride and folly are more prevalent with women, sending millions of the fairer sex to be brutalized by demons in the bottomless pit; while the dark, vulgar vices — e. g., murder, theft, robbery, and blasphemy

roll their pestilential billows over men and boys, precipitating them into hell by millions before their time.

“Blasphemy.” This vice, to all human appearances, is the most unapologizable, as Satan bates his hook when he goes fishing for the participants of all other sins, while in case of blasphemy he just drops down the naked hook, and, to the surprise of angels, disgust of good men, and the ridicule of devils, the poor dupe opens his mouth in blasphemy against the God who gives him breath, for which he couldn’t give an excuse nor a reason to save his life. N.B. All repetitions of God’s name are blasphemy, unless taken in prayer, supplication, adoration, praise, with due reverence and solemnity.

THE SYROPHENICIAN WOMAN

⁴¹⁵¹Matthew 15:21-28; ⁴¹⁷²Mark 7:24-30. *“And rising up, He departed thence into the regions of Tyre and Sidon. And having come into a house, he wished no one to know it; and He was not able to be hidden. For a woman, hearing concerning Him, whose little daughter had an unclean spirit, coming out, fell down at His feet. And the woman was a Greek, a Syrophenician by race, and asked Him that He may cast the demon out of her daughter. But Jesus said to her, Let the children first be fed; for it is not good to take the bread of the children and cast it to little dogs. But she responded and says to Him, Yea, Lord, for even the little dogs under the table do eat the children’s crumbs. And He said to her, On account of this word, go; the demon has already gone out of thy daughter. And having come into her house, she found that the demon had gone out, and the daughter was lying on a bed;”* a confirmation of the demon’s departure, as hitherto her vexation and misery had been such that she could not rest, day or night, but incessantly leaped, struggled, gnashed, foamed, and wallowed, a raving maniac. We have many such now, comparatively unknown, because secreted away in mad-houses and lunatic asylums; there being no such institutions in that day, every family having to care for their own maniacs, lunatics, and epileptics the best they could; consequently giving great notoriety to all such characters, generally denominated demoniacs, because all these abnormal conditions are in some way imputable to Satanic influence.

⁴¹⁵²**Matthew 15:22:** *“My daughter is awfully demonized. And Jesus did not respond a word to her; and His disciples, coming, asked Him, saying, Send her away, because she crieth after us. And He responding, said, I am not sent except to the lost sheep of the house of Israel.”* These lost sheep were the rank and the of the Jewish Church, both membership and clergy, who are actually lost in the fogs of dead formality and empty hypocrisy, to which they were vainly clinging for salvation, with the exception of a saint here and there.

⁴¹⁵³**Matthew 15:28:** *“Then Jesus, responding, said to her, O woman, great is thy faith; be it done unto thee as thou dost believe. And her daughter was healed from that hour.”*

Why did Jesus, with His apostles, suddenly leave Capernaum, and go away into Phoenicia, a heathen land? It was not to preach the gospel, as the time of the Gentiles had not yet arrived. It was to take much needed rest for their weary bodies. The Twelve had labored so assiduously in their double-quick evangelistic peregrinations throughout all Israel, that when they all returned to Him at Capernaum a few days previously, seeing them worn, jaded, hoarse, foot-sore, and leg-weary, He advised them to go aside into an “uninhabited region and rest a little while.” When they undertook it, the people in the cities dotting the bank of the Galilean Sea, observing them going away in a ship, some following in boats, and many running overland around the sea, anticipate their disembarkation, so that by the time they have reached the mountain park off the coast to the northwest, between Bethsaida and Tiberias, they find many people on the spot, the crowd increasing, as they pour in from all directions, till, by the middle of the afternoon, when our Lord, moved with compassion for the hungry, miraculously feeds them on five loaves and two fishes, they find a swelling throng of ten thousand. Though, sending away His disciples, dismissing the multitude, and going under the darkness of the ensuing night into the mountain to pray; walking out on the stormy sea at midnight, to the relief of His tempest-tossed disciples, embarking with them and returning home to Capernaum; the multitudes, embarking on several ships at Tiberias, follow on across the sea, where they find Him, and give audience to that wonderful sermon on entire sanctification (⁴¹⁵⁴John 6), which upset so many of His disciples that they “turn back, and walk no more with Him,” — now He resorts to a second attempt to secure that physical rest which

He had already admonished them to take; as He knew that they had to carry the gospel to the ends of the earth and preach to all the Gentiles; hence the importance of hygienical prudence. Consequently they now leave the land of Israel, and go off among the heathens, to whom as yet they had no commission to preach. Though they propose to go into retirement and remain a little while in voluntary exile, in some way this woman finds them out. Syria and Phoenicia join by a mere air-line, and consequently there was much miscegenation between them, this woman being a mixed-blood of these two celebrated ancient Shemitic races. Such is her importunity, crying after them incessantly, that the disciples get utterly worn out with her annoyance; so they implead their Master to send her away. Consequently He dismisses her, by a positive notification that He is not sent to the Gentiles, but to the children of Abraham. Such is her importunity that the Master is constrained to deal very plainly with her, informing her as to the impropriety of taking the children's bread and casting it to contemptible little dogs. The woman unhesitatingly accepts the situation, oblivious of the opprobrium, responding, *"Yea, Lord, for even the little dogs do eat the crumbs which fall from their master's table."* At that moment, Jesus responds, *"Great is thy faith, O woman Let it be done unto thee as thou dost wish."* From that moment the demon evacuated her daughter, so that she could lie down and rest sweetly on the bed like a tired child. O what a happy respite from raging mania! What is the solution of this wonderful problem? Why did Jesus call her "dog?" Of course, He knew all about her, even before He went thither; and traveled all the way from Capernaum, not only to give the Twelve and His own weary body. the much-needed rest, but to meet this wonderful woman, whose heart, amid all the superstitions of idolatry, the Holy Ghost had prepared for the mighty work of demoniacal ejection, destined to bring a heavenly sunburst into her home. While we see here that this miracle was wrought commensurately with the faith of the mother, yet Mark, whose message Peter, an eye-witness, dictated, says nothing about her faith, but only indirectly emphasizes her humility, which is the granite pedestal on which alone the majestic column of faith can rise and penetrate the skies. Now you see that after Jesus has notified her that she is excluded by the impassable wall separating Jews and Gentiles, having discarded her under the opprobrious epithet of a contemptible little dog (as the Jews called all the Gentiles dogs, thus stigmatizing their impurity, as the dog is the

unclean animal interdicted by the Mosaic law), when she unhesitatingly, without the slightest repellency of the insult, accepts the situation, shouting, *“Yea, Lord, even the little dogs do eat the crumbs which fall from their master’s table:”* “All right; I accept the situation, and take the dog’s place under the table of my Lord and Master, infinitely delighted to be the Lord’s dog rather than the devil’s queen.” That sweeps every objection from the field, and leaves Jesus her humble Servant. Consequently He says, outright, “O woman, great is thy faith! Let it be done unto thee as thou dost wish;” *i.e.*, “If you are humble enough to take a dog’s place and be satisfied with dog-fare in the house of God, rather than a queenly crown in this wicked world, all right! You can have anything you want! All heaven is open to such humility! Come right along, and take it!” This kind of humility and faith leaps a million of miles above the partition wall for ages standing between Jews and Gentiles; while the pearly gates spontaneously fly wide open, and angelic platoons sweep out from the golden city, making the heavenly arches ring, “Welcome home, Syrophenician woman and demonized daughter!”

DEAF & DUMB HEALED

⁴¹⁵²Matthew 15:29-31; ⁴⁰¹⁵Mark 7:31-37. *“And again having gone out from the coast of Tyre and Sidon, He came to the Sea of Galilee, in the midst of the coasts of Decapolis;”* this word is from *deka*, “ten,” and *polis*, “city.” There is no city by the name of Decapolis, as the word literally means “ten cities,” and is the name of a region southeast of the Galilean Sea, in which there were ten prominent cities. I saw it in my recent visit. When our Savior left His retirement up in Phoenicia, He journeyed southward, leaving the Sea of Galilee on His left, preaching along through Galilee, and entering Decapolis. *“They bring Him a dummy, stammering a little, and entreat Him that He may put His hand on him. And taking him from the crowd into privacy, He put His fingers into his ears, and spitting, touched his tongue, and looking up to heaven, groaned, and says to him, Ephphatha, which is, Be thou opened. And immediately his ears were opened, and the bridle of his tongue was loosed, and he continued to speak correctly. And He commanded them that they must tell no one; but the more He charged them, the more abundantly they proclaimed it abroad. And they are astonished exceedingly, saying, Truly, He hath done all things well; He*

both maketh the deaf to hear and the dumb to speak.” **Matthew:** “*Many multitudes came to Him, having with them the lame, the blind, the dumb, the maimed, and many others, and threw them down at the feet of Jesus, and He healed them, so that the multitudes were astonished, seeing the dumb speaking, the maimed whole, the lame walking round, and the blind seeing; and they glorified the God of Israel.*” When the news of His presence flies on the wings of the wind to the ten prominent cities representing that great east country, known in history as Perea, constituting a part of King Herod’s dominion, the multitudes come pouring from every point of the compass, bringing with them the lame, that their feet and limbs might be restored; the maimed — *i.e.*, the people whose hands and arms were crippled, so they could not use them; the deaf, the dumb, the blind. O what sensations sweep the multitude, like cyclones, as they see the clubfooted, withered-limbed, reel-footed, broken-legged, all running foot-races, leaping, and jumping, their old crutches all stacked up in a pile, as I saw in Brother Simpson’s Berachah Home in New York; the people who hadn’t been able to use their hands and arms in a score of years, piling rocks, climbing trees, and performing a diversity of gymnastic, dumb-bell exercises, demonstrating to the multitude the perfect restoration of their hands and arms; the dumb singing the good old songs of Zion, shouting the praises of God, and testifying like apostles; and the deaf so delighted with the musical voices ringing in their ears on all sides! In vain does Jesus charge them not to publish His mighty works, lest they arouse the multitude to come and crown Him King, as they were about to do but a month ago, when he fed the hungry multitudes in Galilee. The news is too good to keep. These hundreds and thousands of beneficiaries are bound to tell His wonderful benefactions, miraculously healing them, to the unutterable surprise of all their friends, who now rejoice with them, making many homes vocal with the praises of Israel’s God, who has sent among them a Mighty Prophet, having power over all physical ailments and spiritual derangements, everywhere healing diseases and ejecting demons.

This Hebrew word *ephphatha*, which means “be thou opened,” has a beautiful application throughout the gracious economy. You will never hear the Word of the Lord to spiritual edification unless Jesus touches the ear of your soul and says, *Ephphatha*. It is equally true that you will never

see the deep things of God, and the Bible, and the beauty of holiness in His kingdom, unless He touch your spiritual eye, and say, *Ephphatha*.

FEEDING THE MULTITUDES AGAIN

Matthew 15, 32-38; ⁴¹⁸⁰**Mark 8:1-9.** *“During these days [i.e., His sojourn in Decapolis], the multitude being very great, and not having what they may eat, Jesus, calling to Him His disciples, says to them, I sympathize with the multitude, because already three days transpire to Me, and they have nothing which they may eat. If I shall send them away to their home fasting, they will faint by the way; for some of them have come from afar. And His disciples responded to Him, Whence will any one be able to feed so many with bread, here, in a destitute place? And He asked them, How many loaves have you? And they said, Seven. And He proclaimed to the multitude to sit down upon the ground; and taking the seven loaves, giving thanks, He broke them, and gave them to His disciples, that they may distribute them; and they dispensed them to the multitude. They also had a few small fishes; blessing, He commanded that they should also distribute these.”* ⁴¹⁸¹**Matthew 15:37:** *“And they all ate and were filled; and they took up the remainder of the fragments, seven baskets full. And those eating were four thousand men, besides women and children.”* The Jews especially, as well as the Orientals generally, in that day and at the present, are in the habit of going, by whole families, on foot, taking a few donkeys or camels to carry burdens. We hear much said about feeding the five thousand and the four thousand, only giving the estimate at about one-half, as Matthew certifies that, in the one instance, there were “five thousand men, besides women and children;” and in the other, “four thousand men, besides women and children;” thus giving the estimate at ten thousand in one case, and eight thousand in the other, at the minimum; as in all probability the women and children far outnumbered the men, which is the case in our campmeetings and other religious gatherings, and would be even more so in Israel, where, from time immemorial, it was customary for whole families to go to their great religious convocations, leaving the home without a keeper, as God had assured them that He would protect their domestic interests during their absence to attend the periodical national solemnities. On this occasion, from the seven loaves and a few small fishes, after feeding the eight thousand, they gathered up seven baskets full

of fragments, evidently those great baskets, in which they now carry merchantable produce to market, holding several bushels; *i.e.*, the fragments amounting to about one hundred times the original quantity. So, if you would be a millionaire in the kingdom of God, start now, run with all of your might, and do your best to give away all you have, resting assured God will multiply you a hundred-fold. If you can only rake up a few loaves and fishes, and pitch a holiness camp-meeting, you will have plenty to feed the thronging multitudes, and fragments enough, if gathered up and utilized, to inaugurate at least ten new camps next year.

CHAPTER 35

SIGNS OF HIS COMING

^{<159}**Matthew 15:39.** *“Having sent away the multitudes, He entered into a ship, and came to the coasts of Magdala.”* ^{<180}**Mark 8:10:** *“Immediately embarking on a ship, with His disciples, He came into the parts of Dalmanutha.”* In these records, chronicling the peregrinations and defining the whereabouts of our Savior, Matthew and Mark precisely agree, both certifying His embarkation, crossing the sea, and His landing — the latter in Dalmanutha, which is the name of the country; and the former, in Magdala, which is the name of the city into which He came on landing. This is the nativity of Mary Magdalene, the latter cognomen being taken from her city, Magdala. Though evidently saved out of the slums, by the ejection of seven demons, she became one of the brightest saints and truest disciples on whom the sun ever looked down, being last at the cross, first at the sepulcher, and first to receive the full-orbed gospel commission, *“Run and preach the risen Christ.”* Among the mighty works of Jesus, only a small fraction do we have on record. We have no account of Mary Magdalene’s conversion; but a mere reference to the ejection of the seven demons, and her subsequent incessant concomitancy of our Lord to the end of His earthly ministry. I trow, she was converted during the present or some other visit of Jesus to her city, Magdala. I feel it pertinent thus to write about her, as she stood at the head of the female department of our Savior’s ministry.

^{<160}**Matthew 16:1-4:** *“The Pharisees and Sadducees, coming to Him, tempting, asked Him to show them a sign from heaven. He, responding, said to them, It being evening, you say, It will be fair, for the sky is red; in the morning, It will be stormy today, for the sky is red, lowering. O ye hypocrites, you truly know how to discern the face of the sky, and are you not able to discern the signs of the times? A wicked and adulterous nation seeketh after a sign; and no sign shall be given unto it, except the sign of the prophet Jonah.”* He had fed the multitudes this second time over in Decapolis, not very far out in the country, off the southeast coast of the

Galilean Sea; after which, coming with His disciples and embarking on a ship, He crosses the sea from southeast to northwest, landing at Magdala, which is on the coast between Bethsaida and Tiberias, but nearer the former. I was in it, and as I sailed all around the sea, landing at many places, I saw all of these localities, and this as well as other routes pursued by our Lord and on record for our edification.

“Jesus now preaches to the multitudes assembled at Magdala, in the land of Dalmanutha.” Here we have, by Matthew and Mark, the subtle attack made on Him by the Pharisees and Sadducees. These, and the Essenes, were the great denominations of the Jewish Church. The Pharisees were the orthodox, with plenty of good and true doctrine, but spiritually dead; the Sadducees were rich and worldly, skeptical in doctrine, regarded as the heterodox wing of the popular Church; while the Essenes, very poor and generally living in the desert, were the holiness people of that day. As in all ages and countries there has been an exterminating war between orthodoxy and heterodoxy, so it was in that age. The Pharisees and Sadducees, however, bury the hatchet, and unite their forces against Jesus, as we see on this occasion, and may see all over this country, if you will open your eyes. Let a holiness evangelist come to a wicked town, and pour out the lightning — truth of full salvation, and the warring sects will all make peace, like Pilate and Herod, and unite their forces, to criticize, oppose, and if possible defeat the revival. Though Jesus had flooded the whole country with His stupendous miracles, always exercising His power for the relief of suffering humanity, doing good to soul or body; dissatisfied with these wonderful benefactions, which they could neither criticize nor call in question, they allege that these works are all confined to this world, and as Moses, the great leader, lawgiver, and mediator of Israel, whose disciples they boastingly claim to be, had fed them with manna from heaven, incessantly, forty years in the wilderness, therefore they demanded of Him a similar miracle, coming down from heaven. He now, responsively to their impudent and arrogant demands, called them hypocrites; not by way of insult, but because it behooved the Author of all truth to call everything by its right name; and if these preachers had enjoyed the true light of God, instead of antagonizing Jesus, they would have been His faithful and loving disciples. Hence, the reason why, with all their meteorological sagacity, which enabled them to prognosticate the

weather, and still they could not discern the spiritual signs of the time, was demonstrative proof that they were not the true ministers of God as they claimed to be, as in that case, the light of the Holy Ghost on the prophecies would enable them so to decipher the signs of the times as to know that He was truly the Christ. That it was not the want of natural intelligence was abundantly evinced by their accurate discriminations of the weather. But it was simply the want of spiritual illumination, which the Holy Ghost sheds on the Word, clear and unmistakable to the spiritually-minded. Hence, the very fact that those preachers were utterly blind to the signs of the times was demonstrative proof that they were hypocrites. What were those signs of His coming? The seventy weeks of Daniel — *i.e.*, four hundred and ninety prophetic years — were just about expired. The scepter, which was not to depart from Judah till Shiloh (Christ) came, had actually departed about the time of His birth, as, on the death of Herod, Augustus Caesar, the Roman emperor, instead of transmitting to Archelaus, took it away altogether, turning Judea into a Roman province, and sending Coponius to serve as proconsul. Besides, all the prophets had just poured out torrents of Messianic predictions, which were wonderfully fulfilled on all sides; John the Baptist, the last of all, and the greatest of the prophets, not only having preached Him with all His might, but actually introduced Him publicly to all the people, assuring them of His Messiahship. If these preachers had not been bigoted and blinded hypocrites, they would most assuredly have seen in Jesus the Christ of prophecy.

Let us beware lest we plunge into the same awful dilemma. The present age is flooded with prophetic signs of the Lord's near coming, as we are now in the last century of the demiurgic week; the six thousand years, according to some chronologies, already out; while all of them expire the period in the present century. The Gentile times, according to Daniel and John, are actually running out on us, the lunar chronology having them already expired, the Calendar due in twenty-four years, and the solar in seventy, all conspiring to illustrate the obvious fact that we are living in the time of the end of the Gentile age. Besides, the prophetic fulfillments among the Mohammedans, Romanists, heathens, and Protestants, and especially the Jews, literally girdle the globe with signs of His near coming; *e.g.*, the rapid gathering of the Jews to Palestine, the revival of the old

cities in that country, the great and rapid apostasy of the Church in the home lands, and the wonderful and unprecedented progress of missions among all heathen nations, are all literal fulfillments of the latter-day prophecies, ominous of the Lord's near coming. And yet preachers by thousands see nothing of it, but comfort their carnal members by ridiculing the awful and momentous truths which God's awakened people are preaching in all the earth, arousing the spiritually-minded to wash, and dress, and be ready for their coming King. We should not be surprised at the blindness of the pulpit and pew with reference to our Lord's second coming, when we see how literally this state of things was verified in His first advent; as intellectual and educational culture has no power to open spiritual eyes, and reveal the electric light of God's truth, so we may expect to find humanity uniform in all ages, and the same paradoxical blindness on Israel this day which, in the visitation of her Lord, disqualified her learned preachers to see Him.

PHARISAIC LEAVEN

Matthew 16:4-12; **Mark 8:13-21.** *“Leaving them, embarking again in a ship, He departed to the other side.”* This voyage was from Magdala, on the northwest coast, over to the region of Bethsaida Julias, on the northeast coast. *“And they forgot to take bread, and had but one loaf with them in the ship. And He admonished them, saying, See, beware of the leaven of the Pharisees and the leaven of Herod.”* **Matthew 16:6.** *“And Jesus said to them, See and beware of the leaven of the Pharisees and the Sadducees. And they were reasoning among themselves, saying, It is because, we did not take bread. Jesus, knowing, said to them, Why are ye reasoning among yourselves? O ye of little faith, because you did not take bread? Do you not yet understand? Do you not remember the five loaves and the five thousand, and how many baskets you took up? Nor the seven loaves and the four thousand, and how many baskets ye took up? How do you not understand that I did not speak to you concerning bread, To beware of the leaven of the Pharisees and Sadducees. Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.”* Leaven here and elsewhere, so frequently mentioned in the Bible, Old and New, is always true to its lexical meaning, *zurne*, “fermentation, corruption,” . . . making everything

sour, having wonderful power of interpenetration, so that it literally permeates every atom of the mass into which it is introduced; in that respect pertinently illustrating the kingdom of heaven, as our Savior gives us a parable, setting forth the secret and incessant work of the Holy Ghost in the heart and the spread of the gospel throughout the whole world, using the simile of “leaven,” as He represents the omnipotence and independency of God by the “unjust judge, who neither feared God nor regarded man.” The leaven here, as you see, means the false, corrupt, dead religion of the Pharisees and Sadducees, and the debauched politics of the Herodians, in harmony with its lexical meaning and constant Scriptural use, as Paul calls Christ the “Unleaven Bread of sincerity and truth” (~~4187~~1 Corinthians 5:7), exhorting us to become like Him, by getting rid of all leaven — *i.e.*, all corruption, and everything that would make our religion sour; as we are warned by Wesley against sour godliness, which is Satan’s counterfeit sanctification. In this discourse, which our Savior preached to His disciples in the ship, we see that He warns them against the leaven of the Pharisees, Sadducees, and Herodians. O how pertinent this admonitory exhortation comes this day to all Christendom! Now what is the leaven of the Pharisees? You are well apprised that they, as Paul tells us, were the “straightest sect” *i.e.*, the orthodox denomination of the Jewish Church — so rigidly contending for every tenet of the Mosaic and prophetic doctrines, and so very punctilious in their pursuit of every ramification of not only Biblical, but even traditionary, teaching; conspicuously punctilious in keeping all of the commandments. Now this was not the leaven; for leaven means corruption, and this was right. Well what was their leaven? Our Savior defines it *didache*, from *didasko*, “to teach;” hence it means teaching. Well, what was their teaching? Why, they taught the people that salvation was obtained by keeping the commandments and conforming to the law.

Hence, you see, Jesus warns us against the dead orthodoxy of the Pharisees. You may be straight as a crowbar, and still as dead and cold as a crowbar. You may be as orthodox as Wesley, Knox, and Bunyan, and still dead as a hammer and cold as an iceberg, only waiting to warm in hell. What was the leaven of the Sadducees? They did not believe all the Scriptures, and were not orthodox like the Pharisees, yet, you see, Jesus puts them in the same black catalogue, having the same trouble; *i.e.*, they

were spiritually dead, and neither of them had salvation. Now, what is the leaven of the Herodians? The Herodian family had long been the rulers of that country, through Roman patronage, the old king, who was on the throne of Judea when Jesus was born, having reigned thirty-eight years, and died while the infant Christ was in Egypt, being the last king of the Jews, according to prophecy; was an especial favorite of Caesar's, who honored him with the title of king. Subsequently to his death, his sons had been kings and proconsuls of Judea, Galilee, Perea, Iturea, and Trachonitis, all being invested with their offices by the Roman emperor. Hence, the Herodians were a political party, in favor of Roman rule in that country. Though the Pharisees and Sadducees were in open hostility to all the sympathizers with Roman rule, and longing to regain their independence, yet in their malignant opposition to Jesus, they actually unite with the Herodians. Now how does this warning to beware of the Herodian leaven apply to us? The Roman Government was an awful military despotism, full of political intrigue and corruption. O how pertinent for the people of God at the present day to beware of the corrupt politics which inundate the country with intrigue, speculation, perjury, and an overflowing sea of vice and fraud, actually threatening the very stability of the Republic!

Now I think we understand our Savior's salutary admonition to His disciples, aboard the ship crossing the sea of Galilee. Shall not all of us, who are sailing over time's stormy sea on the good old Ship of Zion, heed this warning of our Prophet? Now what is it? Hear, and govern yourselves accordingly. Beware of dead orthodoxy, whether in Methodism, Baptistism, Presbyterianism, or Quakerism. Orthodoxy can never keep you out of hell. You must, with all your orthodoxy, have matter of fact, experimental, personal regeneration and sanctification; *i.e.*, spiritual life and holiness. Beware of dead heterodoxy, like the Sadducees; and beware of politics — do not talk them, but talk about Jesus. Do not read political papers, but read your Bible and holiness literature. Go quietly to the polls, and vote on the Lord's side of every question, knowing no politics, but "seeing Jesus only."

HEALING THE BLIND MAN

Mark 8:22-26. *"And He comes into Bethsaida [i.e., it is Bethsaida Julias, as He did not sail toward the other Bethsaida, the birthplace of*

Peter, Andrew, and Philip]; and they bring to Him a blind man, and entreat Him that He may touch him. Taking the blind man by the hand, He led him off out of the village; spitting in his eyes, putting His hands on him, He asked him if he sees anything. And looking up, he continued to say, I see men like trees walking around. Then again He placed His hands on his eyes, and made him look up; and he was restored, and saw all men distinctly. And He sent him to his house, saying, Go not into the village, nor tell any one." I find the inspired writers call this Bethsaida a "village," and the other a city. There evidently is some unrevealed reason why Jesus led this blind man off out of the village in order to heal him, and admonished him not to go back into it. The latent idea of Divine retribution seems to linger in the narrative, our Lord doubtless having some unrevealed reason for not permitting them to witness His mighty work. The spittle used here, and the clay in Jerusalem in another case, were evidently to attract the attention of the blind men to the afflicted organism, at that moment receiving the Omnific touch. Here we have an irrefutable argument in favor of the two distinct works of grace, wrought in the restoration of spiritual eyesight. The sinner walks in Satan's rayless midnight, like this man, without a solitary gleam of the day. In regeneration, the day dawns, and, to our infinite rapture, glows and broadens all around. O what a wonderful blessing is regeneration! Out of darkness into light which we never saw before! While the transition is unutterably glorious, causing us to leap for joy, yet it is a significant fact, amid this glorious world of life into which this new birth brings us, that cloudy streaks and segments hang about and belt around, and we are soon cognizant to the fact that we do not see all things distinctly. Fifty years ago I passed out of darkness into light; but nineteen years rolled away before I received distinct vision, and walked beneath a cloudless sky, with no shadows hanging round. During this interval, I saw men like trees walking. In my early boyhood becoming a preacher and a circuit rider, my presiding elder and bishop, the collegiate president, the doctor, the colonel, and even the captain, and especially the rich people, were great, tall trees, bending over me, ready to fall on me, and crush me into smithereens. When the Lord gloriously sanctified me, thirty-one years ago, I immediately saw that they were not trees at all, but only men, fallible like myself, my friends and sympathizers, ready to help me rather than brain me with the club of ridicule and criticism. O it is blessed

and ineffably glorious to see all things distinctly! If you are not there, fly to Jesus at once, and receive the second touch.

CAESAREA-PHILIPPI

Matthew 16:13-16; **Mark 8:27-29;** **Luke 9:18-20.** This is the northern terminus of our Savior's ministry, two days' journey on horseback from the Sea of Galilee up the Jordan Valley to the foot of Mt. Hermon, where a great spring is one of the principal sources of the Jordan. This city is just over the border of Galilee in Iturea, at the time of our Savior under the tetrarchy of Philip. M.: *"And Jesus having come into the parts of Caesarea Philippi, asked His disciples, saying, Whom do the people say that I, the Son of man, am? And they said, Some say, John the Baptist; others, Elijah; and others, Jeremiah, or One of the prophets. He says to them, But whom do you say that I am? And Simon Peter, responding, said, Thou art the Christ, the Son of the living God. And Jesus responding, said to him, Blessed art thou, Simon, the son of Jonah; because flesh and blood did not reveal it to thee, but My Father who is in the heavens."* About twenty-eight months have rolled away since our Lord entered upon His ministry, meanwhile He has flooded Galilee with His miracles; visited, in person or by the Twelve, nearly all the cities and villages in Israel. Despite all efforts, John the Baptist sending his disciples, with the avowed purpose of bringing Him out into an unequivocal proclamation of His Christhood, — He simply sent them back, to tell John about the mighty works which they had seen.

a. Doubtless our Lord felt that it was better for His works to proclaim His Christhood than that He should publicly avow it. Here was the trouble: the prophets had wrought miracles, especially Elijah and Elisha, even raising quite a number from the dead. Consequently some, and among them King Herod, thought He was John the Baptist risen from the dead. As Elijah had wrought such stupendous miracles, bringing fire from heaven and raising the dead, on the very ground traversed by Jesus, many thought that He was some one of the old prophets who had risen from the dead. During these twenty-eight months, while the whole country has been flooded with miracles so stupendous as at once to beggar all cavil, the people have had an opportunity, by the irresistible fact of His mighty

works, corroborated by His inimitable preaching, to settle down in the conclusion of His Christhood without an open proclamation.

b. The simple fact is that the Jews, having endured the galling yoke of a foreign despotism thirty-two years, and all settled in the prophetic revelation that the Christ is to be King of the Jews, are eager to crown Him the very moment that matter is settled, while the Roman soldiers were holding the gates of every city, ready to kill any man who would claim to be king, without having received the crown from the hands of Caesar. This was the very accusation written over His bead on His cross when He was crucified) “*This is the King of the Jews.*” Hence the necessity of postponing the open avowal of His Messiahship to the latest practical date.

c. I trow, this was the reason for His going away off to Caesarea-Philippi, out of the circle of His old audiences, and away from the multitude, who had crowded after Him, professing discipleship. When I visited Caesarea-Philippi, I went up on one of the peaks of Mt. Hermon, hanging over the city, where there is a great military citadel, about two thousand feet long and three hundred wide, built of solid masonry, though in ruins, the walls mainly yet intact, which had been occupied during the ages of Roman, Saracen, Crusade, and French rule, within which there is an old temple, said to have been built by Herod the Great. Tradition says that in this temple, when Jesus preached to the people, He proclaimed His Christhood, propounding the above questions to Peter, the apostolic senior, and in this, as well as other cases, the representative and speaker of the Twelve.

CHAPTER 36

THE CHURCH

^{<163>}**Matthew 16:18,19;** ^{<183>}**Mark 8:30;** ^{<412>}**Luke 9:21.** **Matthew** *“And I say unto thee, That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind on earth, shall be bound in the heavens; and whatsoever thou shalt loose on earth, shall be loosed in the heavens. Then He commanded His disciples that they must tell no one that He is the Christ.”* It is really indispensable at this date of our Lord’s ministry, that His leading disciples, and especially the apostles, should have clear and positive information as to His Messiahship, only eight months of His earthly ministry still to transpire, with the exception of the forty days intervening between His resurrection and ascension. Now that He is gone away off, out of the circle of His ministry, into this temporary retirement in Sryia, He has an opportune privilege with His disciples alone. As to the multitudes, still let them solve the problem in contemplation of His mighty works, which were certainly calculated to settle the conviction of all the unprejudiced that He was truly the Christ. As He moves on in His ministry, the public proclamation of His Messiahship comes more and more to the front, the matter being in such a shape with the Jews and Romans that such an avowal would cost Him, or any one else, His life. We now reach a grand, salient epoch in our Savior’s ministry, when the gospel Church is conspicuously revealed to the apostles as destined to supersede the politico-ecclesiasticism of the former dispensation. N.B. Peter is a Greek word, and means “rock.” Jesus gave it to Simon, indicative of his firmness. The world, however, never saw the rock in Peter’s character till after the fires of Pentecost had burned out all the trash of depravity, revealing to all the world the solid rock, which caused him to live a hero and die a martyr. When our Savior says to Simon, “Thou art Peter” — *i.e.*, “Thou art rock,” He used the word *Petros*, which means a broken rock, such as we use in a building — immediately He says, “Upon this rock,” using the word *Petra*, which means the great unbroken

strata, underlying the continents and oceans, and constituting the foundation of the earth. This word He applies to Himself. All Christian character, in this life, is more or less fragmentary, Jesus being the only Integer, whom we all imitate, and to whose perfection and glory we aspire, living in the hope of that coming glorification which shall make us like Him. Now what about the Church? Our Savior's word is *Ekklesia*, from *Ek*, "out," and *kaleo*, "to call." Hence it means the "called out" — no hereditary hierarchy, nor ecclesiasticism, like Judaism; but the individual souls, in every nation, who hear the call of the Holy Ghost (and He calls all), and come out of the world, forsaking all, and identifying themselves with God for time and eternity. These, and only these, constitute the Church of God. Now He said, "*On this Rock I will build My Church, and the gates of hell shall not prevail against her.*" We must go down through all the sand, mud, soapstone, and slate, till we strike the solid rock, and there build our superstructure, if we want it to stand. The calling out by the Holy Ghost is regeneration; and the building on Christ, sanctification. Hence the instability and vacillation peculiar to unsanctified Christians; while the genuine and thorough sanctification gives you a stability which will not cower in the presence of roaring lions and martyr fires. "Here," He says, "I will build," *i.e.*, edify you indefinitely. While the negative side of sanctification, going down to the deep foundation of the earth, and consciously reaching the solid rock, is definite and complete. The erection of the superstructure — *i.e.*, the building of Christian character — will not only continue through this life, beautifully progressive, but through all eternity, towering into loftier heights, and broadening into grander dimensions, thus accumulating the Divine similitude and glory, the wonder of redeemed humanity, and the admiration of the unfallen intelligences of the celestial universe through the flight of eternal ages. Comparatively few have any correct conception as to what the Church is. They think the carnal, worldly people, constituting the congregations in the different denominations, are the Church; whereas none but the truly regenerated ever have been or can be members of God's Church; regeneration bringing you in, and sanctification establishing you, qualifying you for official responsibilities, such as the pastorate, the diaconate, eldership, evangelism, and teaching.

HIS DEATH & RESURRECTION

Matthew 36:21-23; ^{418B}**Mark 8:31-33;** ^{419B}**Luke 9:22.** **Matthew:** *“From that time Jesus began to show to His disciples that it behooved Him to depart to Jerusalem, and to suffer many things from The elders, the chief priests, and scribes, and to be put to death, and to rise the third day. And Peter, taking Him to him, began to rebuke Him, saying, Be it far from Thee, Lord; this shall not be to Thee. And turning, He said to Peter, Get behind Me, adversary; thou art My stumblingblock, because thou dost not have in mind the things of God, but the things of men.”* Our Lord is still up at Caesarea-Philippi, with His disciples, teaching and revealing the deeper things of His kingdom, not only to their edification, but their astonishment. It was the misfortune of the Jews so to mix up the prophecies appertaining to the first and second coming of Christ, that they ran into much bewilderment for the want of the necessary discrimination and division of God’s Word; while Isaiah and others had vividly revealed His humiliation, as a *“Man of sorrows and acquainted with grief;”* as a *“Root out of dry ground, without form or comeliness, and none desiring Him;”* *“Led as a lamb to the slaughter, as a sheep dumb before His shearers, opened not His mouth;”* *“In His humiliation, His judgment was taken away”* — i.e., He had no fair trial, but was mobbed, contrary to both Jewish and Roman law. These gloomy prophecies, descriptive of His humiliation in His first advent, were by no means enjoyable themes with the Jews, who leaned the more to those grand and glorious cognomens portraying Him as *“the Prince of peace,”* *“the government on His shoulders;”* and ^{270A}Daniel 7:14, not only describing Him as a triumphant and glorious King, but certifying positively that *“to His kingdom there shall be no end, but He shall reign King of kings and Lord of lords forever.”* Now, for the first time, He comes out and positively reveals to His disciples His coming arrest, condemnation, crucifixion, and resurrection. Peter, robust, stout, and naturally brave as a lion, immediately conceiving the view that His enemies are going to combine against Him, take Him, and kill Him, leaps to the conclusion, That is a game at which two can play. We will fight in His defense till we die, and the thousands and myriads who have been blessed with bodily healing, demoniacal ejectruents, and the multitudes endeared to Him on account of their friends thus wonderfully saved, soul and body, will rally and help us,

and will make it hot for them. Consequently, both Peter takes Him by the arm, or His vesture, and pulls Him up to Him; looking Him in the face, says, “They can’t do that; we will be on hand, rally Your multitude of friends, and protect You to the last moment.” “Satan,” in the E.V., is too strong, the word not appearing here as a proper name, when it is applied to the devil, but simply in its original meaning, “adversary” or “opposer,” as Peter was innocently antagonizing the Divine economy relative to His death and resurrection, which he did not understand; and Jesus said, “Thou art My stumbling-block;” *i.e.*, “You are throwing yourself in the way of the very work I came to do” — *i.e.*, to suffer, die, and redeem the world from sin, death, and hell. “Thou dost not have in mind the things of God, but the things of men;” *i.e.*, “You are not thinking on the Divine side of this great transaction, you have not yet received light and entered into it understandingly, but you are considering My Messiahship from a human standpoint.”

DISCIPLESHIP

Matthew 16:24-26; Mark 8:34-37; Luke 9:23-25. Mark:

“Calling to Him the multitude, along with His disciples, He said to them, Whosoever wishes to come after Me, let him deny himself, take up his cross, and follow Me.” We have no mention of the multitude, since He has been at Caesarea-Philippi, till now, when it is said that Jesus called them to Him, that they might hear, along with His disciples. Hitherto He has been expounding the straight, practical facts relative to Himself, expository of His Christhood and atonement, which it is very important for His disciples to know with certainty at this late date of His ministry. Now that He proposes to elucidate the conditions of discipleship, the whole multitude are concerned; therefore we see that, desisting from these interviews with His disciples, He invites the multitude to enjoy His preaching. The conditions of discipleship are plain, positive, explicit, and unmistakable, beginning with total and unequivocal self-abnegation, and culminating in crucifixion. The sinner’s way crosses, antagonizes, and disharmonizes with God’s way. All this must be primarily and eternally abandoned. This is the great work of repentance, fundamental in salvation. Then he must follow this total self-abnegation by taking up his cross, and walking in the track of Jesus; this is justifying faith, which invariably

involves the whole problem of practical Christianity, loving obedience to every commandment, and faithful discharge of every duty, however arduous and repellent to the flesh. N.B. The first hemisphere of this great transaction is total, unequivocal, and eternal self-abnegation, taking up the cross and following Jesus, through tempest and sunshine, prosperity and adversity, whether flowers bloom or fagots flame, birds sing or lions roar; *i.e.*, forsaking all sin we do our whole duty, let it be ever so repellent to the flesh. Now, remember, there is another distinct hemisphere fitting on to the preceding, and constituting the beautiful celestial sphere of Christian discipleship Jesus carried His cross to die on it. Though He broke down on the way, a stout African disciple relieved Him. So if you break down under the cross of heavy and intolerable duty — e. g., family prayer, public prayer, testimony, appeal, house-to-house visiting, slum work, street preaching — God will send an angel to carry the cross for you, whether incarnate or excarnate.

Discipleship means following Jesus. The utility of His cross was to die on it. So, remember, you are not only to suffer while bearing the cross, but actually you are to be crucified on it, thus putting an end to all suffering, and radically reversing the former environments, putting you upon the cross; so that you no longer bear the cross, but the cross bears you. There is a woeful misapprehension appertaining to Christian discipleship, even among holiness people. It is generally taken for granted that the faithful cross-bearer is sanctified. This conclusion is utterly out of harmony with our Savior's exposition of discipleship. The masses of Church members simply refuse to bear the cross, thereby forfeiting all claims to discipleship, and putting themselves on a par with open sinners. A true conversion makes you a *bona fide* cross-bearer; while sanctification, crucifying Adam the First, and thus eliminating all repellency to Christian duty, puts you on top of the cross, so that henceforth it carries you; *i.e.*, every duty to God which is heavy and irksome to the unsanctified, undergoes a mysterious and inexplicable metamorphism, so that, instead of being repellent and heavy, it is magnetic, charming, and delightful; so that, instead of chilling your enthusiasm and retarding your progress, it thrills you with new inspiration, giving you a fresh impetus on your heavenly way. To this there is no exception, even bloody martyrdom is disrobed of his terrors; so the pilgrim goes shouting to the burning stake. Hence you

see that all who refuse to bear the cross of Christ are sinners. Those who bear it faithfully are justified; while the crucifixion which we receive on the cross, sanctifying us wholly, gives us the complete victory over all crosses, so that we carry them no more, but they carry us, every cross having eagle wings, mounting skywardly, and soaring away to glory, while we ride them triumphantly, with song and shouts of victory, till, welcomed by angelic millions, we sweep through the gates of glory.

Mark 8:35: *“For whosoever may wish to save his soul, shall lose it; and whosoever may lose his soul, for My sake and that of the gospel, he shall save it. For what shall it profit a man if he may gain the whole world and lose his own soul? or what will a man give in exchange for his soul?”*

In this paragraph our Savior gives *psyche*, the regular and constant word for soul, four times. The E.V. translates it “life” in two instances, ‘and “soul” in two more. I must confess, I see no reason for this change. If our Savior had meant “life” in verse thirty-five, He certainly would have said *zoe*.

The very fact that He says *psyche* all the time, is sufficient reason why we should do likewise. Methinks the translators simply failed to apprehend the deep spiritual meaning of our Lord in this beautiful passage, given literally by Mark and Luke. ^{300H}James 1:4, and ^{300E}4:8, speaking of the “double-minded man,” uses this same word, *dipsychos* — *i.e.*, double-souled — applying it to the unsanctified Christian; setting forth the fact that the unregenerate have one evil soul, the sanctified one good soul, and the unsanctified Christian the double soul; *i.e.*, the good soul created by the Holy Ghost in regeneration, and the bad soul inherited from Adam the First, subjugated in conversion, and kept subordinated by grace, but still surviving, and an antagonistical element in the deep interior of the heart, causing much hindrance to duty and many a defeat in spiritual conflict, and a perpetual impediment to our efficiency for God, till eradicated and removed in the second work of grace, in which case you are no longer “double-minded,” unstable in all your ways, but free as a bird of Paradise, and happy as a lark, soaring into the sky; unincumbered by a solitary impediment, you fight, conquer, sing, and shout your way to heaven. You see from our Savior’s deliverances, that all religion is self-denial. The sinner refuses to deny himself of carnal pleasures, and sells out his soul to the devil for a “mess of pottage.” The unsanctified Christian finds self-denial

hard and repellent to the flesh. There is where he flickers, lets go his hold on Jesus, and goes down to bell; while a sanctified man finds all self-denial no longer hard, but easy, and even delightful, so that he enjoys it, and runs after it, finding that every self-denial gives him an elastic bound for glory.

Here our Savior simply assures us that all who save their souls, shall lose them; and those who lose their souls for His sake, shall find them. We come into the world with a bad soul, which we must not only antagonize, but get rid of it altogether, coming to Jesus for a new soul, created in His own image and likeness. Hence the unpopularity of the true religion in all ages, and the paucity of its votaries. It is because the heavenly road is beset with crosses, which Adam the First can not pass, because they were put there to crucify him. Consequently, the carnal clergy, with the devil to help them, have in all ages led the people some other way. Satan has laid earth and hell under contribution, the last six thousand years, to render the way of death pleasant and charming to travelers. He has cut down the mountains, filled up the valleys, macadamized the road, paved it with gold, strewn it with flowers, and enchanted it with the most charming music, thus intermitting neither labor nor expenditure to make the road satisfactory to all, Church members and outsiders. No theology, Churchism, nor priestcraft can ever change the law of discipleship here propounded by the Prince of glory. If you would be a disciple, you must actually lose that evil soul you have had all your life, and take chances to get another; *i.e.*, the man of sin must consent to lie down and die, taking the risk about living again.

The people of this world hold to the maxim, “A bird in the hand is worth more than two in the bush.” Consequently they hold on to the soul which they have had since their earliest recollection, willing to take all the religion which they can have compatibly with that soul; *i.e.*, they will join the Church, take water baptism, weekly sacraments, work faithfully in the Church machinery, do some very nice parrot talk in the social meetings, pay their dues, attend church, receive official honors, represent the Church in the Conferences, and, with a collegiate education, actually preach the gospel — in their way. But to have heavy hands laid on them, nailing them to the cross, to bleed and die like Jesus, taking chances on the resurrection life, is utterly out of the question, and to be rejected contemptuously as the vain hallucination of the holiness cranks, who ought to be run out of

the country. Good Lord, shine through us, and enable us to take Thy plain and simple Word, and be Thy true disciples!

THE SECOND COMING

^{<1627} **Matthew 16:27,28.** *“For the Son of man is about to come in the glory of His Father, with His angels, and will then give to each one according to his work. Truly, I say unto you, There are certain ones of those standing here who may not taste of death, until they may see the Son of man coming in His kingdom.”* ^{<1888} **Mark 8:38, & 9:1:** *“For whosoever shall be ashamed of Me and My words in this adulterous and wicked generation, truly, the Son of man shall be ashamed of him, when He may come in the glory of His Father, with His holy angels. And He said to them, Truly, I say unto you, That there are certain ones of those standing here who may not taste of death until they may see the kingdom of God having come in power.”*

^{<112} **Luke 9:26,27:** *“For whosoever may be ashamed of Me and My words, of him shall the Son of man be ashamed, when He shall come in His glory, and that of the Father, and that of the holy angels. And, truly, I say unto you, There are certain ones of those standing here who may not taste of death until they may see the kingdom of God.”* Very pertinently does our Savior here follow that terribly rigid and close sermon on discipleship, by one of the grandest of all possible inspirations, to settle the problem of discipleship, at any and every conceivable cost, making sure of heaven if we lose everything else, which is certainly the normal verdict of sound intelligence.

a. As this passage, recorded by Mark and Luke, reads in E.V., it has been the puzzle of millions. I know not why they give us the future tense, indicative mode, when the Greek has the present subjunctive. Within about one week from the time of this utterance, Peter, James, and John actually witnessed a prelude of His second coming on the Mount of Transfiguration.

“For not having followed cunningly devised fables, having made known unto you the power and coming of our Lord Jesus Christ, but having been eye-witnesses of His majesty. . . . And we heard this voice borne from heaven, being along with Him in the holy mount.” (^{<1162} Peter 1:16-18.)

Here you see, Peter certifies that they witnessed His power and coming, while they were with Him in the holy mount. Now what was that holy mount? Why the Mount of Transfiguration, which they actually visited in a few days from that time, it being the preliminary coming of the Lord in His glory; *i.e.*, an actual adumbration of His second coming. As Peter, James, and John were all present in His audience, and actually witnessed this prelude of His second and glorious coming, we, on the Mount of Transfiguration, have a preliminary fulfillment of this prophecy.

b. Within forty years of that date, while many of those people were still living, the Lord actually came, in His awful retributive judgments on the unbelieving Jews, executing righteous retribution for the rejection of His Son, destroying Jerusalem, and desolating the land with the awful scourge of the Roman armies, putting an end to the Jewish State and nationality, and annihilating the Jewish polity. Some able critics here find the fulfillment of this prophecy.

c. On the day of Pentecost the kingdom did certainly, as Mark says, “come in power,” having been on earth during the ministry of our Savior; but in the fiery baptisms and rushing tempest on the day of Pentecost it certainly did come in the signal manifestation of unprecedented power.

d. I see no reason why we may not take the whole passage as it is, and apply it to the existing generation, as it simply affirms a gracious possibility; *i.e.*, there are some of those who are standing here, who may not taste of death until they may see the Son of man coming in His kingdom. Hence you see it simply affirms a gracious possibility on the part of that generation to see the Son of man coming in His glory, with the glory of the Father and the holy angels, before they pass away. You must remember that man has always been a failure. He failed in Eden; failed in antediluvian times; failed after the flood, landing in Egyptian slavery; failed in Judaism, rejecting and murdering their own Savior; and, according to the prophecies, will fail in the Gentile age, bringing on the tribulation, and forfeiting the millennium. Is not this very discouraging? O no! While man is a failure under all circumstances, God is an invariable and glorious success. Hence, all of these human failures should only inspire us to give up humanity, and fly to God, sinking away, lost in Him, to spend an eternity of bliss. The generation contemporary with Jesus was no

exception. There was a gracious possibility for that generation to have preached the gospel to every nation, and so evangelize the world as to meet the condition of our Lord's return (⁴⁰¹⁴Matthew 24:14); as in that case He would have returned in His glory before the death of that generation. Here our Savior assures us, "*Whosoever may be ashamed of Me and My words, in this wicked and adulterous world, the Son of man shall be ashamed of him, when He may come in the glory of His Father, with His holy angels.*" Remember, this is the peroration of that awful sermon on discipleship, which nowadays is dodged, perverted, and misconstrued by clergy and laity, laying under contribution all their wits, to devise an easy way to heaven, washing, dressing, and educating old Adam, and taking him along with them. N.B. In a similar manner we find so many tender footed on the coming of the Lord, which our Savior here gives in immediate connection with His exposition of discipleship. The true, blood-washed, fire-baptized, and Spirit-filled disciple is not troubled when we preach the coming of the Lord, but elated with heaven-born enthusiasm, causing him to leap, shout, and run to meet Him. Jesus here calls the people who are ashamed of Him and His words, "a wicked and adulterous generation." Far from shame or embarrassment at the coming of the Lord, we should be watching and waiting, and ready with shouts, to meet Him. "*And now, little children, abide in Him, in order that if He may appear, we may have boldness, and not shrink with embarrassment from Him at His coming.*" E.V. says we "*may not be ashamed.*" This is the same word which our Lord uses with reference to His words and His presence when He comes in His glory. Hence we should all be so saved and sanctified as to put us in perfect harmony with the words of Jesus; so we do not want to turn and twist them about, nor evade their force in any way, but want them to remain just as Jesus gave them. And as to Himself, "*He is the fairest among ten thousand, and altogether lovely.*" Since His ascension, the widowed Church has mourned the absence of her Heavenly Spouse, and longed for His return, even now watching and waiting, ready to run to meet Him with shouts of triumph. So be sure that you are not ashamed nor embarrassed, when you read His Word, and contemplate His personal coming in a cloud this day.

CHAPTER 37

TRANSFIGURATION

Matthew 17:1-13; **Mark 9:2-13;** **Luke 9:28-36.** **Mark:** *“And after six days, Jesus takes Peter, James, and John, and carries them up into an exceedingly high mountain, privately, alone; and He was transfigured before them, and His garments became shining, exceedingly white as snow, such as no fuller on earth is able to whiten. And there appeared unto them Elijah, with Moses, and they were talking with Jesus.”* **Luke 9:30:** *“Behold, two men were talking with Him, who were Moses and Elijah, who, being seen in glory, were speaking of His departure, which He was about to fulfill in Jerusalem. And Peter, and those who were along with Him, had been burdened with sleep. But keeping awake through the night, they saw His glory, and the two men who were standing with Him.”* The transfiguration is the most unearthly scene mortal eyes were ever permitted to behold. Here, again, we see the signal honor conferred by our Lord on Peter, James, and John, who certainly did enjoy a deeper insight into Divine things than the other nine.

a. What was the character of that wonderful scene? It was a prelibation of heaven, come down to earth — *i.e.*, a peep into the glory world; Jesus, for the time, putting on His glory in the presence of Peter, James, and John, that these notable apostles might be prepared to edify us all as eye-witnesses. Their descriptions are very graphic; Mark, Peter’s amanuensis, certifying that His raiment was whiter than any fuller on earth could possibly make it, His countenance and entire person shining with a brightness infinitely eclipsing the noonday sun in his meridian splendor. The scene transpired in the night, perhaps after several hours spent in prayer, in which their weary bodies became sleepy; the transcendent glory, when bursting on them, utterly expelling all drowsiness, so they had no trouble to keep wide awake all the balance of the night, so thrilled with the unearthly glory that they felt like remaining there forever; hence suggested “to build tabernacles.” Amid the scene, Moses and Elijah both appear. How did the apostles know them? Either by their statues or Divine

intuition, and more probably the latter. They appear in their glory, as both of their bodies had been long ago glorified. When Elijah mounted the fiery chariot, he lost all mortality, materiality, and every ounce of his weight, still retaining his identity, which had passed into celestial glory. If Moses was not translated from Pisgah's pinnacle, he was raised from the dead, thus, in either case, escaping from Satan's material prison, in consequence of which he gave the archangel Michael an awful battle (¹¹⁰Jude 9), only to encounter signal defeat, while Moses, with the archangel, sweeps up the shining way, and joins the enraptured host in the city of God. We have in the glorified manifestation of Moses and Elijah a clear confirmation of the glorious destination of all God's saints; those living on the earth at the Lord's appearing being translated into the glorified state suddenly (¹¹¹1 Thessalonians 4:13-18), like Elijah, when he mounted the chariot of fire; and all the buried saints resurrected, like Moses, when Michael came after him, and took him to heaven; thus Moses and Elijah, representing all the saints of all ages, and thus appearing in their glory, are an incontestable earnest of the glorification awaiting all the saints, some through transition, and others through the resurrection. Moses and Elijah, representing the two great departments of the old dispensation — *i.e.*, the Law and the Prophets, the former being the lawgiver, and the latter, the greatest of the prophets; hence Moses and Elijah here appear in glory, not only confirming the glorification of all the saints, some by translation and others by the resurrection, but as the representatives of the Law and the Prophets, they here appear in the presence of Jesus, to whom they resign their delegated and expiring power, thus recognizing the supercession of the Law and the Prophets by the Kingdom of Heaven. They depart away before the scene is over, signifying the retreat of the old dispensation and the incoming of the new. ¹¹²**Luke 9:33:** *“And it came to pass, while they were departing from Him [i.e., Moses and Elijah], Peter said to Jesus, Master, it is good for us to be here; let us make three tabernacles, one for Thee, one for Moses, and one for Elijah; not knowing what he says.”* No wonder Peter felt like staying there forever, as he had really witnessed a prelude of heavenly glory, practically spending those wonderful hours in heaven. Yet he did not understand what he was talking about, as Moses and Elijah had already finished their errand, and were moving back to heaven. Jesus must soon go, and Peter, James, and John, with the other nine, must go to the ends of the earth, preaching the gospel; hence,

permanently abiding there was utterly out of the question. Amid Pentecostal meetings, especially holiness camps, we frequently are permitted to tarry a little while on the Mount of Transfiguration, reluctant to come down; yet we must come down, and finish our work, fighting sin and Satan in the dark valleys of a lost world. *“And He speaking these things, and there was a cloud, and it overshadowed them; and they were afraid while they were entering into the cloud. And there was a voice out of the cloud, saying, This is My Beloved Son: hear ye Him; and while the voice was sounding, Jesus was found alone, and they kept silent, and told no one, in those days, any of those things which they had seen.”*

b. A world of investigation and controversy has labored through all bygone ages to locate the Mount of Transfiguration. When I was on Mount Tabor, which is a long way from Caesarea-Philippi, far out southwest, near Nazareth and the Mediterranean Sea, I saw three magnificent stone temples, somewhat in ruins, the Latin monk, in charge of the convent constantly occupied on that summit, pointing them out to me as these three tabernacles which Peter suggested to build — one for Jesus, one for Moses, and another for Elijah. The convent on that mountain perpetuates the memory of the transfiguration. Origen, who was born A. D. 185 — a great preacher and a martyr in his day; his father being a preacher and a martyr; also his grandfather; the latter, of course, having seen the apostles, and having been converted through their ministry — certified, and has left it in his writings, that Tabor was the Mount of Transfiguration. Saint Jerome, who spent thirty years in Palestine in the fourth century, and other Christian fathers, add their testimony, so that, through the ages past, Tabor has been visited by thousands of Christian pilgrims, believing, without a doubt, that while walking over its summit and worshipping in its three tabernacles, they were on the veritable spot of this wonderful heavenly scene, where our Lord brought a prelude of celestial glory down, and permitted mortal eyes to contemplate the unearthly splendors of the bright upper world. It seems almost a pity to mar the sanctity and glory of this illustrious mountain by even insinuating that the adoring myriads who have lived and died, believing without a doubt that they had actually trodden upon that hallowed spot, and lingered in the tabernacles built responsive to Peter’s suggestion, and with their mortal feet trodden the summit where Jesus, Moses, and Elijah once stood, invested with celestial

glory. But facts are stubborn things, and I must say that they are unfavorable to the identity of Tabor with the Mount of Transfiguration.

c. Others have labored assiduously to identify it with the Mount of Beatitudes, on which our Lord's celebrated sermon was delivered, lying a few miles back from Capernaum, and overshadowing it, as this mountain is quite lofty; and Capernaum is the first place mentioned after the transfiguration, and the events which transpired at the base of the mountain; presuming that the six days mentioned as transpiring before the transfiguration were, in all probability, spent traveling, giving them ample time to come from Caesarea-Philippi down to the Sea of Galilee.

d. As to the six days immediately preceding the transfiguration, in which we have not an intimation, much less a record, of anything said or done, it seems quite plausible that they have a symbolic signification, typifying the days of Jehovah.

“Let not this escape your memories, beloved, that one day with the
Lord is as a thousand years, and a thousand years as one day.”
(~~2~~ 2 Peter 3:8.)

The adverb “as” is *hos*, and means “about,” vindicating the indefiniteness of the period, simply a long time, about a thousand years, so that we must not emphasize human chronology too rigidly, as God is His own Timekeeper.

“For, not following cunningly devised fables, have we made known to you the power and coming of the Lord Jesus Christ, but being made eyewitnesses of His majesty. For receiving from God the Father the honor and glory of such a voice, having been borne to Him from the excellent glory, This is My Beloved Son, in whom I am well pleased. We heard this voice, borne from heaven, being with Him in the holy mount.” (~~1~~ 1 Peter 1:16-18.)

You see from this Scripture that Peter refers to it as a preliminary coming of the Lord, and a confirmation of His sure and certain second and glorious advent, which was thus adumbrated while on this mount, which was made holy by the heavenly scene which there transpired. Now these six days preceding the transfiguration here mentioned, symbolize the six Divine

days, aggregating six thousand years, preceding the glorious coming of the Lord.

e. *“And having come out from thence, they traveled through Galilee.”* (^{408B} **Mark 9:30.**) This statement certainly sweeps away the theories in favor of Tabor, Beatitudes, and all other places, except that region in which they have spent several days in addition to the six here mentioned. Hence the facts certainly favor the conclusion that it was one of the mountains in the vicinity of Caesarea-Philippi. Strenuous efforts have been made to locate the transfiguration on the highest peak of Hermon. This is hardly probable, as it is about eighty miles from there to the loftiest summit, and directly away from Galilee, due north, whereas we have not an intimation that Jesus ever traveled north of Caesarea-Philippi in His earthly ministry. If He had gone so far, we certainly would have some specification of it. Hermon is the highest peak of the great Anti-Lebanon Range, which runs from Northern Syria south to the vicinity of the Galilean Sea, Caesarea-Philippi being in the Jordan Valley, down at the foot of this great range, and many lofty summits round about, well suited to verify the description here given of this celebrated holy mountain. I climbed a lofty mountain, belonging to the Hermon Range, overshadowing Caesarea Philippi, visiting the ruins of a large temple built by Herod the Great, where tradition says Jesus preached. I see no reason why that mountain, or some other one overhanging the Jordan Valley, through which they traveled back to Capernaum, might not have been the veritable Mount of Transfiguration

f. Amid the multiplicity of claimants, through ages of superstition, we must conclude that no one knows that veritable mountain. There are so many summits about Caesarea-Philippi, and rising along the Anti-Lebanon Range, hanging over the Jordan Valley, any one of which would satisfy the description, that we must leave the matter undecided, simply concluding that the preponderant argument favors some one of those mountains in the vicinity of Caesarea-Philippi, which are convenient to their journey down the Jordan, bearing in mind the affirmation (^{408B} **Mark 9:30**), *“Having come out from thence, they traveled through Galilee.”* Now bear in mind, Galilee runs up almost to Caesarea-Philippi, favoring the conclusion that the Mount of Transfiguration must have been in that vicinity. Some have suggested that, as it took place in the night, they would have been uncomfortably cold on the summit of Hermon, ten thousand feet high.

While I do not believe they went to that summit, as it was too far north, the question of cold is relieved with reference to that mountain, or any other, by the fact that it was midsummer. As Capernaum is the first place mentioned, where they halted in their journey through Galilee, the facts certainly corroborate the conclusion that the mountain was up there near Caesarea Philippi, as they would travel through Galilee all the way to Capernaum. As our Lord knew what floods of superstition and actual idolatry would accumulate on that memorable spot — which has actually taken place on Tabor — I do not wonder that He dropped the veil over it, withholding its name. Peter, writing about it, gives us no clew to its identity, simply calling it the “holy mountain.” Consequently its identity is all at sea, and must so remain, till Peter, James, and John in glory return.

Matthew 17:9. *“And they, coming down from the mountain, Jesus charged them, saying, Tell no one the vision until the Son of man may be risen from the dead. His disciples asked Him, saying, Why then do the scribes say that it behooves Elijah first to come? And Jesus, responding, said to them, Indeed, Elijah cometh first, and will restore all things.”* As Elijah here means John the Baptist, how did he restore, verify, complete, all things? John was the greatest of the prophets, and actually wound up the prophetic dispensation, which focalized in Christ, by not only preaching Him, but pointing Him out, and publicly introducing Him to the world. *“But I say unto you, That Elijah has already come, and they did not know him, but did unto him all things which they wished; the Son of man is thus about to suffer by them. Then His disciples understood that He spoke to them concerning John the Baptist.”* This transfiguration, taking place about eight months before the crucifixion, was the solemn installation of our Lord into that momentous series of events destined to culminate in His arrest, arraignment, condemnation, execution, resurrection, and ascension, thus unveiling to mortal eyes the heavenly side of His Messiahship. O that you and I may so sink away into God, and lose sight of this world, yea, climb so high up the Mount of Transfiguration, that we shall reach an experience in which we have a constant panorama of these thrilling realities, revelatory of the heavenly state, which is so nigh, and only separated by an intervening veil, liable to drop at any moment, thus revealing to us the unutterable glories of celestial worlds, of which, in the transfiguration, we have a vivid adumbration!

DEMONIACAL EJECTION

Matthew 17:14-21; **Mark 9:14-29;** **Luke 9:37-43.** **Mark:** *“And having come to His disciples, He saw a great crowd round them, and the scribes arguing with them.”* He and the three disciples had been absent from the nine and the multitude during that memorable night of the transfiguration. In the morning, when they come down from the mount, they find an oral debate going on between the nine apostles and the scribes; *i.e.*, the pastors of the Churches, who had gathered with the multitude. The subject of the debate was the failure of the nine to cast out an awfully stubborn and formidable deaf and dumb demon, which had occupied an only son from his infancy. *“And immediately all the multitude, seeing Him, became aroused, and running to Him, seized Him;”* *i.e.*, gathered about Him, and took Him into a special diagnosis. *“He asked the scribes, Why are you disputing with them?”* The salient point in the debate was, that as the nine had failed in all their efforts to cast out the demon, at the same time alleging that if their Master were there, He could cast him out; the scribes stoutly disputed their word, and argued with them that if He were there, He would fail just as they had done. *“And one of the multitude, responding, said, Teacher, I brought my son to Thee, having a dumb spirit, and when he may seize him, he convulses him; he froths, gnashes his teeth, and pines away.”* **Matthew says:** *“He is a lunatic, and suffers exceedingly, and frequently he falls in the fire, and often in the water.”* **Luke:** *“And, behold, the spirit takes him, and immediately he cries out, and he convulses him with foam, and scarcely departs from him, contorting him.”*

We see from these descriptions that the child was an epileptic, of the very worst form, his convulsions being so frequent and violent as not only to take away the faculty of hearing and speech, but to render him at times insane, raving like a maniac. When these awful convulsions came on him, he screamed and roared at the very top of his voice, falling, rolling, in indescribable agony, gnashing his teeth, foaming at the mouth, and finally pining away, gasping for breath, and apparently ceasing to breathe, looking pale as a corpse, perspiration evanescent, becoming dry, ashy, cold, and to all appearances lifeless. *“And I said to Thy disciples that they may cast him out, and they were not able. Responding, He says to them, O faithless generation, how long shall I bear with you?”* We see here how grievous their unbelief and consequent failure were to Jesus. Lord, save us from

grieving Thee in a similar manner! *“Bring him hither to Me; and seeing Him, immediately the spirit convulsed him; and falling on the ground, he continued to wallow, foaming.”* Here you see, the demon knew Jesus, having long ago been a pure spirit in the celestial universe, gazing upon the glory of the Son, before he had the misfortune to deflect with the great apostasy, following in the track of fallen Lucifer. See how awfully stubborn and malignant he is! Seeing Jesus, and knowing that his time is short, he seizes the moment left him to execute his wrath on his poor victim, seizing him instantly, convulsing him with horrific spasms, so that, falling on the ground, he wallows, foaming as if he were dying. *“And He asked his father, How much time there is since this happened to him? And he said, From his infancy; and frequently he throws him into the fire, and into the water, that he may destroy him; but if You are able to do anything, help us, being moved with compassion in our behalf. And Jesus said to him, If you are able to believe, all things are possible to him that believeth. And immediately the father of the little child, crying out with tears, continued to say, Lord, I believe; help Thou mine unbelief.”* Here we see a glorious illustration of the omnipotence of faith.

O what an inspiration this wonderful Scripture flashes out on a desponding Church and a sinking world!

Millions on all sides are sweeping into hopeless ruin; whereas all that is needed that we may be saved to the uttermost, and our friends and loved ones rescued from Satan to go to heaven with us, is faith in Jesus. It costs nothing but your sins and your doubts, which were Satan's millstones around your neck, dragging you to perdition. Your family are unsaved, your loved ones hanging over hell by the brittle thread of life. Soon it will be eternally too late. Will you not fly to the mercy-seat in their behalf? I trow, no demon more obstinate, potent, and incorrigible than this one possesses any of them. Though awful devils have them by the throat, Jesus is more than a match for them all. Will you not give Him a chance before demons people hell with the inmates of your home and community? You see here that true faith is accompanied by tenderhearted humility, illustrated by the fact that this man is so intensely exercised for the salvation of his son, that his tears gush out copiously, and flow in rivulets over his face. So get down before God till you, in spite of doubts and

devils, with heart-gushing tears, can say, "Lord, I believe; help Thou mine unbelief."

"And Jesus, seeing that the multitude are running together, rebuked the unclean spirit, saying to him, Dumb and deaf spirit, I command thee, Come out from it and enter no more into him. Crying out, and convulsing him much, he came out. He became like a corpse, so that many said, He is dead." When Jesus was talking to the man, the multitude, observing that something was going to be done, and all eager to see, immediately began to crowd in from all directions to witness the sight. As this would produce a great confusion, Jesus instantly commands the obstinate demon, who had resisted all the efforts of the nine, to come out. The demon avails himself of the last moment to execute vile retribution against the poor epileptic. So, in the very act of evacuating him, he convulses him so awfully that he pines away, pallid and ghastly as a corpse, and the people all around say, "He is dead." I have witnessed many scenes of this kind in my revival-meetings, people falling amid frightful convulsions, foaming at the mouth, pining away, gasping for breath, and the unspiritual people around saying, "He is dead," "She is dead." I could give you the positive history of many such cases, which I have seen with mine own eyes. Frequently have they been hauled away from my meetings like dead people, but they always came to life.

The physical phase of this case is abundantly illustrated in all of our lunatic asylums, without which our communities would be terrorized this day by raving maniacs. I now have in mind a good, true, and efficient, sanctified Methodist preacher, who, like this boy, had epilepsy, in its worst form, till one and twenty, when a sanctified sister, finding her way to his father's house, told him about Jesus, and prevailed on him to commit to Him soul and body. Though three times, amid these awful convulsions, he had been laid out and pronounced dead, when he got his eye of faith on Jesus, though all physicians had abandoned him to die, the Blessed Healer, in a moment, cast out the stubborn demon, completely healing soul and body, so that he has never since had a trace of epilepsy; but, responsive to the call he received when Jesus healed and sanctified him, from that day he has been preaching holiness to the Lord.

⁴⁰⁷⁹**Matthew 17:19:** *“Then the disciples, coming to Jesus, privately said, Why were we not able to cast him out? Jesus said to them, For truly, I say unto you, If you have faith as a grain of mustard seed, you shall say to this mountain, Be thou moved hence, and it will be moved, and nothing shall be impossible to you. But this kind goeth not out except through prayer.”* E. V. says, “Through prayer and fasting,” some good man evidently adding “fasting,” feeling that it would strengthen the statement, as it does not here appear in the original. We must remember that the disciples did not fast till after the Lord had left the world, as this would have been out of harmony with the glorious sunshine of His perpetual and omnipotent presence. He said that they would fast after He had gone away. Hence it is all right and pertinent for us to fast, as the Spirit leads, till He returns in glory. We must remember that our Savior is talking about spiritual things, referring to the little mustard seed and the great mountain to illustrate the omnipotence of faith. God appreciates quality rather than quantity. Hence, though your faith may be small, if it is free from doubt, the tiny mustard seed will make the great mountain of sin leap away, and sink out of sight into the sea of forgetfulness.

In these two notable transaction — *i.e.*, the transfiguration glory on the mountain summit, and the casting out of this awfully cruel, stubborn, obstinate demon down at the base, we have a vivid illustration of heaven and hell in close proximity. So terrible is the conflict between the powers of darkness in this world, that we often find the bright summit, the transfiguration glory, and the dark valley, pervaded by infuriated demons, in close proximity. Where God works, Satan works too, et vice versa. Hence the Christian soldier should never be discouraged at the rage of hell and the howl of devils; but on the contrary, in that case, should always take courage, as Satan is not fool enough to waste his ammunition. When the powers of darkness rendezvous and the formidable difficulties intervene, always look out for bright victories.

CHAPTER 38

DEATH AND RESURRECTION

Matthew 17:22-23; Mark 9:30-32; Luke 9:43-45. **Mark:** *“And having gone out from thence, they continued to journey through Galilee.”*

As Galilee extends up to the very suburbs of Caesarea-Philippi, this passage is a clinching argument for the location of the transfiguration in that vicinity. **Luke:** *“Place these words in your ears; for the Son of man is about to be delivered into the hands of sinners.”* **Matthew & Mark say:** *“They will kill Him; and having been killed, on the third day He will arise.”* *“And they did not know this word, and it was hidden from them, in order that they may not understand it; and they feared to ask Him concerning this word.”* This took place in His conversation with His disciples while journeying down the Jordan, from Caesarea-Philippi, back to the sea of Galilee. You observe that this is the second time that He has positively told them about His coming arrest, execution, and resurrection. As you here see, “it was hidden from them,” so they did not understand it. Do you know that this dark veil wrapped the important item in our Lord’s biography till He had actually risen from the dead, though He had distinctly and positively spoken it out to them three times? Why was this revealed to them, and still withheld from them? It was really indispensable that it should be revealed, in order to the completion of the prophetic curriculum, destined, as in all bygone ages, to constitute the basis of faith for all future generations; hence the necessity of its revelation is clear and demonstrative. Then why was it withheld from them, so they never did receive it till after He had risen from the dead? This is equally obvious. If His disciples had understood it, they would have rallied His friends and fought for Him, thus precipitating on the country a bloody revolution, which Jesus did not want. Consequently, the blessed Holy Spirit just took it away from them, so they never caught the idea till after He had risen from the dead.

PAYING TRIBUTE

Matthew 17:24-27. *“And they, having come into Capernaum, those receiving the half-shekel came to Peter, and said, Does not your Teacher also pay the half-shekel? He says, Yes. And when he came into the house [doubtless Peter’s house, the home of Jesus], Jesus anticipated him, saying, What seems to you, Simon? From whom do the kings of the earth receive taxes or poll-tax? from their own sons, or from strangers? Peter says to Him, From the strangers. Jesus said to him, Then the sons are free. But in order that we may not offend them, going to the sea, cast in a hook, and lift up the first fish that bites; and opening its mouth, you will find a stater; taking it, give to them for Me and you.”* As Capernaum is right on the bank of the sea which this day abounds in splendid fish, it was very convenient for Peter to just walk down there, stand on the beach, cast in the hook, and catch the fish. The half-shekel was thirty cents, and the stater just twice the amount, and precisely enough to pay for both of them. So Peter goes, catcheth a fish, returns, and pays the tribute for them both. It is a little strange that there has uniformly been a popular misapprehension of this transaction, explaining it as paying tribute to Caesar for the support of the Roman Government. Such a solution is utterly out of harmony with the whole transaction, as it would make Jesus and Peter the sons of the heathen Roman emperor. Now it is a well-known fact that the half-shekel was the voluntary annual contribution of the faithful Jew to the support of the temple. Since the temple was dedicated to God, and He was the King and Custodian of it, and the Recipient of the contributions cast into the holy treasury, and as Jesus, Peter, and all the saints are members of the Royal Family, of course they are free from taxation, as Peter truly responded in reference to similar transactions in earthly governments, the children of the king being exempt, while aliens paid the tribute. While Jesus and Peter were under no obligation to make the contribution, yet you see they do it for the sake of peace and harmony. We would do well to emulate their example. *“The earth is the Lord’s, and the fullness thereof.”* All the money belongs to God. When we can promote peace and harmony by a gratuitous contribution, let us follow the example of our Leader in this transaction.

APOSTOLICAL AMBITION

^{<18>}**Matthew 18:1;** ^{<10>}**Mark 9:33-35;** ^{<19>}**Luke 9:46-47.** **Mark:** *“And being in the house, He asked them, What were you disputing about with one another on the road? And they were silent; for on the road they had been disputing with one another which one should be greater. And He, sitting down, called the Twelve, and says to them, If any one wishes to be first, he shall be last of all, and the servant of all.”* We see here the outcropping of ambition among the apostles, each one wanting the pre-eminence in the gospel kingdom; thus most unequivocally illustrating their need of the fiery baptism, to consume all their ambition, and humiliate them, meek and lowly, at the feet of Jesus, in utter and eternal abandonment to God, to be taught by the Holy Ghost. This is demonstrative proof of the second work of grace in the Divine economy, as no one would dare to call in question the conversion of the apostles. They had already, pursuant to our Savior’s commission, gone all over that country, preaching the gospel, casting out demons, and healing the sick. Jesus never sent out sinners to preach. He does not yoke up the devil’s cattle to pull the salvation wagon, but always uses His own. Jesus very pertinently notifies them that, in His kingdom, the one highest in office is least of all — *i.e.*, deepest down in the valley of humiliation — and servant of all, as his official administrations include all, actually making him the benefactor of all his subordinates. While this is not always true in ecclesiastical officers, it is invariably the matter of fact in the kingdom of God; as in the Divine estimation, going down is coming up, and the enlargement of our field of labor simply magnifies our servitude to all included in these augmented dominions.

THE INFANT THE PARAGON

^{<18>}**Matthew 18:2-5;** ^{<10>}**Mark 9:36-37;** ^{<19>}**Luke 9:48.** **Mark:** *“Jesus, calling to Him a little child, placed it in their midst, and said, Truly, I say unto you, Except ye may be converted, and become as little children, you may not enter into the kingdom of the heavens. Therefore whosoever may humble himself as this little child, the same is the greater in the kingdom of the heavens; and whosoever may receive one such little child in My name, receiveth Me.”* **Mark:** *“Taking a little child, He placed it in their midst, and taking it up in His arms, He said to them.”* . . . There is no mistake as to the conclusion that these are literal, natural infants, small enough for

Jesus to lift up in His arms, exhibiting them illustratively. This is beautifully illustrative of the glorious, universal redemption in Christ, reaching every human being, even in the prenatal state, so soon as soul and body, united, constitute personality. Now as these infants, by the redemption of Christ, had been born in the kingdom, and could only get out by sinning out, which they could not do till they reached responsibility, it was demonstrative proof that they are all members of the heavenly kingdom; whereas, in the case of adults, the matter is at least problematical, so that we can not know for any one but ourselves the status before God. So here we have an irrefutable illustration of the consolatory fact that all infants are members of God's kingdom, and here held up as paragons, because there can be no defalcation in their case, as they can only get out by actual sin, of which they are incapable till they reach responsibility. Hence, in their case, there can be no doubt, which can not be said of any adult, because no one but God knows the heart. It is a patent fact that infancy is the very period of an humble, loving disposition; humility and love constituting the preeminent graces of the kingdom. We may pertinently here observe that these infants are not sanctified, but possessed of depravity, manifested in evil tempers cropping out from the cradle; but, as Jesus says, they are normal citizens of the kingdom, standing where a genuine conversion brings every adult, and needing sanctification, like every justified Christian, such as those apostles, who there permitted ministerial ambition to show its cloven foot to their just reprehension.

BIGOTRY OF THE APOSTLE JOHN

☞**Luke 9:49, 50;** ☞**Mark 9:38-41.** *“And John responded to Him, saying, Teacher we saw a certain one casting out devils in Thy name who does not follow us, and we forbade him, because he does not follow us. And Jesus said, Prevent him not. For there is no one who shall work a miracle in My name who will be able quickly to speak evil of Me [as he will have to backslide first]. For whosoever is not against us, is on our side. And whosoever may give you a cup of water in the name of Christ, because you are His, truly, I say unto you, He shall not lose his reward.”* There is no doubt but John was the first disciple of our Lord, and during His entire ministry honored, with Peter and James, on the Mount of Transfiguration,

the resurrection of Jairus's daughter, and in Gethsemane. Besides, he was even epitheted the "loving disciple," habitually sitting close by His side, and even leaning on His bosom. That he was characteristic of pre-eminent spirituality from the beginning, growing on him through his long and useful life, till his writings are swelling rivers of love, sweeping down from heaven, the source of his inspiration, can not be doubted. Though he is the speaker on this occasion, making his own confession, you see he includes his comrades, authenticating the conclusion that those apostles actually did forbid that man to cast out demons in the name of Jesus, because he did not follow them. That man deserved their prayers and their encouragement, as well as their cooperation. He was no bogus worker, but was actually casting out the demons. Now, what is the conclusion? They most imperatively needed the fiery baptism of Pentecost, to burn up their bigotry and sectarian prejudice. Read John's Gospel, Epistles, and Apocalypse, all of which are swelling rivers of love, and you can not find a solitary vestige of sectarian bigotry or ecclesiastical ostracism.

RESPONSIBILITY OF OFFENDING THE LITTLE ONES

Matthew 18:6-8; **Mark 9:42-44.** *"Whosoever may offend one of these little ones who believe in Me, it is better for him rather if a millstone is hung round his neck, and he has been plunged into the sea. If thy hand may offend thee, cut it off; it is good for thee to enter into life maimed, rather than having two hands to go away into hell, into the fire that can not be quenched, where the worm dieth not, and the fire is not quenched."*

Matthew 18:7: *"Woe unto the world because of offenses! It is necessary that offenses come; but woe to that man by whom the offense cometh!"* So long as we are on probation, temptation, which is but another name for offense, supervenes as a logical sequence. Our Lord is here speaking primarily of natural infants, but also including the spiritual; *i.e.*, young converts. You see the awful and momentous responsibility devolving on all the people who offend these infants, natural and spiritual. What does this mean? It simply means leading them into sin, by precept or example, *volens, nolens*. There is a deep sleep on all the world appertaining to this awful responsibility. By the wonderful redeeming grace of Christ, every human being is born in the kingdom of God, and only gets out by sinning out. O what an awful wreckage is everywhere going on! Parents and

Churches are blind to these stupendous facts. How long infantile justification is retained depends upon the light shining in the home, and the opportunities available. With some, the age of responsibility is reached much earlier than in case of others. Which should be the grand enterprise of all parents, to so bring up their children in the nurture and admonition of the Lord, so culture and fortify, as to retain them indefinitely in the kingdom. I trow, this will be the normal economy during the millennium, when the generations will look back on their predecessors with horror and astonishment, because they permitted their children to sin away their infantile justification, become backsliders, and take chances between reclamation and damnation. Doubtless the majority who go from earth to populate heaven during these probationary ages, die in their infancy, thus including one-half of the whole human race, in reference to whom there is no defalcation. Awful responsibilities in eternity and judgment await the people who have been instrumental in leading infants to commit sin. How frequently the parents, brothers, and sisters thus inadvertently crimson their hands in the blood of the little ones, actually leading them across the line, out of infantile justification, into the kingdom of Satan! God sets great store on these infants, both natural and spiritual, because His Son left heaven and suffered and died for them. He wants them to glorify Him on earth, people heaven, and do His will through all eternity. Hence the awful responsibility devolving on the audacious person who may prove instrumental in their abduction out of the kingdom. O how reckless, thoughtless, and foolhardy people are in their treatment of the little ones! “Offend” here is *scindahzo*, from *scandalon*, and means a stumblingblock. Therefore anything said or done, causing an infant or a young convert to waver or stumble in the rectilinear way of truth, innocence, and righteousness, is the offense here so rigidly stigmatized and terrifically anathematized. We know that infants have evil tempers, which nothing but entire sanctification can remove. The mere existence of this hereditary evil does not vitiate their justification, as they received it by irresponsible heredity; while its arousal would lead to voluntary acts of sin, calculated to forfeit their justification, and occasion stumbling and falling. Paul says: “Fathers, provoke not your children to wrath;” i.e., do nothing to make them angry. The responsibility of parents, permitting their children to associate with evil companions, is simply immeasurable,

amounting to the awful reality of giving them a ticket over the Black Valley route to hell.

DOOM OF THE WICKED

^{<1895} **Matthew 18:8,9;** ^{<1896} **Mark 9:45-48.** *“And if thy foot may offend thee, cut it off; it is good for thee to go into life lame, rather than having two feet to be cast into hell, into the fire which can not be quenched, where the worm dieth not, and the fire is not quenched.”* This awful deliverance of our Savior, relative to the doom of the wicked, follows as a normal sequence from the innumerable and egregious sins committed in giving offense to spiritual and natural infants. Consequently He goes out into a clear, straight, and unequivocal affirmation, relative to the endless punishment of the wicked, which is simply irrefutable by all the sophistry of Universalism, all the chicanery of infidelity, and all the diabolical effrontery of the Pandemonium. Here, Jesus says that the wicked *“go into the fire which can not be quenched, where the worm [i.e., the conscious living] dieth not, and the fire is not quenched.”* The word for “die” is *teleutao*, from *telos*, the “end;” consequently, it means never have an end, the strongest and most ineluctable word in the Greek language. These words and phrases, uttered by the Savior, can never be modified, evaded, weakened, or explained away. The sophistry that would have the audacity to tinker with these plain and unmistakable words of Jesus, could upset every truth in the Bible, completely take God’s Book of Truth out of our hands, leaving us groping in the utter bewilderment of rayless night. O that the preachers would preach like Jesus! If they do not, they have no right to preach at all. You have no right to deliver a message for another, unless you deliver it as he gave it to you. The reason why so many preachers have lost their power, is because Jesus does not send them. The reason why He does not send them, is because they have failed to deliver His message as He gave it to them. If you were to send a man with a most important message, and he should materially change it, either by additions or subtractions, or both, you would never again trust your business in his hands. Preachers stand in the pulpit, empty as the shell of a dead oyster, because of the delinquency in the faithful deliverance of the Lord’s message. The wicked are going to hell by millions. The most successful method of stopping them is faithfully, persistently, importunately,

fearlessly, and tearfully telling them precisely what they are doing, without mollification or modification, but persistently warning them night and day. One of the saddest concomitants of the awful apostasy in the Churches is the elimination of endless punishment out of the pulpit. Just as heaven should be the constant theme preached to the Christian pilgrim for glory bound, so hell should be the incessant theme roaring from every pulpit in the ears of all the hellward bound. If this is not faithfully adhered to, conviction will not only go out of a Church, but evanesce from a community, leaving all the gospel timber-gum logs, which will neither rive nor split.

SAVED WITH FIRE

⁴¹⁹⁴ **Mark 9:49,50.** *“For every one shall be salted with fire.”* The E.V. adds the clause, *“and every sacrifice shall be salted with salt,”* which does not appear in the original, evidently having been interpolated by some one, who thought the salt had a physical signification, which is entirely incorrect; the meaning of it being purely spiritual, natural salt augmenting the force of spiritual truth by the powerful symbolism, appertaining to its economy in the conservation of natural life in the material world; as the salt in the ocean alone prevents putrefaction and stagnation; whereas the watery world is the conservator of atmospheric purity, by which animal life is perpetuated; the sea-breezes carrying out the pure air from the ocean for the inhalation of animals, and carrying back the malarious atmosphere from the continents, to be purified by resting on the salt water. If there were no salt in the ocean, his stagnant and putrefied waters would so contaminate the aerial world as to fill the continents with poisonous malaria, which would quickly kill all the people and all air-breathing animals. Hence the transcendent force of the affirmation, *“Every soul shall be salted with fire.”* Salted means saved. Hence the only possible evasion of the hell-fire, here revealed by the warning voice of Jesus, is to get well salted; *i.e.*, thoroughly sanctified with heavenly fire. If you have not the humility, courage, and perseverance to seek the baptism of the Holy Ghost and fire in this life, you are bound to take hell-fire, as here described, through all eternity.

“Salt is good; but if the salt may lose its savor, with what will you salt it?” As our Savior well says, in His memorable Sermon on the Mount, *“It is*

henceforth good for nothing, but to be thrown out, and trodden under feet by the people.” You do not want this dead salt in the washes nor the ditches, as it obliterates all hope of restoring their fertility, turning the space of its occupancy into a perpetual desert. As Jesus says, it is fit for nothing but to make walks. The salt here means the Holy Ghost, who is the life of religion. Hence, when your religion is forsaken by the Holy Ghost, Spiritless, lifeless, and dead, it is like the salt which has lost its savor, and fit for nothing but to make walks. In a similar manner, all unspiritual religion is fit for nothing but to pave the road to hell, making it comfortable for travelers, soothing their guilty consciences, blinding their eyes, and even filling them with the false peace and joy of heavenly anticipation, till they plunge headlong into endless woe.

“Have salt in yourselves, and live in peace with one another.” When a community is well salted with the fire of the Holy Ghost, burning up all envy, jealousy, revenge, retaliation, enmity, animosity, strife, bigotry, hatred, rivalry, pride, vanity, folly, and all sorts of Satanic foolery,

*“Heaven will come down, all souls to greet,
And glory crown the mercy-seat.”*

CHAPTER 34

GUARDIAN ANGELS

✠**Matthew 18:10.** *“See that you do not look with contempt on one of these little ones; for I say unto you, Their angels, in the heavens, do always behold the face of My Father who is in the heavens.”* Here our Lord warns us against our prevailing predilection to undervalue infancy, both natural and spiritual. All the children born in the membership of an organized Church are so neglected spiritually, and encompassed with temptation, that they, at least clandestinely and inadvertently, become sinners before we are aware, thus incurring an awful responsibility; meanwhile, spiritual infants are left in a cold, worldly Church, speedily to freeze to death. A babe may be born in an icehouse, but it will soon imbibe cold enough to put it in its coffin. Our Savior here seeks to augment our appreciation of infants, both natural and spiritual, by reminding us of the honor conferred on their guardian angels in heaven, being permitted to occupy a place so prominent and near the throne as always to behold the face of the Father. This affirmation clearly recognizes the existence and utility of the guardian angels.

Here we have heaven in the plural number, including innumerable celestial worlds. There is no doubt but the angels are infinitely more numerous than the entire human race; while we are assured that they take a great interest in humanity, having been present, and doubtless cooperative, in creation; deeply sympathetic in the fall, so as to make heaven resound with weeping; infinitely joyous in the redemptive scheme, keeping the firmament bright with the splendor of their wings, as they fly from heaven to earth, et vice versa, on missions of love and mercy; constantly cooperative with Moses and the prophets, the saints and martyrs, of all bygone ages; sweeping down from heaven, and singing their triumphant anthems over the shepherds tented on the fields of Bethlehem, unutterably delighted to proclaim to the world the Incarnate Savior. Doubtless we all have our guardian angels, who comfort us amid earth’s woes, and shield us from a thousand perils. As you look back, I trow, you can see hairbreadth

escapes from death, and perhaps spiritual calamities worse than death. I assure you, I can witness to instances not a few where I could pertinently say with David, “There is but one step between me and death.” During a storm on the Mediterranean Sea, last December, perhaps injudiciously endeavoring to walk the deck, I was thrown among the machinery, striking my eyebrow on an iron, bringing gushing blood; an eighth of an inch farther would evidently have broken the skull. Do you realize your own guardian angels about you? I do. Methinks the ancient philosopher, walking in the light of nature and the Holy Ghost, having never seen the Bible, which is a constant heavenly sunburst on you and me, certainly did realize the presence of the guardian angels when he said, “I am least lonesome when alone, and busiest when unemployed.”

THE STRAY SHEEP

Matthew 12:14. *“What seems to you? If there may be to any man a hundred sheep, and one of them may stray away, does he not, leaving the ninety and nine, going into the mountains, seek the lost one? And if it may be that he find it, truly, I say unto you, That he rejoiceth over it more than over the ninety and nine which went not astray. So it is not the will, in the presence of your Father who is in heaven, that one of these little ones may be lost.”* Throughout this memorable discourse, delivered by our Savior at Capernaum — and really, so far as the record goes, His valedictory sermon, before He left home for the last time, bidding adieu to Galilee, where He spent about two and a half years of His ministry, preaching, healing, casting out demons, and establishing His disciples in the doctrines of the kingdom, before He goes away to Jerusalem, Judea, and Perea, to preach the remaining six months of His earthly ministry, and lay down His life for a guilty world — He still keeps those infants, both natural and spiritual, prominent before His audience. One of the popes said, “Give me the first seven years, and I will give you all the balance,” feeling assured that, in that short time, he could so write the dogmata of the Catholic Church on the mind of the child, they could never be obliterated. Such is the wonderful redemption of Christ that He actually saves all in their infancy, committing to us, along with the guardian angels, the noble and stupendous work of keeping them saved. O how the universal Church needs awakening on this momentous interest! You see from the illustration

that by prayer, instruction, discipline, and vigilance, we are to keep a standing army of saints and angels around the little ones all the time. Then, in case that one out of a hundred should wander away, we are to go through storms and tempests, thorns and briers, deserts and forests, plain and mountain, craggy steeps, frightful precipices, and yawning chasms, till we rescue the lost.

CHURCH DISCIPLINE

Matthew 18:15-20. *“If thy brother may sin, go, convict him, between thee and him alone.”* Many a time you can win him by thus going privately and quietly, with the loving overtures of a friend and the sympathies of a brother. This is invaluable direction. Be sure that you heed it. It is awfully grievous to the Savior to go recklessly into Church discipline, widen the breach, and ruin the brother, world without end; whereas, if you had gone alone, not so much as intimating the matter to a human being, in the great majority of cases you would succeed. The great mistake is in speaking of it, and thus giving it publicity.

“But if he may not hearken, take with thee yet one or two, in order than in the mouth of two or three witnesses every word may be established.” If your kind and loving visit in the capacity of a sympathizing brother, no publicity having been given even to the Church, much less the world, has signally failed, after all you could do by prayer and entreaty to soften his heart and win him back for Jesus, — now the omens look really gloomy, rigid discipline, in all probability, becoming your imperative duty, in order to remove the unholy leaven out of the lump.

“And if he may not hear them, tell it to the Church; but if he may not hear the Church, let him be to thee as a heathen and a publican. Truly, I say unto you, So many things as you may bind on earth, shall be bound in heaven; and so many things as you may loose on earth, shall be loosed in heaven.” Church here is *ekklesia*, from *ek*, “out,” and *kaleo*, “to call.” Hence it means the company of individuals called out of this wicked world by the Holy Ghost, and organized with a bishop — *i.e.*, the pastor or leader of the band, having in charge the spiritual interest; a deacon — *i.e.*, the holy man or woman having charge of the temporal interest; and the eldership, composed of the people enjoying spiritual seniority, being

intrusted with the general interest. Our Lord here provides abundantly for the government of the Church, in this simple and unmistakable formula; *i.e.*, first go to the offending party, alone with him, on your knees, with your tears of sympathy and words of kindness. If you fail, then take one or two brothers or sisters, filled with the Holy Ghost, and wait on him, invoking the blessing and help of God. If then you fail, bring the case before the whole Church. In case of final failure, let him be to you as a heathen or a publican. Now you observe that our Lord says that, pursuing this course, if faithful and true, your final verdict is ratified in heaven, standing valid, and preparing all parties to meet at the judgment bar. Thus our Savior has made perfect provision for the perpetuated purity of the Church, which is absolutely indispensable; as Paul says, “A little leaven will leaven the whole lump” — *i.e.*, one corrupt member is likely to contaminate the whole Church, as one rotten potato will rot a barrel. O how the wicked, worldly Churches of the present day need the enforcement of this law! “Brother Godbey, it would tear our Churches all to pieces, and break up our organizations.” All right; Jesus makes no mistakes. Awful will be our responsibility. If we do not enforce discipline, and remove the rotten apples out of the pile, they will soon all go to destruction. Such is the apostasy of the Churches of the present age that discipline has become a matter of bygone history. If not revived and enforced, according to the very words of Jesus in this paragraph, which is plain, simple, practical, leaving excuse for none, we never can have a genuine revival of the Churches. Holiness people, beware! and enforce discipline as here enjoined by our blessed and glorious Lord, or we go the way of our ecclesiastical predecessors, in the track of fallen Judaism, Romanism, and the dead Protestant Churches. Good Lord, deliver us!

EFFICIENCY OF PRAYER

Matthew 18:19,20. *“Again I say unto you, If two of you shall agree on earth concerning anything which you may ask, it shall be done unto you by My Father who is in the heavens. For where two or three are assembled in My name, there I am in the midst of them.”* This is really a wonderful promise to the saints of all ages, assuring us of His personal presence in an assembly of two or three, and positive answer to prayer in case of unity on the part of those two or three. This promise guarantees the miraculous

availability of the social prayer league in every home. Christians are not aware of the paradoxical availability of family prayer, actually securing the presence of Jesus in the home, the little prayer-meeting, and the Sabbath gatherings. You see here the necessity of union in order to availability. Though the number may be small, only amounting to two or three, if they are really united, they have the promise.

When a circuit-rider, thirty years ago, I went to an old church out in the country to begin a protracted meeting, when the snow was knee-deep, and all the waters frozen into ice. I met but four people, though it was Sunday. We availed ourselves of this promise. Within forty-eight hours, the house ran over, the altar was piled with seekers, and such a revival as the people had not seen in a generation swept down from heaven, ninety souls being gloriously converted and added to the Church within two weeks. If two or three will meet and unite at a Throne of Grace, it is their glorious privilege to be master of the situation. I never found a place in my life where I could not have a glorious revival. When in the pastorate, I made it a rule to have a big revival in every community in my territorial bailiwick. In countless instances I have gone to a place where I had not a solitary member; prevailed on two or three, or perhaps a half dozen, to unite with me in prayer, having no congregation to begin with. We never staid long on our knees, gripping the mercy seat in an inflexible prayer-league, till the people came trooping and booming from all directions, crowding us out of all room, and apparently under conviction from the moment of their arrival, and ready to crowd the altar and seek salvation. What was the solution? We had actually prayed them under conviction before we ever saw them. This is the Lord's infallible receipt for a revival. Will you take it? You need not send off after a big preacher, who may come, and he may not. Get two or three to help you, and send for Jesus. He is sure to come. When He comes, the people will come too. And they will come crying, and they will go away shouting.

FORGIVING ONE ANOTHER

Ⓜ **Matthew 18:21-35.** *“Then Peter, coming to Him, said, Lord, how frequently shall my brother sin against me, and I forgive him? until seven times? Jesus says to him, I do not say unto thee, Until seven times; but, Until seventy times seven.”* You see from this response of our Lord that

our forgiveness is to be utterly illimitable. The rabbis had taught that three times were often enough. Here you see the verdict is plain and definite we are to forgive on infinitesimally.

“Therefore the kingdom of the heavens is like unto a kingly man, who wished to make a reckoning with his servants. And he, beginning to reckon, one was brought to him owing him ten thousand talents.” What an enormous indebtedness! One talent is four hundred dollars. The Greek word here is *i.e.*, “myriad,” ten thousand — but it is in ‘the plural number; hence, tens of thousands. Now, since myriad is in the plural, though the sum is indefinitely large, its minimum is twenty thousand talents; *i.e.*, eight millions. But as the sum is indefinitely great, we have no right to settle on the minimum. Therefore, with the convenience of round numbers, we may conclude that he owed him ten millions of dollars, whereas it might have been infinitely greater. *“And he, not being able to pay, the lord commanded him, his wife, and children, and all things so much as he had, to be sold, and payment to be made. Then that servant, falling down, continued to worship him, saying, Be patient with me, and I will pay thee all things. The lord of that servant, being moved with sympathy, sent him away, and forgave him the debt. And that servant, having gone out, found one of his fellow-servants, who owed him a hundred denaria [i.e., fifteen dollars; as the denarion is fifteen cents]; and seizing, throttled him, saying, Pay me what you owe me. Then his fellow-servant, falling down, continued to entreat him, saying, Be patient with me, and I will pay thee. And he was not willing; but going away, cast him into prison until he may pay the debt. Therefore his fellow-servants, seeing the things which were done, were grieved exceedingly, and having come, they explained to their lord all the things which had been done.”* The fellow servants here are the saints, who are always grieved when they see an unforgiving spirit among them, and immediately go and tell the Lord about it; *i.e.*, get to praying over it in good earnest. When that is the case, something is sure to happen. *“Then his lord, calling him to him, says to him, Thou wicked servant, I forgave thee all that debt, since .thou didst entreat me; did it not behoove thee to have mercy on thy fellow-servant, as I also had mercy on thee? And his lord, being angry, delivered him to the tormentors until he may pay all that was due him. Thy My Heavenly Father will do unto you, if you do not each one forgive his brother from your hearts.”* You are not only to forgive, but to

do it cheerfully and spontaneously, with brotherly love gushing up from the deep interior of the heart; as God forgives you, lovingly, freely, and fully, for Christ's sake. We are not to conclude that God gets angry in the human sense, as He has no malevolent affections nor evil passions, like fallen men and demons.

The language here is an accommodation to our human apprehension, the anger of God being His righteous and holy indignation. I hope you hear, see, and understand this allegorical exegesis, which our Savior gives, in order to elucidate the infinite magnitude of God's forgiving mercy, and the insignificance of ours, even though we do cheerfully, freely, and fully forgive all who have ever done us an injury.

Now, remember the case: The one servant was forgiven ten millions of dollars; and the other only owed him fifteen dollars, only one six-thousandth part of his indebtedness, yet seizing and throttling him, and demanding the payment of the fifteen dollars, and even casting him into prison because he couldn't pay it. Now I hope you see the beautiful and forcible meaning of the allegory. Let the people treat us as badly as they can, our Heavenly Father has actually forgiven us six thousand times as much as all we ever can forgive them — all our innumerable sins, in thought, word, and deed, actually amounting to ten millions, contrasted with the fifteen dollars which some one owes us. Now, if we are too vile, selfish, and diabolical to forgive our comrades what little they may owe us, how can we expect God to forgive us the ten millions which we owe Him? Now you see, in the finale of this affair, that the ungrateful servant, who had been forgiven so much, and then refused to pardon his fellow-servant, was actually arrested, and delivered to the tormentors till he paid it all. This is the great trouble with Churches — having fallen out with one another, they refuse to forgive and make friends. Consequently they all fall under condemnation, backslide, as you see in this illustrative case, get back where they were before they were forgiven, forfeiting all the progress they had made in the Divine life, and, if they so persist, finally making their bed in hell. We find whole Churches stranded, befogged, wrecked, and captured by the devil in this way.

COMMISSION OF THE SEVENTY EVANGELISTS

☞ Luke 10:1-16. Two and a half years of our Lord's ministry have flown away, nearly all spent in Galilee, having made short journeys to Jerusalem, attending two of the Passovers out of the three which had transpired. Only six months more of the ministry remain. The work has crowded on Him so immensely that He now calls and sends out seventy evangelists. *"And after these things [i.e., after the miracles and the preaching above mentioned], the Lord also called seventy others, and sent them out by twos before His face into every city and place whither He was about to go."* These thirty-five evangelistic bands, headed by two evangelists called and sent by our Lord, were calculated to make a wonderful stir in the whole country. *"And He said to them, The harvest truly is great, but the laborers are few; therefore pray ye the Lord of the harvest, that He may send forth laborers into His harvest."* O how pertinent that prayer this day! In many important and densely-populated heathen fields, we now only have one missionary to the million. O how the Church of God ought to rally, and obey the Savior in sending up this very prayer night and day! Even in the home lands, efficient laborers are so very scarce. You can be an efficient worker if you will let the Lord have His way with you.

"Go; behold, I send you forth as lambs in the midst of wolves." Unless you have a heart like the meek, lowly, and loving Lamb of Calvary, you are unfit to go. Fallen humanity has the heart of the blood-thirsty wolf, ready to devour you; so beware! *"Take neither purse, nor valise, nor sandals; salute no one by the way."* Here our Lord forbids their waiting to get money, pack a valise, or procure sandals, or anything, as the King's business requires haste. In order to make all possible headway, He forbids them to salute people by the way, as this would consume time. There is nothing so important as preaching the gospel. Consequently, everything else is to be secondary.

"In whatsoever house you may enter, first say, Peace be unto this house!" Thirty years ago, while holding a protracted meeting with a Baptist preacher, going round visiting, when he came to a house, responsive to this commandment of our Lord, he invariably said, "Peace be unto this house!" I have never forgotten it since. Literal obedience is very important. *"And if the Son of peace may be there, your peace shall rest upon it; but if not, it*

shall return unto you.” If the Spirit of Jesus is not with the inmates of that house, they will contemptuously reject your peace.

“Abide in the same house, eating and drinking those things which are with them; for the laborer is worthy of his hire. Go not from house to house.”

This is not conflictious with house-to-house visitation and preaching, which was practiced by the apostles in their lifelong ministry; but it was out of the power of these seventy, because of the very brief period in which they must make their peregrinations, as they were going preparatory to the ministry of Jesus, which was to close in six months. You see here that they were commanded to give the people no trouble about eating, but just eat and drink what they gave them without hesitation. *“And into whatsoever city you may enter and they receive you, eat those things which are set before you.”* Whenever we call attention to small and insignificant matters, like eating, we grieve the Holy Spirit, as our mission is to feed the immortal soul, leaving the evanescent body to take chances and abide its destiny.

“And heal the sick which are in it, and say to them, The kingdom of God is come nigh unto you.” We should always give prompt attention to the sick, praying for them, and commending them to the Omnipotent Healer. In this way we will always augment our efficiency as soul-savers, the spiritual and bodily interest going together and mutually helping each other. I have ever found it so. These seventy were commanded to preach the near approach of the kingdom wherever they went, as Jesus, the King, was on hand, having the kingdom with Him, and all who received Him entering into it.

“Into whatsoever city you may enter, and they may not receive you, going out into the streets of the same, say, We shake off against you the dust from your city clinging to our feet; moreover, know this, That the kingdom of God is come nigh.” They represented Jesus, the King, who was on the earth and very nigh. *“I say unto you, That it will be more tolerable for Sodom in the day of judgment than for that city.”* Sodom, along with Gomorrah, was the greatest city in the beautiful, fertile, and prosperous Vale of Siddim, lying between the mountains of Moab and the wilderness of Judea, and destroyed by inundations of fire and brimstone, because of their wickedness, their site now being covered by the Dead Sea. As these

heathen cities never heard the gospel, even with all their wickedness, it will be more tolerable for them in the day of judgment than the cities of Israel, which, with all the light of the patriarchs and prophets, Jesus and His apostles, still rejected the gospel.

“Woe unto thee, Chorazin!” This venerable city stood on a mountain slope, very conspicuous from the sea of Galilee. Pursuant to this withering woe, it utterly perished, and through rolling centuries had not a house nor an inhabitant, till about twenty years ago, under Jewish enterprise, it began to revive, having now a population of twenty-five thousand — with many other similar places, an ominous fulfillment of the latter-day prophecies, relative to the return of the Jews and the revival of that country, anticipatory of our Lord’s second and glorious coming. *“Woe unto thee, Bethsaida!”* This city, the nativity of Peter, Andrew, and Philip, stood on the northeast coast, and in full view of Capernaum, the residence of Jesus, from which He sent out the Seventy. This woe fell heavily on that city, because they did not repent. Hence it went into utter ruin, and is there yet, the revival, by the returning Jews, having struck so many places, but not yet reached this. *“Because if the mighty works wrought in you, had been in Tyre and Sidon, they would have repented long ago, sitting down in sackcloth and ashes.”* Tyre and Sidon, in Phenicia, on the Mediterranean Sea, were great, wealthy, and magnificent cities, among the first founded by the sons of Noah after the flood; but distinguished for their wickedness, especially idolatry and pride. They had suffered terribly in the conquests of Nebuchadnezzar, B.C. 600; and again in the wars of Alexander, B.C. 325; and, B.C. 70, by the Romans, till at that time scarcely a vestige of their former grandeur survived. Though they were awfully anathematized by the old prophets for their wickedness, yet Jesus here assures us that it will be more tolerable for them in the judgment than the cities of Israel, who heard the gospel and rejected the light, because Tyre and Sidon, in their heathen darkness, never saw the light of gospel-day.

“And thou, Capernaum, art not thou exalted up to heaven? Thou shalt be cast down to Hades.” Capernaum was exalted up to heaven, because honored and blessed with the residence of the Lord. Signally has the awful prediction of her doom been verified, as she long ago went into utter ruin, and remained through many centuries without an inhabitant, the revival striking her only about five years ago.

“He that heareth you, heareth Me; and he that rejecteth you, rejecteth Me.” Here is the mystical chain which binds every faithful soul to the Throne of God; and in the case of the wicked, drops down, turning into a dismal log-chain around the neck, platoons of devils at the other end, and dragging their hopeless victim into the regions of endless woe. What a wonderful world we are living in, diametrically opposite destinies on all sides being wrought every fugitive moment! Momentous responsibility and transcendent promotion of the most humble gospel herald, so invested with the authority of heaven that every one receiving you as an ambassador of life, receives Jesus who sent you, and God who sent Him!

FINAL DEPARTURE FROM GALILEE

⁴⁰⁰**John 7:2-10.** *“And the feast of the Jews, called Tabernacles, was nigh.”* (^{402B}Leviticus 23:34.) This great annual solemnity was held in September, commemorative of their sojourn in the wilderness forty years, dwelling in tents. Therefore all Israel, beginning on the Sabbath and closing on the following Sabbath, dwelt in tents eight days, in the enjoyment of what we would now call a holiness camp-meeting. As the Temple Campus contains thirty-five acres, there all of their great national feasts were held.

“Then His brothers said to Him, Depart thence, and go into Judea, in order that Thy disciples shall see the works which Thou art doing; for no one doeth anything in secret and himself seeketh to be public.” *“If You do these things, manifest Yourself to the world;”* for His brothers did not yet believe on Him. *“Jesus says to them, My time is not yet, but your time is always ready. The world is not able to hate you; but it hateth Me, because I testify concerning it that its works are evil. You go up to the feast; I do not go up to this feast. Speaking these things, He remained in Galilee; but when His brothers went up to the feast, then He also went up; not publicly, but in secret.”* Six months previously He had declined to go to the Passover, having attended the two preceding, at the first of which He began His ministry; evidently because He saw they were determined to crown Him King. Though He goes to this Feast of Tabernacles, after it gets under headway, He declined to go at the first with the crowd, as they were intent on His royal coronation. He says, *“I do not go to this feast;”* not saying He did not intend to go at a later date. Here we see that even at this late period of His ministry, two and one-half years having rolled away, His

brothers — *i.e.*, James, Judas, Joses, and Simon — did not believe on Him. They believed that He was a mighty prophet, and in all probability entertained vague hopes that He might prove to be the Christ who was to redeem Israel. As He had hitherto spent nearly all of the time of His ministry in the comparatively obscure regions of Galilee, they were anxious to get Him off to Jerusalem, where He would meet the vast multitudes at the feast, and come in contact with the thronging population of South Palestine, that they might witness His mighty works. His brothers thought He needed pushing out, and were trying to do it. None of His four younger brothers were among the original Twelve; James and Judas (called Jude in E.V.) falling in about the time of His resurrection — the latter becoming the apostle of Tartary; and the former, the pastor of the Apostolic Church at Jerusalem, a signal compliment paid him because of his brotherhood to the Lord.

RETALIATORY SPIRIT OF JAMES & JOHN

Luke 9:51-56. *“And it came to pass, while the days of His taking up [i.e., His crucifixion] were being fulfilled, and He turned His face to go to Jerusalem. And He sent messengers before His face, and they, going, entered into a village of the Samaritans, so as to prepare for Him. And they did not receive Him, because His face was going toward Jerusalem. And His disciples, James and John, seeing, said, Lord, do you wish that we may command fire to descend from heaven and consume them, as Elijah did? And turning, He rebuked them, and said, Do you not know of what spirit you are? for the Son of man came not to destroy the lives of men, but to save them; and they went on into another village.”* He is now journeying to Jerusalem, accompanied by His apostles, having declined to go in time for the opening of the festival, when the road would be thronged with multitudes. Samaria, the old kingdom of Israel under Jeroboam, stretches across Canaan in the middle, from the Jordan on the east, to the Mediterranean Sea on the west, so that the direct route from Galilee to Jerusalem led through Samaria. As He goes along, preaching on His way, and sends out some of His disciples to notify the people, so they might be on hand to hear the Living Word, and profit by the opportunity, entering a Samaritan village and notifying them about Jesus coming, they refuse to receive Him, because He was going to Jerusalem; as there was long an

inveterate prejudice on the part of the Samaritans toward the Jews, as they, after Nehemiah rejected Sanballat from a participation in building the temple, had rallied all their forces, and built a magnificent rival temple on Mt. Gerizim, thus becoming the uncompromising rivals of the Jews for the holy mount, the Christhood, and all the blessings of the Abrahamic Covenant; as they were not pure-blooded Jews, but a mixture of the Jews with the heathens, who had been transported thither from the Babylonian Empire by Esarhaddon, the king of Babylon. If His face had not been toward Jerusalem, doubtless they would have received Him, as they were looking for Christ, but wanted Him to be a Samaritan. In all probability, they were near the spot where Elijah had called down fire from heaven, as that was in Samaria, and on the

convenient route to Jerusalem. I passed over it, making the same journey. Thus, in all probability, being reminded of that notable event, they thought it an auspicious time to exercise their power. Jesus rebukes them, "Do you not know of what spirit you are?" As the apostles of Christ, they properly belong to the spirit of love, kindness, mercy, sympathy, and forgiveness; whereas Elijah lived under the law dispensation and the theocracy, when Divine retribution was the normal economy. This, however, incontestably illustrates their imperative need of a second work of grace, as James and John were among the most spiritual of the apostles, and still actuated by this retaliatory spirit. If our Savior's apostles needed the sanctifying fire to burn out of them unholy tempers, we certainly all need it too.

COMMENTARY ON THE NEW TESTAMENT

VOL 7 THE GOSPELS

THE GOSPELS OF
MATTHEW, MARK, LUKE, AND JOHN,
HARMONIZED

PART 2

BY REV. W. B. GODBEY, A.M.

Author of "Commentary on the New Testament, Volumes I, II, III, IV, V, and VI;" "Spiritual Gifts and Graces," "Holy Land," "Victory," Holiness or Hell," "Christian Perfection," "Sanctification," "Baptism," "Woman Preacher," and "Footprints of Jesus."

PURSUANT to the clamor of the holiness people from the Atlantic to the Pacific, from the Gulf to the Lakes, after long procrastination, feeling my incompetency, finally, five years ago, yielding to their importunity, I entered upon the arduous work of expounding the New Testament Scriptures exegetically for the common people, who desire to know the precious Word of the Lord and communicate it to others, hoping and praying the inspiration of the blessed Holy Spirit, Author of the everlasting Gospel, on our feeble efforts to expound His precious truth; not writing critically for the preachers, but lucidly, experimentally, and practically, sanguinely hoping that the rank and file of God's sincere, humble, holy people, who, like the inspired Twelve, have no opportunities for collegiate learning, may study these books by the help of the Lord, go out and preach the gospel to the dying millions, not only in the home lands, but especially to those who sit in heathen darkness beyond the sea.

Deprecating the responsibility of writing up our Savior's ministry, and assured that full salvation has steam-power enough to run up stream, I began at the end of the Book, to go back to the beginning, expounding the Apocalypse, that wonderful book of New Testament prophecy, first of all, constituting Volume 1 in the series. Volume 2, comprising Hebrews, Peter, James, John, and Jude, those wonderful books, so pregnant with perfection, fire, life, love and lightning, then followed. Now, reaching those beautiful, profound, and magnificent writings of the Apostle Paul, Volume 3, expounding Ephesians, Colossians, Philippians, First and Second Thessalonians, First and Second Timothy, Titus, and Philemon, including the Pastoral Epistles and the thrilling prophecies of Paul, setting forth the return of Jesus to this world, to translate His saints, set up His kingdom, and reign in glory, — themes whose absorbing and inspiring interest will ever prove an Archimedean lever, to lift the saints into higher communion, sweeter fellowship, and broader experiences. Then those wonderful Corinthian Epistles, expounding the gifts and graces of the Holy Ghost, till the sanctified intellect grows dizzy in contemplating the transcendent possibilities attainable by the citizens of the kingdom, even in this transitory life, and Galatians, elucidating the plan of salvation, as evolved out of the Abrahamic covenant, with a beauty, symmetry, force, and perspicuity unutterably charming and superlatively edifying, constitute Volume 4; while the Acts of the Apostles, that wonderful history of the advent and mighty works of the Holy Comforter, and that wonderful book of Romans, Paul's Imperial Epistle, so wonderful for its symmetry, profundity, altitude, latitude, and longitude, containing an epitome of the whole Bible, constitute Volume 5. These five books I wrote between my tours in the Holy Land in 1895 and 1899. Though during the last tour I actually dictated the Commentary on the Gospels stenographically to an amanuensis, after my return, January 3d, in the quietude of the rural home, I have dictated Volume 6 to the amanuenses, beginning with the New Testament Gospels, by Matthew, Mark, Luke, and John, following the

Greek Harmony, and expounding every word in the order in which they occur, — some things being written by the four, others by three and two, and a considerable quantity Of the precious Word by only one. Matthew, Mark, and Luke, writing historically, run much together; John, who wrote spiritually and experimentally, for the edification of the Church, generally going alone. As Volume 6 traverses thirty months of our Savior's ministry, we only have six left for Volume 7, which concludes the series.

I am sure the first two and a half years of our Lord's ministry are infinitely and even climacterically interesting and edifying to all the lovers of Jesus and His Word. Yet the valedictory period of His mission on earth, including the conspiracy of His enemies, His arrest, arraignment, condemnation, crucifixion, resurrection, and glorious ascension, constitute a series of themes, tragical and thrilling events, in point of historic interest eclipsing all the transcendent achievements of Alexander, Hannibal, Caesar, and Bonaparte; and the depths and heights, lengths and breadths of immortal truth, flashing out from His heroic deportment in the presence of His enemies, His imperturbable calmness and superhuman serenity when all others were tossed by the tempest and borne away on the wing of the tornado, and the unfathomable depth of that love which moved Him to die for His enemies, are destined to furnish inexhaustible soul pabulum, and hold all sincere lovers of truth, true righteousness, holiness, and heaven spell-bound, lost in unutterable bewilderment, while contemplating the tragical scenes of Calvary, the heavenly sunburst on the sepulcher, the profound mysteries of the ensuing forty days, and the ineffable glory which rolled in billows of light and beauty over Mt. Olivet, while multitudes, with mortal eyes, gazed upon the ineffable glory of His transfigured person, as He moved up the azure firmament, entering pavilions of snowy-white clouds, disappearing in the zenith of the bright Oriental firmament, while angels, robed in the splendor of snowy white, dropped down in His track, and with uplifted hands and eloquent lips, assured the electrified multitude that "this same Jesus, whom they have seen ascend, is coming back in like manner;" *i. e.*, going up amid clouds and accompanied by angels, so He will ride down amid thronging myriads of unfallen angels, and clouds whose effulgence will illumine the world, and call His saints to meet Him in the air. While the themes of the preceding; six volumes have been interesting and edifying beyond the possibility of mortal language to portray, certainly the valedictory ministry of our Lord will climax them all. So if this volume does not interest and edify the reader, it will be the fault of the writer and not of the theme.

CHAPTER 1

THE TEN LEPERS

◀1717 Luke 17:11-19. *“And it came to pass, while He was journeying to Jerusalem, and He was going through the midst of Samaria and Galilee.”* These two countries lie side by side. I traveled that same route from the, Sea of Galilee, through Samaria and Judea, to Jerusalem. *“And He, coming into a certain village, ten leprous men met Him, who stood far away; and they lifted up their voice saying, Jesus, Master, have mercy on us.”* The lepers are still in that country. I saw them, and contributed a little to their temporal support. The city of Sychem — or Shechem, O.T.; and Sychar, N.T. — and now called Nablus, contains a leprous quarter. These lepers stood a long way off and called to Him; for two reasons doubtless:

(a) Their loathsome and embarrassing condition; and

(b) Their faith in Jesus to heal them even at that distance. *“And seeing them, He said, Going, show yourselves to the priests. And while they were going, they were cleansed.”*

a. No leper was allowed to show himself to the priest till he had already been cleansed (**◀1840** Leviticus 14), as neither the priest nor any human being had the power to cleanse a leper. The matter was understood by everybody that the cleansing of a leper could only come about by the miraculous intervention of the Almighty.

b. A great popular mistake is entertained with reference to the contagion of leprosy. It is neither contagious nor epidemic, as you see in that case the priest, whose office brings him in constant contact with it, would have no chance whatever to escape the contagion.

c. The separation of the lepers from the people, instituted in the days of Moses and perpetuated to the present, is simply because of its awful loathsomeness.

d. How strikingly is the Scripture corroborated in that country in every respect, customs remaining unchanged from the patriarchal ages, so the traveler sees his Bible verified when he looks out on all sides, even the leprosy, in separate quarters, to be seen now as in the days of Christ!

e. We never read about the healing of the leper, but always his “cleansing,” that word being used indicative of the dismal and awful impurity characteristic of leprosy, which is the very synonym of loathsome, living death, its poor victim living on like well people, and dying all the time — a finger dropping off, then another and another, till the hand drops off at the

wrist, and finally the arm at the elbow, and then at the shoulder, all this time the decaying flesh emitting a most intolerable carrion odor. Hence the O. T. requirement of seclusion, which is perpetuated to the present day, the lepers themselves, conscious of their obnoxious repellency, preferring seclusion all the time.

f. The solution of the whole problem is, that leprosy is the most vivid symbol of sin in all the world; and consequently always incurable by all human remedies. Therefore in all ages it was always understood that none but God could cleanse the leper.

g. While leprosy is not contagious, it is intensely hereditary, being a blood trouble, and always transmitted from sire to son through the generations indefinitely, and in that respect most vividly emblemizing inbred sin.

h. Of course, the leprous eruptions and running sores typify actual sins, which are the unhappy fruits of original sin, just as the awful cancerous sores of the leper all originate from contaminated blood.

i. Leprous infants are bright, beautiful, and sprightly, exhibiting not a solitary symptom of the disease which, ere long, is sure to develop somewhere on the body, and cling to them through life, unless miraculously healed. In a similar manner, the infantile rattlesnake has no poison in his bite, the narcotic glands having not yet sufficiently developed to concentrate the poisonous virus from his blood and transmit it to another. Yet the poison is there, and as the snake grows, it becomes transmissible by his bite.

j. In a similar manner, the virus of inbred sin in the blood of humanity is transmissible indefinitely, like the infant leper, originally bright and fair, but in due time the occult virus making its appearance and intensifying to the end.

k. The outward manifestations of the devouring leprosy symbolize evil habits, whose natural tendency is to accumulate impetuosity and dimension, culminating in hopeless ruin.

l. Study the Oriental leprosy in all its phases, from its latency in the blood of the beautiful infant, its gradual and progressive development in the organism till it traverses the whole body, transforming it into a fetid, loathsome, living death, and how vividly does it symbolize sin, transmitted in the blood, but unseen in the beautiful, innocent babe, but sure ill due time to develop, making its manifestation on some part of the organism, and if not taken away by Omnipotent grace, spreading on indefinitely, culminating in irremediable ruin!

“And one of them, seeing that he was healed, turned back, with a great voice glorifying God, and fell on his face at His feet, giving thanks to Him; and he was a Samaritan.” Here we see a case where sheer misery had

triumphed over all the inveterate race prejudices which for ages had alienated the Jews and Samaritans, so that there was no intercommunication; and thus these poor lepers, both Jews and Samaritans, amid their awful sufferings and forlorn alienation from society, forgetting race antipathies, are all living together. *“And Jesus responding, said, Were not the ten cleansed? Where are the nine? They were not found returning to give glory to God, except this foreigner.”* When the Israelites were carried into captivity by Shalmaneser, B.C. 721, a few poor people were left in the country, who in after years proved insufficient to so occupy it as to prevent the wild beasts, especially the lions, from multiplying among them to their serious detriment. Consequently, Esarhaddon, the Chaldean monarch, sent to that country inhabitants from some of the heathen nations of the great North, who, with the few surviving Hebrews, eventually became the Samaritan nation, having predominantly the foreign, heathen blood, so that here, Jesus calls them “a foreign nation;” *i.e.*, not Jews, but heathens. *“And He said to him, Arising, go; thy faith hath saved thee.”* Here our Savior, as constantly and uniformly in His preaching, recognizes faith as the human condition of salvation, a truth so prominent in the Scripture that the most superficial Bible reader can not fail incessantly to recognize it. We see here salvation affirmed of this Samaritan, who returned to give glory to Jesus, our Lord remaining reticent in reference to the other nine, involving the conclusion that they did not get saved, but only healed. Hence you see it is quite an ill omen of salvation for people not to confess it to the honor and glory of God.

CHAPTER 2

JESUS AT THE FESTIVAL OF TABERNACLES

☞ **John 7:11-16.** *“Therefore the Jews continued to seek Him at the feast, and say, Where is He? And there was much murmuring concerning Him among the multitude; some said that He is good; others said, No, but He deceiveth the multitude.”*

V. 13. *“No one, indeed, spoke openly concerning Him, on account of the fear of the Jews. And the festival already being midway, Jesus came up into the temple, and was teaching. Then the Jews were astonished, saying, How does this One know letters, having never been taught? And Jesus responded to them, and said, My teaching is not Mine, but of Him that sent Me.”* Jesus began His ministry, according to the prophecies, by coming into the temple and purifying it, casting out the buyers and sellers. Remaining but a few days after the Passover in Judea, He returned to Galilee, His native land, where He remained, preaching, healing the sick, and casting out demons, till the next Passover, which He also attended, returning to Galilee very soon after its adjournment. Remaining in Galilee the ensuing year, He did not go up to Jerusalem to the next Passover, which was the third in His ministry, evidently because the multitude, going from the cities around the Galilean Sea, were determined to crown Him King; consequently remaining in Galilee six months longer, with two little exceptions — the one when he went into Syria to Caesarea-Philippi, and the other when He went into Phenicia, the land of Tyre and Sidon. Now the Feast of Tabernacles, coming off in September, has rolled round. Having declined to go in the crowd, with His brothers and friends, in time for the opening, He goes on later, accompanied by His apostles, preaching and working miracles in Samaria as He passed along, arriving in Jerusalem about Wednesday, the festival, commemorative of Israel’s wilderness peregrinations, having opened on Sunday, and, as it says here, went immediately into the temple and began to teach. The critics even deny that He was ever in the temple proper, that being reserved for the priests alone; but this word *“temple”* was really applied to the Holy Campus, which is said to contain thirty-five acres, having very many elegant buildings on it at that time, and quite a number now, in several of which — *e.g.*, Solomon’s Porch and the Treasury — He taught the people; but as the vast multitudes during the festivals occupied the open air, it is more than likely that the most of His preaching in the temple was out on the pavement of that vast area, and over-canopied by naught save the blue, arching skies. During this eighteen months’ absence from Jerusalem and Judea, constant reports were coming from His fields of labor in Galilee, thrilling the people with wonder, curiosity, and amazement, all revolving in their minds what kind of a man

can He be. Meanwhile, the high priests and Pharisees are most cunningly maneuvering to break the force of these thrilling reports and prejudice the people against Him, frequently sending their sharpest critics all the way to Galilee to hound Him wherever He went, hanging with diabolical chicanery on His lips, watching and criticizing every word, twisting and perverting all His utterances, laboring night and day to catch up something which they can pervert and magnify into an accusation against Him, so, if possible, to have Him arrested and turned over to the Sanhedrin or the proconsul. They charge Him with deceiving the multitude. How? Why, impressing them that He is the Messiah, when they claim that He is not. By the statement that He had never been taught, is simply meant that He had never gone to school to a rabbi that they knew of, there being no common schools in that day. During this long interval of His absence from the South, the scribes and Pharisees have done their utmost to obliterate His influence in Jerusalem and Judea. Now, thirty months of His ministry having passed away, and not perhaps more than one month, all told, spent in the metropolis, but nearly all of His time having been appropriated in Galilee, an obscure country compared with Jerusalem and Judea, after the vociferous clamors of the clergy all this time, telling the people that He would never come back there, and if He did they would arrest Him, His sudden and bold appearing and preaching amid the vast multitudes on the Temple Campus produces a tremendous sensation, raising popular inquiry, and exciting curiosity to the very acme, and at the same time arousing all the clergy and official laity to unite against Him, determined if possible to so implicate Him as to secure His arrest, feeling chagrined before the multitude, who had so often heard them boasting that He would never come back, and certifying that if He did they would arrest Him and put Him to death, as they claimed that He richly deserved, as a false prophet.

VOLITION THE SALIENT FACT

◀BIBL **John 7:17, 18.** *“If any one may wish to do His will, he shall know concerning the doctrine, whether I speak from God or from Myself. He that speaketh from himself, seeketh his own glory; he that seeketh the glory of Him that sent Him, the same is true, and there is no unrighteousness in Him.”* In this passage, where the E. v. says, “If any one will do His will, he shall know concerning the doctrine,” the great salient point is actually omitted, using “will” as an auxiliary to “do;” whereas it is the leading verb on which the infinite “to do” depends, the original being *thele*, and should read, *“If any one may will to do His will;”* not simply to be willing or to wish to do His will, or to resolve to do His will, but actually to put forth the volition to do His will, which, in the Divine estimation, is actually doing it; because, “while man looks on the outside, God looks on the heart.” Hence, with God, the volition to do a thing is actually doing it. When you resolve to commit a crime, you are guilty of committing it, though mechanically kept from it by uncontrollable circumstances. Now, you see from this

statement of our Lord, that the secret of human ignorance in reference to God's Word and will is in the heart, rather than the understanding. Our Churches abound in people who say they can not understand sanctification. They are under the delusion of the devil, who is side-tracking them on intellectual lines, simply to keep them from getting it. Sanctification, like regeneration, is an experience which no one can understand till he gets it. The way out off this difficulty is simply to resolve, "I will have it or die," and become an indefatigable seeker at the altar and everywhere else. In that case, you are sure to get it, and equally sure to understand it. Here, Jesus condemns the man who speaks of himself and seeks his own glory, thus putting all selfishness under eternal interdict. Sam Jones well says, "Hell is nothing but selfishness on fire." Man is a dependency, independency invariably alienating him from God and superinducing eternal ruin.

APOSTASY OF THE JEWISH CHURCH

John 7:19-23. *"Did not Moses give you the law? and no one of you keeps the law."* Do you not see the utter collapse and failure of their religion, as neither priest nor people kept the law? Can we keep it? Certainly, by the grace of God in Christ. "Love is the fulfilling of the law." (Romans 13:10) Hence, you see, all who have perfect love do, by the grace of God, keep and fulfill the law; not literally, but spiritually. *"Why do you seek to kill Me? The multitude responded, Thou hast a demon; who seeks to kill thee?"* Though the high priests and Pharisees had threatened to kill Him if He ever came back to Jerusalem, the respondent from the crowd did not know it. *"Jesus responded, and said to them, One work I did, and you are all amazed."* That was the work of healing the invalid at the pool, which He did eighteen months previously, when last at Jerusalem. *"Moses gave you circumcision: not that it is of Moses, but of the fathers; and you circumcise a man on the Sabbath."* God instituted circumcision in the days of Abraham, long before Moses was born. Jesus had healed the invalid of thirty-eight years on the Sabbath-day, while attending the second Passover of His ministry. The penalty under the law for violating the Sabbath being death by stoning, consequently they are constantly maneuvering to arrest and bring Him before the Sanhedrin, and try Him for Sabbath-breaking. Here He utterly nullifies the allegation by the fact that they circumcise a man on the Sabbath. *"If a man receives circumcision on the Sabbath, in order that the law of Moses may not be broken, are you mad at Me because I made a man entirely well on the Sabbath?"* Thus He turns the argument against them, breaking their heads with their own club.

RIGHTEOUS JUDGMENT

John 7:24-31. *"Judge not according to sight."* The verb here is in the perpetual present, setting forth human proneness to judge people from the outward appearance. *"But judge righteous judgment."* The verb in this

clause is in the aorist tense, which means an instantaneous action and a permanent state following, involving the conclusion that instead of these helter-skelter judgments from the outside, we are to deliberately investigate, ascertain the truth, adopt it, and stick to it permanently. *“Then certain ones of the Jerusalemites were saying, Is not this the One whom they are seeking to kill? And, behold, He speaks boldly, and they say nothing to Him.”* These people in Jerusalem knew well that the high priests, scribes, and Pharisees had determined and boasted, during His long absence in Galilee, that if He ever came back there, they would kill Him. *“Whether have the rulers truly found out that He is the Christ.”* There was a prevalent, popular dogma that when Christ came, the wise rabbis and the Sanhedrin would be the first to find it out and tell the people. Now, as these Jerusalemites had heard them say that if He ever came back there they would have Him arrested and put to death, at the same time predicting that He would never come, alleging that He could do wonders off in Galilee among the ignorant people, but they dared Him to come to Jerusalem; and now that He is here, boldly and powerfully preaching to the multitudes, attending the Festival of Tabernacles, on the Temple Campus, and they do not molest Him; therefore they conclude that their great men must in some way have found out that He is the Christ, and consequently are just letting Him alone. *“But we know this One, whence He is; but when Christ may come, no one knows whence He is.”* There was a popular dogma that when Christ comes on this earth, He will suddenly appear to the people, and no one will know anything about His origin, the prophecies of His conception and birth being mystified, so they did not understand them. *“Then Jesus cried out, teaching in the temple, and saying, You know Me, and you know whence I am. But I did not come of Myself, but the One having sent Me is true, whom you know not.”* He had been born at Bethlehem, only seven miles south of Jerusalem, and lived thirty years at Nazareth, only one hundred and fifty miles north of Jerusalem. Of course, He was well known to the Jewish nation, being a native of their country. But while they knew Him personally, though they claimed to be the most godly people in the world, He here frankly informs them that they do not know Him. *“I know Him, because I am with Him, and He has sent Me.”* Jesus here uses the present tense, only applicable to His Divinity, which was omnipresent, His humanity at that time being confined to this world. We frequently hear silly twaddle nowadays in reference to the impracticability of His presence on earth and in heaven during the millennium. All this is answered by His own proclamation, stating that while in Jerusalem, He was present with the Father. *“Then they were seeking to arrest Him, and no One laid his hand on Him, because His hour had not yet come.”* Jesus was immortal till His work was done, and so are His true followers. Therefore let us fear neither sickness nor death. We shall live till we finish our work. Then heaven will be infinitely preferable. *“And many of the multitude believed on Him, and continued to say, When Christ may come, will He do more miracles than*

those which this Man doeth?" N.B. — Myriads of people were then at Jerusalem who had witnessed His mighty works in Galilee.

THE CHIEF PRIESTS AND PHARISEES SEND OFFICERS TO ARREST HIM

⚔️ **John 7:32-34.** *“The Pharisees heard the multitude murmuring these things concerning Him, the chief priests and Pharisees sent officers that they may arrest Him.”* His powerful preaching during the tabernacle festival is winning many converts, so they are believing on Him on all sides, and there is a great stir among the people; the thousands from Galilee and elsewhere, who had heard Him preach and witnessed His miracles, clamoring among all the people, so there is a great commotion, and everybody talking about the wonderful Prophet of Galilee. So here, at their great camp-meeting, He is more magnetic than all the high priests, theologians, rabbis, and Pharisaical magnates combined. Consequently, they get awfully mad, and resolve to carry on their threat, as the people are already twitting them with cowardice. So they cut the matter short, and send officers to arrest and bring Him at once to the Sanhedrin, assembled in the Judgment Hall of Caiaphas on Mount Zion.

THE DISPERSION OF THE GREEKS

⚔️ **John 7:33-36.** *“Then Jesus said, Yet a little while I am with you, and I go to Him that sent Me. You shall seek Me, and shall not find Me, and where I am you are not able to come. Then the Jews said to one another, Whither is He about to go, that we shall not find Him? Whether is He about to go into the dispersion of the Greeks, and to teach the Greeks? What is this word which He said, Ye shall seek and not find Me, and where I am you are not able to come?”* During the Alexandrian conquests, the Greeks conquered the whole world, and became the rulers of all nations, thus establishing their beautiful, concise, definite, vivid, perspicuous, and in every way wonderful language in every nation under heaven, preparatory for the preaching of Jesus and His apostles and the evangelization of the globe. The Jews, the most enterprising people in the world, had gone away on mercantile expeditions, and settled in all the important cities of the world, — a glorious preparation for the evangelization of all nations, the Jews constituting the nucleus of the gospel Church, and becoming the heralds of the living Word to the ends of the earth. Now the meaning of this passage is, they propound the question whether Jesus, forsaking the homelands, will go away into the Jewish settlements of the Gentile cities, and preach to the Jews in their world-wide dispersion among all nations.

RIVERS OF LIVING WATER FLOWING OUT OF THE HEART

^{400B}**John 7:37-39.** “*And on the last great day of the festival, Jesus stood, and continued to cry out, saying, If any one may thirst, let him come and drink. He that believeth on Me, as the Scripture said, Out of his heart shall flow rivers of living water. And He spoke this concerning the Spirit which those believing on Him were about to receive; for He was not yet; because Jesus was not yet glorified.*” This is really the grand, salient proclamation of all the preaching of our Savior recorded by John on the present occasion. The Scripture here referred to is ^{360E}Ezekiel 47:1-12, where we have that glorious description of the holy waters, flowing out from the right hand of the altar eastward, and down into the Dead Sea, transforming the wilderness of Judea into blooming gardens and fruitful fields, sanctifying and redeeming the poisonous waters of the Dead Sea, filling them with multitudes of the most valuable fishes, revivifying the whole surrounding country, dotting the shores of that desolate sea with thriving villages and populous cities, clothing the whole surrounding country with fruits and flowers, perennial verdure, and transforming all that vast, desolate region into an earthly paradise, thus symbolizing the wonderful potency of Spirit-filled people to transform the darkest jungles of our city slums and the gloomy wastes of heathen lands into holiness camp-meetings and millennial harbingers. The E. V., unfortunately, mars this wonderful passage by the translation, “Out of his belly shall flow rivers of living water,” using a word entirely too physical in its signification to harmonize with this superlatively spiritual passage. The word is *koilia*, which means “belly, stomach, heart, chest,” etc. Now you see the word we want here is “heart.” How beautiful the passage, “*Out of his heart [i.e., his interior, spiritual being] shall flow rivers of living water!*” This is one of the finest passages in all the Bible, transcendently profound, sublime, thrillingly edifying, lucidly expository of the glorious, positive side of experimental sanctification, progressing indefinitely, through time and eternity — first, ankle-deep, putting us where we walk with God incessantly, going only where Jesus goes; then wading in to the knees, reaching an experience of great proficiency in kneeology, though ever so ignorant of theology, where we learn the grand secret of conquering on our knees; passing another interim of recognition and appreciation, we wade in up to the loins — *i.e.*, get where we vote our whole precinct for the Lord Jesus Christ, in everything keeping our eye on God, all temporal interests and emoluments left in oblivion; passing another interval of progress, we wade in over our heads; as now the waters have risen to a swimming depth, the specific gravity of the human body being less than that of water, we have nothing to do but lie supine, with limbs relaxed, facing the blue dome of the beautiful celestial temple, and float *ad libitum* with the current of God’s providence and grace, perfectly secure in the triple leadership of His Word, Spirit, and providence, respectively guiding the intellect, heart, and body.

GLORIFICATION OF JESUS

◀**John 7:39.** “*And He spoke this concerning the Spirit which those who believe on Him were about to receive; for he was not yet [given]; because Jesus was not yet glorified.*” The Holy Ghost has been in the world in all ages, illuminating, convicting, regenerating, and sanctifying the people. Of course, He could not comfort the people in the administration of the complete, historic work of Christ till it had been consummated, by His vicarious atonement, resurrection, ascension, and intercession. While He was, in a sense, a Comforter of the O.T. saints, they only enjoyed the consolation of the prophecies setting forth the stupendous work of Christ in the world’s redemption. After the verification of all these wonderful prophecies relative to the stupendous work of the Son, Executive of human redemption from the fall, there was an immeasurable augmentation of the consolatory facilities, in the illumination of the spiritual understanding, in order to the reception and appropriation of the vicarious atonement in all of its grand, inexhaustible, and universal realities, comprehensive of every human being, from Adam down to the latest posterity. Thus the human side necessary to the reception of heavenly consolation was actually centuplicated by the glorious work of Christ, the confirmation of which was the glorification of Jesus. Many have risen claiming to be Christ — *e.g.*, Theudas, Simon Magnus, Marchochab, etc.; and Mohammed even claimed to be greater than Christ, — the trouble with them and all others consisting in the failure of the resurrection. Hence the glorification of Jesus and His ascension to the Father were the indispensable confirmations of His Christhood. Therefore the Holy Ghost must have all of these indisputable historic facts with which to satisfy and comfort the illuminated and sanctified intellect. Consequently this momentous history must actually transpire before the Holy Spirit could use these thrilling realities in the consolation of the saints. Of course, you all see clearly from this Scripture that this climacteric experience of heavenly rivers flowing out of the heart was actually received when the Holy Ghost fell on them at Pentecost. Hence the glorification of Jesus certainly preceded the descension of the Comforter on that notable occasion. We certainly could not conclude that our Lord was glorified long before Pentecost, as evidently these events are closely identified in the order of consecution, the one being the antecedent and the other the consequent. I find the word *edoxasthe*, for the glorification of Jesus, is in the passive voice and aorist tense, peculiarly signifying an instantaneous and complete action, which evidently took place when He flew up from Mt. Olivet. This work of glorification, wrought by the Holy Ghost, eliminates all ponderous matter out of the organism, simultaneously spiritualizing the body and rendering it imponderable.

IGNORANCE OF THE JEWS

◀ **John 7:40-44.** *“Then some of the multitude, hearing these words, continued to say, Truly this One is the Prophet.”* This is a phrase in O.T. often applied to the Messiah. *“Others continued to say, He is the Christ.”* I trow, the latter were Galileans, who had so frequently heard Him preach and witnessed His mighty works. *“Others continued to say, Whether does Christ come out of Galilee?”* Doubtless these were Jerusalemites, who looked with a degree of contempt on the Galileans, whose opportunities of light and culture had been quite inferior to those of Southern Palestine. *“Does not the Scripture say that Christ cometh of the seed of David, and from Bethlehem, the village where David was?”* Do you not see the gross and inexcusable ignorance here manifested? Bethlehem being only seven miles distant, and Jesus actually having been born there, according to the prophecies they now quote against Him, being shamefully ignorant of the fact that He was not born up in Galilee, as they claim, but in Bethlehem, and though constantly stigmatized as a Galilean, He was really a Bethlehemite. *“Therefore there was a division in the crowd with reference to Him.”* It seems that none there present knew the facts of His having been born in Bethlehem, all thinking that He was really a Galilean, some claiming His Christhood, notwithstanding the ostracism brought to bear against Galilee, and others rejecting him altogether on that account. Why did not He or some of His apostles speak out, and tell them that He was born in Bethlehem of Judea? It would have done no good, because they had a caviling spirit, and would have lighted on something else. *“And some of them wished to arrest Him, but no one laid hands on Him.”* They could not touch Him till His work was done.

REPORT OF THE OFFICERS SENT TO ARREST HIM

◀ **John 7:45-49.** *“Then the officers came to the chief priests and Pharisees, and they said to them, Why did you not lead Him along? The officers responded, Never did a man speak as this Man is speaking.”* The Sanhedrin were in session in the Hall of Caiaphas on Mount Zion, in the west end of the city, while Jesus was preaching on the Temple Campus in the east end. These officers came for the express purpose of arresting and leading Him away to the Sanhedrin for trial. You see their excuse is utterly silly, no plausibility in it whatever. The simple solution of the matter was, they could not put their hands on Him; an unseen Power simply disqualifying them to touch Him. When they did their utmost, they signally failed to lay a solitary hand on His person. Hence, after much delay and endeavor to arrest Him, they are forced to give up in despair, and go back without Him. He was intangible and immortal till His work was done — a grand consolation, substantially true in case of His faithful followers.

HUMAN LEADERSHIP

“The Pharisees responded to them, Whether are you also deceived?” They now turn the tantalizing reproach on the officers, doing their utmost to intimidate everybody from following Him. *“Whether has any one of the rulers of the Pharisees believed on Him? But this rabble, not knowing the law, are accursed.”* Here you see they pertinaciously condemn everybody who does not follow their leaders. This has always been the case with fallen Churches. Nothing but the full sanctification of the Holy Ghost ever does save people from human leadership, which is all wrong, as no really godly person wants to lead; but all such do their utmost, by instruction, exhortation, and prayer, to prevail on the people to follow Jesus only. Human leadership is a trick of the devil, by which he has populated hell with millions; as the leader, getting out of kilter by Satanic maneuver or human intrigue, he and all his followers will plunge headlong into hell. God’s leaders don’t want any following; but all do their utmost to get the people to follow the Lord. You are in awful danger of perdition when following a human leader, as none are infallible, and the best are liable to make mistakes which would prove fatal. I have been presiding elder and pastor frequently, yet I never wanted any human following.

NICODEMUS VINDICATES HIM

John 7:50-52. *“Nicodemus says to them, being one of them, Whether does our law condemn a man until it may first have a hearing with him, and know what he doeth? They responded, and said to him, Whether are you also from Galilee? Search and see that no prophet riseth from Galilee.”* You see here they are ringing charges of reproach on Galilee, because most remote from Jerusalem, the center of light and knowledge, the home of the hierarchy, the seat of the rabbinical colleges, and the glory of Israel. Consequently they look down with contempt on the poor, ignorant Galileans, and think they have made a point, because the prophecies do not specify a great prophet in that age rising out of Galilee, whereas it was not at all applicable to Jesus, who had simply used it as an evangelistic field. Nicodemus never survived that memorable nocturnal sermon which Jesus preached to him, more than two years ago, on the new birth. As he was an influential member of the Sanhedrin, which was solid against Jesus, how beautiful to see him, true to his convictions, standing alone, and thus daring to vindicate Him! It is a significant fact that Jesus was actually mobbed, being denied a fair trial according to Jewish law, as you here see from the testimony of Nicodemus, which, like the English and American Magna Charta, guaranteed to every accused person a fair trial, bringing the witnesses face to face, and giving them a chance to “implead one another.” It is equally true in reference to Roman law, as testified by Festus in case of Paul, that every man under accusation had a right to bring the witnesses face to face, prove the guilt or innocence of the accused, and thus bring about a true verdict of acquittal or condemnation in harmony with right and

equity. Jonah, one of the first Hebrew prophets, called of God to preach to the Ninevites, was a Galilean, despite all this howl against Jesus on the allegation of no prophet rising from Galilee.

CHAPTER 3

THE ADULTEROUS WOMAN

⚭ **John 8:1-11.** I merely insert this caption through courtesy to the English reader; but will be excused from the exposition, as this item is entirely absent from the original, having been interpolated in post-apostolic times, as John, in whose gospel it appears in the E. V., is the last writer, and he never wrote it. There is no doubt but it was added by some of the clergy after the Constantinean apostasy as an apology for sin.

THE LIGHT OF LIFE

⚭ **John 8:12-16.** *“Then, Jesus again spoke to them, saying, I am the Light of the world; the one following Me can not walk in darkness, but shall have the Light of life.”* The subjunctive mode is here very consolatory, assuring us that no one following Jesus can walk in darkness, but that all such will have the Light of life. The world is full of deluded people, walking in the false light of spiritual death. Dead bodies frequently, in dense darkness, emit a phosphorescent light, which only serves to bewilder and delude. If you do not have the life of the Holy Ghost in your heart, you are walking in Satan’s counterfeit light of spiritual death, whose phosphorescent glare can only illumine the way to hell. Cold Churches have no light but this illusory *ignis-fatuuus* of the devil, only serving to delude its carnal votaries, till their feet finally slip and they take the awful plunge. As true light of every species emanates from fire, so without the fire of the Holy Ghost in your heart, you will not have the “Light of life.” *“Then the Pharisees said to Him, Thou art witnessing concerning Thyself; Thy testimony is not true.”* This is a stratagem on the part of the Pharisees to turn His own utterances against Him. *“Jesus responded, and said to them, If I testify concerning Myself My testimony is true, because I know whence I came and whither I go. You do not know whence I come and whither I go. You judge according to the flesh; I judge no one. And if I judge, My judgment is true, because I am not alone, but I and He who sent Me.”* In vain do they seek to turn Him down on His own affirmation, that if one testifies of himself, standing alone, his testimony is not true, as He and His Father testify in perfect harmony, thus confirming the truth and establishing the validity of His testimony.

WITNESS OF THE SPIRIT

⚭ **John 8:17-20.** *“And it has been written in your law, That the testimony of two people is true. [⚭ Deuteronomy 19:15] I am the one testifying concerning Myself, and the One who sent Me testifies concerning*

Me.” Here is the experimental consolation of every true Christian, the Holy Spirit witnessing along with his own spirit that he is born of God, and that his heart is clean, thus bringing all Christian testimony into harmony with the Divine law, by which every affirmation is made valid. *“Then they said to Him, Where is Thy Father? Jesus responded, You do not know Me nor the Father; if you had known Me, you would also have known the Father. He spoke these words, teaching in the treasury in the temple, and no one arrested Him, because His hour had not yet come.”* There were many magnificent buildings on the Temple Campus, all indiscriminately denominated “the temple.” We have here quite a significant statement of our Savior, while looking those preachers and official laymen in the face, and notifying them that they did not know God, involving the conclusion that they were sinners on their way to perdition. Doubtless they were as honest as the clergy, and ecclesiastical rulers of the present day. What an awful inference is deducible! Lord, help us all to examine ourselves, and see whether we truly know God!

ALARMING PREDICTION AGAINST THEM

◀RE John 8:21-27. *“Then He again said to them, I go, and you shall seek Me, and you shall perish in your sin; whither I go, you are not able to come.”* The prophetic eye of Jesus saw the awful calamities coming on those people, when they would perish miserably by sword, pestilence, and famine, doubtless many of them seeing their awful error when too late. *“Then the Jews said, Whether will He kill Himself? because He says, Whither I go, you are not able to come; and He said to them, You are from beneath, I am from above; you are of this world, I am not of this world.”* Those people, both preachers and members, solidly believed themselves to be the true people of God. Here the Infallible Teacher informs them that they are from beneath; *i. e.*, not only unacquainted with God, but actually in the hands of Satan, and led captive at his will. *“Therefore I said unto you, that you shall perish in your sins; for if you may not believe that I am He, you shall perish in your sins.”* This is a most solemn and sweeping abnegation of all human hope without Christ. John the Baptist had preached to those people three years previously, telling them, in words of heaven-born eloquence, winged with celestial lightning, that this Jesus is the veritable Christ of prophecy, Redeemer of Israel and Savior of the world; actually pointing Him out, introducing Him to them, and inaugurating Him into His official Messiahship by the rite of baptism. These three years they have been taking counsel of the devil, imbibing unbelief, hardening their hearts, and stiffening their necks against the truth; not only sealing their own doom, but, by precept and example, leading the multitudes in the way of death. *“Then they said to Him, Who art Thou? Jesus said to them, That which I tell you from the beginning, I tell you now. I have many things to speak and judge concerning you.”* He knew that the judgment of the quick and dead would devolve on Him in the last day. *“But the One having sent*

Me is true; and whatsoever things I heard with Him, these I am speaking to the world.” What a wonderful blessing is the gospel of Christ, as, having lived in heaven from the dawn of creation, in the very bosom of God, He then spoke on earth precisely what He heard from His Omniscient Father! *“They did not know that He was speaking to them of the Father.”*

THE CRUCIFIXION

◀**John 8:28, 29.** *“Then Jesus said, When you may lift up the Son of man, then you shall know that I am He; and I do nothing of Myself; but as the Father taught Me, these things I speak.”* In that memorable sermon to Nicodemus, in the beginning of His ministry, in His reference to Moses lifting up the serpent, our Lord assures us by what death He is going to die. Here He repeats the affirmation. This was quite a new departure, as the Jews had no such a punishment, it being peculiarly Roman. Hence, His death by the hands of the Gentiles, by the most cruel of all methods, He predicts ever and anon. When His ministry thus wound up, it was too late for those hard-hearted, unbelieving Jews, as doubtless the Holy Spirit withdrew, leaving them to their dreadful doom; meanwhile, the darkening sun, rending rocks, heaving earthquakes, bursting tombs, risen saints, rending veil, descending angels, empty sepulcher, etc., would inundate them with conviction that they had actually killed the Prince of light, not a few of them repenting and getting saved during the Pentecostal revival, but vast multitudes only the more hardened, evidently having crossed the deadline, and sealed their doom in endless woe. *“The One having sent Me is with Me; He has not left Me alone, because I always do those things pleasing unto Him.”* Jesus is our only Paragon. Such is the bountiful redeeming grace which He gives His humble followers, that we are enabled always to do those things pleasing to the Father, thus walking in His footprints and emulating His example.

DEGREES OF FAITH

◀**John 8:30-32.** *“He speaking these words, many believed on Him. Then Jesus said to the Jews who had believed on Him, If you may abide in My Word you are truly My disciples; you shall know the truth, and the truth shall make you free.”* We see from the context that these Jews, addressed in these verses, had but a vague, shadowy faith in Him, believing that He was an extraordinary messenger sent of God, a prophet, and might perhaps, in the end, prove to be the Christ who is to redeem Israel. O how the Churches of the present day abound in this superficial, carnal belief in Christ, which staggers at the promises, failing in their appropriation!

EGREGIOUS BLINDNESS OF THE JEWS

☞ **John 8:32, 33.** *“You shall know the truth, and the truth shall make you free. They responded to Him, We are the seed of Abraham, and have never been in bondage to any one; how do You say, That you shall be free?”* This illustrates the alarming fact that even religious people may become so hallucinated by the devil as to tell falsehoods with unblushing effrontery and amazing volubility, and at the same time not know it, but think they are preaching the truth. Not only had these Jews been in bondage to the Egyptians two hundred and fifteen years, but at that very moment they were in bondage to the Romans, and, worst of all, to the devil.

THE SLAVE OF SIN

☞ **John 8:34.** *“Jesus responded to them, Truly, truly, I say unto you, That every one doing sin is the slave of sin.”* The devil’s people all night long wheeling in the mazy gyrations of the giddy, lustful dance, quaffing the inebriating bowl till they kindle hell-fire in their blood and transform their cranium into rattlesnake dens, wasting their vitality in brutal debaucheries and diabolical sensualities, vainly dream in their drunken revelries that they are the freest people in all the world because they can do such things, while at the same time they are the most miserable slaves, demons from the bottomless pit lashing them with the firebrands of inflamed appetites and abnormal passions, actually precipitating them into suicide, and forcing them, in the black foundries of an earthly pandemonium, to forge the adamantine chains that shall bind them in penal fires through the flight of eternal cycles.

THE SON THE AUTHOR OF TRUE FREEDOM

☞ **John 8:35, 36.** *“The slave does not abide in the house forever.”* This great and beautiful world is one of God’s houses, in which not a few of His children have been living these six thousand years. All sinners are the slaves of sin and Satan. The slaves never inherit anything, having neither possessions nor rights in the home, their sojourn being transitory, and winding up when they are worn out and can toil no more. Not so with the son. He inherits the estate, transmits it to his children, and in his posterity abides forever. The wicked think they are getting this world, while they are simply traveling through it to their bed in hell. Now, suppose the son of the estate liberates and adopts a slave, do you not see that he will abide forever? So the time is very near when the redeemed of the Lord shall possess this world, with other paradisiacal orbs, to shine and shout forever, every track of the wicked having been obliterated in the sanctifying fires, followed by the glorious renovation (☞ Revelation 1), making the earth new, and enveloping it in a new firmament, which never reverberated the blasphemy of the wicked.

SATANIC PATERNITY OF THE UNREGENERATE

☞ **John 8:37-47.** *“I know that ye are the seed of Abraham; but you seek to kill Me, because My Word has no place in you.”* How sad the condition of those preachers and people when Jesus, looking through them, actually saw them full of repellency and diabolical antagonism to the truth! N.B. You will find it so in many Churches nowadays, I awfully fear and doubt not. *“Whatsoever things I saw with the Father, I speak; therefore you indeed are doing the things which you heard with your father.”* This arouses in those shrewd, cultured priests an awful suspicion that He is impeaching their claim to the Abrahamic paternity. *“They responded, and said to Him, Abraham is our father. Jesus says to them, If you are the children of Abraham, you did the works of Abraham; but now you are seeking to kill Me, a man who has spoken to you the truth which I heard with God. Abraham did not this. You are doing the works of your father. They said to Him, We have not been born of fornication; we have one father, God. Then Jesus said to them, If God were your Father, you would love Me with Divine love; for I came out from God, and I go back; for I have not come from Myself, but He sent Me. Wherefore do you not know My speech? Because you are not able to hear My word.”* What a profound significance! His words were then ringing in their ears! Yet He said, *“You are not able to hear My word.”* The mystery is readily solved. The soul has the five senses — *i.e.*, sight, hearing, smell, taste, and touch — just like the body. When the soul is dead, as in the case of all the unregenerate, the senses are all dead with it. A dead man has eyes, but they are dead; ears, but they are dead; smelling organs, but they are dead; a tongue, but it is dead; nerves, but they are dead. Now these preachers, Church officers, and members, in whose physical ears His sweet, eloquent, melodious words were ringing, heard them plainly with their bodily ears, yet He certifies to them, *“You are not able to hear My word.”* This is the reason why they rejected it: His utterances were deep, rich, spiritual truth, and they were spiritually dead, so they never heard them; they rang in at one ear and out at the other, the dead soul within knowing nothing about the message of life which had resounded in their mortal ears. How signally does this penetrating truth apply to the fallen Churches of the present day, both ministers and members, as well as to this wicked world! What is the remedy in that case? An avalanche of importunate prayer, that the Holy Ghost may quicken them into life, in which case their spirit will hear and understand the glorious spiritual truth of the gospel. Deficiency of prayer explains multitudes of failures on the part of holiness preachers and workers. As a rule, it is painfully deficient. Shall we not wake up to the fact that we waste our ammunition on dead game, if we do not pray down the Holy Ghost to quicken them into life? *“You are of your father the devil, and you wish to do the lusts of your father.”* This tells an awful secret, which everybody ought to know, smashing the silly Universalist dogma now ringing from the Protestant pulpits; *i.e.*, the Divine paternity of the wicked.

You see from the very words of the Savior that it is not so. Preachers, standing in their pulpits, address their audiences as the “children of God,” when in all probability nine-tenths of them are the children of the devil, having never been born from above. Divine life was lost in the fall, and is only regained in regeneration. Consequently all the unregenerate, — whether never converted or backslidden, as you see from the plain words of our Savior, here addressed, not simply to the uncouth rabble, but to the preachers and Church members, — all the unregenerate are the spiritual children of the devil till quickened into life by the Holy Ghost. *“He was a murderer from the beginning, and stood not in the truth, because the truth is not in him.”* How is the devil a murderer? He murders all the souls that follow him, beginning with the destroying angels, and sweeping down the terrestrial ages, deluging hell with the fallen millions. *“When he may speak the lie, he speaks of his own, because he is the liar, and the father of the same. But because I speak the truth, you do not believe Me.”* Those people, like the fallen Churches of every age, were deluded by Satan’s lies, making them believe that they were saved when they were lost, in order to blind them and lead them down to hell. Humanity is uniform in all ages. So is Satan, sin, religion, salvation, and God the same now as in our Savior’s time. You must not shove aside these awful truths uttered by our Savior and leave them with the scribes and Pharisees, when they apply to the present generation as pertinently as to them. The world is girdled with Churches today — Pagan, Mohammedan, Papal, and Protestant — standing spiritually precisely where our Savior’s audience, backslidden members of the Jewish Church, stood, so deceived and led away by Satan’s lies, making them believe that they are Christians and on their way to heaven, while they are sinners and on their way to hell, that a preacher coming among them and telling them the truth, as Jesus did, shares the same fate — *i. e.*, is rejected and persecuted; while a false prophet coming along, and helping Satan to keep them blindfolded till he can dump them into hell, is received like an angel, remunerated, honored, and applauded as a man of God, such as all Churches need. Lord give us all the light, help us to be true, like Jesus, and abide our destiny! *“Which one of you convicts Me concerning sin? If I speak the truth, why do you not believe Me?”* *“Convict”* here is the very word descriptive of the condemnatory sentence of a criminal judge, as Jesus defied men and devils to convict Him concerning sin. Good Lord, help us all so to speak the truth and walk in His footprints that we can challenge the powers of earth and hell! His own Church fell out with Him and killed Him because He told them the truth. If He had preached falsehood, they would have received Him with enthusiasm. Satan’s people love lies and fatten on them, preparatory for a barbecue in hell, when devils will devour their flesh and drink their blood. *“The one being of God, heareth the words of God. Wherefore do you not hear? Because you are not of God.”* Lord, help us to preach the same gospel that Jesus preached, fearless of men and devils! Here you see the reason why the truth has always been so unpopular. In this case, Satan had

the Jewish Church with him, in addition to the wicked world. So few people in this world are of God, comparatively with the multitudes in Satan's kingdom, deluded by his lies and led captive by his caprice, that the truth in every age has found but few adherents, Jesus falling a victim to the cruelty of the fallen Jewish Church, so duped by Satan that they loved lies and hated the truth, and two hundred millions of martyrs following in His track, sealing their faith with their blood. When the present holiness movement becomes popular, it is ruined.

SIMPLICITY AND CANDOR OF JESUS

☞ John 8:48-52. *“The Jews responded, and said to Him, Do we not truly say that Thou art a Samaritan, and hast a demon?”* The Jews hated the Samaritans so inveterately that they doubtless thus stigmatized Him because He had preached in Samaria, not only in the beginning of His ministry, but a few days previously on His journey to Jerusalem. The charge of demoniacal possession was old and trite, and they still perpetuated it, because His preaching dug them up and burnt them so horribly, exposing so lucidly the dead formality and hollow hypocrisy with which Satan had them blindfolded, fast leading them to the pandemonium. *“Jesus responded, I have no demon but I honor My Father, and you dishonor Me.”* The most acute philosophy fails to recognize the slightest manifestation of resentment in this simple, direct answer to that awful accusation of demoniacal possession. How meekly and perspicuously does He speak a simple negation to the opprobrious allegation! Lord, help us to follow Thy example, and when accused of the blackest sins and vilest crimes, simply, dispassionately, and unostentatiously answer in the negative! *“I do not seek My own glory; there is One who seeketh and judgeth.”* The Father who sent Him vindicates Him in all of His mediatorial work, and administers righteous retribution to contemptuous despisers. *“Truly, truly, I say unto you, If any one may keep My Word, he can never see death.”*

JESUS PRE-ABRAHAMIC

☞ John 8:52-59. *“The Jews said to Him, Now we know that Thou hast a demon.”* Sharpers, sent out for that specific purpose, hung on His lips, like lightning upon the skirts of the clouds, seeking with diabolical chicanery to catch some word on which they could found an accusation, either to arraign Him before the Roman governor or the Sanhedrin. *“Abraham and the prophets are dead, and You say, That if any one may keep My Word, he shall never taste of death; art Thou greater than our Father Abraham who is dead? And the prophets are dead; whom do You make Yourself? Jesus responded, If I shall glorify Myself, My glory is nothing; there is One who glorifieth Me, whom you say that He is your God, and you do not know Him, but I know Him.”* Jesus made no

mistakes. These people stood at the head of the Church, both clerical and laical; yet they were strangers to saving grace, aliens from God, and traveling the way of death. Never did the sun look down on a people more sanguine that they were right than those scribes and Pharisees, who were in the gall of bitterness and the bond of iniquity. *“If I say that I do not know Him, I shall be a liar like you; but I know Him, and I keep His Word.”* See with what utterly unimpassioned candor our Lord calls them liars! To convict is to convince. As conviction is fundamental in every work of grace, everything else being spurious without it, it becomes pre-eminently important that we call everything by its right name, as otherwise the normal force always goes out of the message. *“Abraham, your father, rejoiced that He might see My day, and He saw it, and was glad. Then the Jews said to Him, Thou art not yet fifty years old, and hast Thou seen Abraham?”* Some have concluded that our Lord was much more than thirty-three when crucified, deducing their proof from this statement. We doubt not the correctness of the chronology, making Him thirty years old when John formally introduced Him into His official Messiahship; then His ministry, beginning at the Passover in the purification of the temple, winding up by crucifixion at another Passover, two other festivals transpiring in the interim, making three years in all. Then why do they speak of fifty? From the simple fact that, as thirty was their majority, fifty was their maturity. Hence they think to confound Him outright by the affirmation that He has not so much as reached mature manhood, being comparatively a tyro. Hence the glaring inconsistency of His claiming, as they construed it, to be contemporary with Abraham. *“Jesus said to them, Truly, truly, I say unto you, Before Abraham was, I am.”* The present tense of the verb “to be” is peculiar to the Deity, applicable to Him in all ages, and to no one else; hence, in this affirmation, our Lord not only claims to be pre-Abrahamic, but eternal, without beginning or end. Hence the *“I Am,”* immutable, through all ages, without beginning or end. *“Then they took up stones, in order that they may cast them at Him.”* With the Jews, the penalty of blasphemy was death by stoning. They see from His phraseology that He identifies Himself with God, being even pre-existent to Abraham. Consequently they construe His phraseology into blasphemy, and, apparently in a paroxysm of righteous indignation, take up stones, to vindicate the Mosaic law by His execution. *“And Jesus was hidden, and passed out from the temple;”* i. e., as on many other occasions, resorting to His omnipotence, in order to prolong His life and finish His work, He renders Himself invisible, passing through the midst of the crowd unseen, and going away from the Temple Campus. In this miracle He, to the surprise of all, suddenly disappears, all looking for Him, both His friends and His enemies; but no one being able to catch a glimpse of His person, while at the same time He is passing through the crowd unseen. It seems that such a miracle would satisfactorily confirm His Christhood in the estimation of all. However, they well remembered when Elisha, at Dothan, dropped an optical illusion on the whole Syrian army, so that they mistook

him for their own commanding officer, obsequiously obeying his marching orders, till he led them to Samaria and turned them over to the king of Israel. Hence the tardiness, even on the part of His own relatives and friends, to acquiesce in His Messiahship, so many of them thinking that He was either a mighty prophet of Israel or one of the prophets risen from the dead.

CHAPTER 4

ENTANGLEMENT OF A THEOLOGIAN

◀**Luke 10:25-28.** *“And, behold, a certain theologian stood up, tempting Him, and saying, Teacher, having done what shall I inherit eternal life?”* The word here translated “lawyer” in E. V., is *nomikos*, from *nomos*, “law.” When you remember that their laws were all written in the Old Testament, you will know that a lawyer with them was not identical with the profession in our day, as their lawyers, were exponents of the Old Testament Scriptures. If you do not keep in mind this fact, you will utterly misapprehend the meaning of “lawyer” in the New Testament. He was not a lawyer in any modern sense, but a Biblical exegete; *i. e.*, a *theologian*. This elegantly-cultured clergyman interviews our Savior in reference to the economy of grace, by which he might inherit eternal life, and, as the record says, *“tempting Him,”* doubtless realizing his own proficiency in the law, and thinking to entangle Jesus on some point of legal complicity. *“And He said to Him, What has been written in the law? How readest Thou? And responding, He said, Thou shalt love the Lord thy God with Divine love, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said to Him, You answered correctly; do this, and thou shalt live.”* He threw the boomerang; but being unskillful, it came back, settled down on him, and took his head off. Thinking to puzzle Jesus in a complicated legalism, he gets caught in his own trap. Our Lord simply puts him on the witness-stand. He can not go back on his theological profession; consequently He makes him witness to the verdict of the law. You see, he comes out in a frank confession, admitting to all that perfect love is the Bible standard of life and salvation. Many a modern theologian forfeits his reputation for candor or proficiency in the law of the Lord when, like this man, put on the witness-stand. We are bound to give him more credit than many of his successors, who, in the pulpit, labor to evade the grand issue, dodging all around the great, salient Bible truth that perfect love is the condition on which we must all inherit eternal life, or forfeit it, world without end. Modern theologians would do well to sit at the feet of this man, who unhesitatingly rings out the Bible standard of salvation, though it was his own death-knell, as we are satisfied he did not have it. O that all who stand before the people as Biblical exegetes would so study the Word of the Lord as to know the way of salvation, and be candid enough always to ring it out to every inquirer, regardless of consequences! Jesus fully endorses his admission, telling him to go and practice what he preaches.

THE GOOD SAMARITAN

◀ Luke 10:29-37. *“And he, wishing to justify himself, said to Jesus, And who is my neighbor? And Jesus, responding, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who, both stripping him of his raiment and administering blows, departed, leaving him half dead. And by chance a certain priest went down that road, and seeing him, passed by on the other side. Likewise also a Levite being at the place, coming and seeing, passed by on the other side. But a certain Samaritan, journeying that way, came near him, and seeing him, was moved with compassion. And coming to him, bound up his wounds, pouring in the oil and the wine; and setting him on his own beast, took him to the tavern, and cared for him. And on the morrow, departing, taking out two denarii, gave them to the host, and said to him, Care for him, and whatsoever you spend, I will pay you on my return. Then which one of the three seems to you to have been neighbor of him having fallen among the robbers? And he said, The one having mercy on him. Then Jesus said to him, Go thou, and do likewise.”* This theologian was no counterfeit, but evidently well-posted in the Scriptures, as he not only answered Jesus in inspired phraseology, but he had it at his tongue’s-end, and so gives it peremptorily and unequivocally. While popular pulpits this day abound in men claiming to be theologians, who either lack the candor or the wisdom of this man, and consequently labor assiduously to evade the great issue, loath to admit the great Bible truth of perfect love, which is the grand upper-side of entire sanctification, and is the only condition of admission into heaven, we are gratified to admit that there is another class, who, like the man in the text, admit unhesitatingly that entire sanctification is the Bible standard; yet, painfully conscious of their own deficiency, they resort to diversified stratagems in order to justify themselves, like the theologian in the text, who switches off on the inquiry, *“Who is my neighbor?”* tacitly recognizing the Jewish attitude of looking upon the whole Gentile world as enemies, and none but the Jews as neighbors, and many exceptions among them. Having been caught in the lasso he threw out for Jesus, he is floundering terrifically; but, as you see in the *finale*, utterly unsuccessful in his efforts to extricate himself, as he here lights on the word *“neighbor,”* aiming to use it as a back-door of escape from the entanglement in which he had been caught, our Lord delivers this beautiful parable by way of response to the question, *“Who is my neighbor?”*

a. I have traveled the road from Jerusalem to Jericho four times, and always accompanied by an armed escort, as my guide refused to accompany me without this protection from the robbers. The solution of the matter is, the most of the route leads through a great bed of rugged, desolate mountains, in the Bible designated “the wilderness of Judea.” As this is really a desert, having little or no rain, and consequently neither water nor vegetation, it is uninhabitable while the mountains are so rugged and cavernous, the hiding facilities so ample, that it has been infested with

robbers from time immemorial. Under Roman rule, the robbers were so troublesome that they actually put garrisons along the road to protect the travelers. In one of my journeys, my guide pointed me out five armed robbers, hiding in the caves in the Valley of Blood, so called because so many travelers have there been killed by robbers, assuring me that if they did not see our armed escort, they would be on us immediately. You have nothing to do but travel that road to find the state of things at the present day graphically identical with this account given by our Lord — an item, along with so many which literally corroborate the inspired Word.

b. Jerusalem, in this parable, emblemizes the kingdom of God, being the holy city, honored by the Almighty with His temple and residence; while Jericho typifies the kingdom of Satan, having-been desperately wicked during the four hundred years from the fall of Sodom and Gomorrah, whose successor Jericho became, till the conquest of Joshua, when it was utterly destroyed, and its rebuilding interdicted; though it was rebuilt on another site in the vicinity, where it stood in the days of Christ, and was destroyed by the Romans in the desolation of the land, responsive to prophecy, and afterward rebuilt by the Crusaders, in the eleventh century, on a still different site, near by, where it stands to this day.

c. The situation of Jerusalem, high up on the great mountains of Judah and Benjamin, associated with its wonderful sacred history, qualifies it very strikingly to emblemize heaven; while that of Jericho, deep down in the Jordan Valley, on the plain of the Dead Sea, qualifies it very forcibly to symbolize hell, the road being all the way down the mountain, thirty miles.

d. By the glorious redemption of Christ, the whole human race is born in the kingdom of God, only getting out by sinning out; like this traveler, who was born in Jerusalem, the beautiful city of God, the joy of the whole earth, the symbol of heaven, where he should have spent his life, but like the great majority, he put out, traveling down to Jericho, and got into all that terrible trouble. The robber demons never get their black hands on us while we stay in Jerusalem; *i. e.*, abide in the kingdom of grace, where we are all born.

e. These robbers emblemize evil habits, which rob us of our infantile innocence, purity, and justification. We see the robbers were not content to take all of his money and utterly divest him of every stitch of apparel, which is their custom this day, but as dead men tell no tales, they actually undertake to kill him. Fire-arms being unknown in that day, they beat him till they think he is dead, and would have made certain work of it if they had not been interrupted by at least the imaginary tread of an approaching troop, and so fled away to escape detection. When evil habits are once formed, they become an awful disease, like an eating cancer, that will not let up day or night till death claims his victim; *i. e.* the last hope of heaven is eclipsed in the gloom of eternal night, the Holy Ghost having been grieved away.

f. Now we come to the remedial side. The priest passing along, looking on him, but giving no relief; ere long followed by the Levite, who halts, and contemplates the hopeless victim of the cruel robbers, but gives no relief, passing by on the other side of the road. Then the Good Samaritan, perchance passing along, recognizes the dying victim, draws nigh, his heart breaking with sympathy; dismounting, turns surgeon, binding up his wounds, pouring in the oil and the wine; setting him on his own beast, carries him to the tavern, commits him to the landlord, spends a night with him; in the morning, handing the landlord thirty cents, which in that day was equivalent to about three dollars now, and sufficient to pay his board a week, assuring the innkeeper that he will return and pay the entire bill that shall subsequently accrue.

g. Now what is the meaning of this plain, beautiful, natural description of the remedial side? The priest emblemizes all the preachers, illustrating our utter incompetency to do anything for the lost sinner sinking into hell. We can only tell him about Jesus. What about the Levite? Under the former dispensation of the Levites were the custodians of the tabernacle and the temple; *i. e.*, the keepers of God's house. These Levites are the Church officers, emblemizing the visible Church, and showing up the fact of her utter incompetency to save a solitary soul. What about the good Samaritan? Reproachfully, our Savior's enemies called Him a Samaritan, which was synonymous with the greatest conceivable antipathy. Hence, Jesus Himself is the Good Samaritan, who alone can rescue the perishing sinner. The preachers all having administered water baptism, eucharist, and Church rites, done all their preaching, and praying, and everything in their power, prove utterly incompetent to deliver a solitary soul from Satan's strong grip. Here is the great delusion — millions of people depending on preachers, who can't save their own souls, much less other people's; while teeming multitudes are looking to the Church to save them, all destined to fail, and enter eternity destitute of the wedding garment; like this poor victim, utterly naked and wounded unto death. The Good Samaritan is the only hope of a sinking world. All we can do is to tell the poor, dying travelers to eternity about Him, so they will give Him a chance to bind up their wounds which Satan's robbers have inflicted, pouring in the healing oil and the spiritualizing wine; *i. e.*, the two blessings constituting this wonderful double cure. Now He mounts him on His own beast; *i. e.*, Jesus takes him in His arms, carries him to the tavern — *i. e.*, the visible Church; commits him to the landlord — *i. e.*, the faithful pastor; spends a time with him, pays the landlord a nice installment, and promises the remainder of his bill when He comes again. When a soul is gloriously saved and added to the Church, the Lord gives the faithful pastor a running-over blessing. O how he rejoices to see a soul rescued from the vortex of hell, happy in God, and on his way to heaven, saved and sanctified! But our Lord is coming again. If we do not survive till He descends in glory to receive His saints, we shall very soon leave this world and go to Him, which, from an experimental

standpoint, is the second coming of the Lord to us individually. Salvation from sin and Satan is glorious; but mounting away from this world of sin and sorrow, and sweeping into heaven, saluted by angels and redeemed spirits, is infinitely more so. The blood-washed pastor receives a wonderful spiritual uplift when the soul is saved from hell, and committed to His care by the Good Samaritan; but when his pilgrimage winds to a close, and he dies in glorious triumph, the fire-baptized pastor, standing over him, gets a Pisgah's view of the glory-world, and feels like mounting the chariot with his brother pilgrim, and soaring away to the mount of victory. Thus the heroic pastor having received a rich compensation when the man was saved and committed to his care, when he dies, with heaven in full view and glory in his soul, receives a transcendent boom for the heavenly country.

MARTHA AND MARY

◀2019 Luke 10:38-42 *“And it came to pass, while they were going along, He came into a certain village, and a certain woman, by name Martha, received Him into her house; and there was a sister to her, called Mary, who indeed, sitting at the feet of Jesus, continued to hear His Word. And Martha was busy about much serving, and standing over her, she said, Lord, is there no care to You that my sister has left me to serve alone? Therefore say to her that she may assist me. And Jesus, responding, said to her, Martha, Martha, you are solicitous and troubled about many things; there is need of one thing. And Mary has chosen the good part, which shall not be taken away from her.”* I have frequently been at Bethany, a village on the slope of Mr. Olivet, over the summit from Jerusalem, one and seven-eighths miles. The house occupied by Mary, Martha, and Lazarus is still there, but in ruins, as stone never rots. We conclude from this narrative that Martha was the elder of the two sisters, her seniority being here recognized by the proprietorship of the house. Methinks you already recognize an obvious contrast in these two sisters, Martha very vividly, illustrating the justified and Mary the sanctified experience. The former, having kindly received Jesus into their home, is deeply solicitous for His temporal comfort, doing her best to get Him a splendid dinner, working hard, and running herself out of breath; while the latter, listening to the words of wisdom, righteousness, holiness, love, grace, and glory, flowing from His eloquent lips, has actually become spellbound, so thrillingly edified, entertained and delighted that she has lost sight of domestic duty altogether, her eyes centered on the face of Jesus, her mind utterly absorbed, her intellect flooded with edification, her heart inundated with the rivers of grace flowing out of the heart of Jesus; but her older sister, feeling that she needs her help and must have it, and signally failing to catch her eye or command her attention, feels constrained to resort to the only surviving expedient — *i. e.*, appeal to Jesus, that He may suggest to her to feel excused till dinner is over, when she shall enjoy ample opportunity to satisfy her voracious spiritual appetite for the heavenly pabulum which He is so richly

dispensing. In this she signally fails, as Jesus, to her surprise, vindicates her younger sister in her utter inattention to domestic affairs, sitting down at the feet: Jesus, drinking in the wonderful lessons of truth which emanate, like honey-dews, as the words of heavenly beauty and glory drop from His lips. He now administers a kind and loving castigation to Martha for her undue solicitude and labor, as it is infinitely more important to feed the soul than the body, and he is caring nothing about her variety. What He wants is, that they all feast on angel's food; and as to the dinner, they have plenty already on hand. So all that solicitude about temporal things was really out of harmony with the visit of the Prince of light. Pastoral visiting is frequently perverted and ruined in that way, the family wearing themselves out and wasting the precious time they should spend in prayer, praise, and hearing the precious Word dispensed by their faithful pastor. O what a waste of opportunities along this line! Every preacher should do like Jesus, spend the time in the home preaching, discouraging all that work and solicitude "about many things," there being need of but one, and that is the grace of God, which would, in this connection, be very beautifully symbolized by one edible — a loaf of bread and a cup of sparkling water; as in the case of the circuit-rider, who, after preaching, received but one invitation to go and eat, and that was by an old woman, living in a smoky hut, down between two hills, who, escorting him into her humble home, dispensing with all Sunday cooking, set down a big cup of buttermilk on a three-legged stool in the middle of the cabin, and laid a big chunk of cold corn-bread by its side, and said, "Now, brother, sit down there and eat your dinner. If you are a good man, it is good enough; if a bad man, it is too good." O that we may all so enter into the blessed soul-rest which Jesus gives as to be utterly disencumbered of all solicitude about temporal things, and sit down, like Mary, at the feet of Jesus, and let this old world, with its cares, emoluments, solitudes, and vexations, pass along! While all earthly achievement and aggrandizement are transitory, Jesus assures us that if we will choose this good part, it shall not be taken from us.

CHAPTER 5

THE DISCIPLE'S PRAYER

◀ **Luke 20:1-4.** *“And it came to pass, that He was in a certain place, praying; as He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples.”* We have this same lesson in the Sermon on the Mount, which he preached near Capernaum, on the Sea of Galilee, early in His ministry, and we have expounded in Volume 6. I have repeatedly visited the spot on Mt. Olivet where this prayer was offered. A few years ago, Aurelia de Rossa, a French princess, expended a great sum of money in the erection of a beautiful, snowy-white, stone church-edifice on this very spot. It is really magnificent and charming, having in front a great open court, on whose surrounding walls of white marble this prayer (popularly denominated the Lord’s Prayer, but really given to His disciples for their use till He comes in glory) is superscribed in every language under heaven, so that every one of the thirty thousand pilgrims, annually coming to Jerusalem to explore the footprints of Jesus, can there read the Lord’s Prayer in his own language. The marble tomb and statue of this noble saint, who, at her own expense, erected this memorial edifice, is also at the south Side of this great veranda. *“He said to them, When you pray, say, Our Father who art in the heavens, let Thy name be hallowed.”* Hence it is never to be spoken except in the deepest reverence, humility, and godly fear. *“Let Thy kingdom come.”* The kingdom is already here, in the hearts of all saints. While we should pray for it to come to all aliens in the whole earth, the moment of this prayer contemplates the kingdom of glory coming down to earth in millennial triumphs, as the kingdom of grace had already come in the first advent of Jesus. How strange that a species of infidelity has ever crept into the Church, ignoring and rejecting the coming of the glorious kingdom! There never was a dissenting voice on this subject raised in the first three centuries, till after the Constantinean apostasy had so secularized the Church as to disqualify her to meet her descending Lord and enter the glorious kingdom. Consequently, during the Dark Ages, the millennium was repudiated, and, as a necessary consequence, the whole Book of Revelation repudiated as spurious. It is the glory of the present holiness movement now to preach the coming kingdom in all the earth. *“Thy will be done, as in heaven, even upon the earth.”* This is a beautiful standard of entire sanctification, which alone can qualify people to do the will of God on earth as the angels do it in heaven. While multitudes of preachers stand in their pulpits and preach against sanctification and the coming kingdom, it is very gratifying to know that they all pray on the side of truth, when, on their knees, they repeat the Lord’s Prayer, in concert with their congregations, Sabbath after Sabbath. O that they would preach what they

pray for, thus bringing heaven down to earth! *“Give us this day our daily bread.”* This is to be understood spiritually, in a very pre-eminent sense, while in a secondary significance it includes temporal sustenance. *“Forgive us our sins; for we truly forgive every one who is indebted to us.”* We have no promise of pardon unless we actually forgive everybody else; thus all unforgiving spirit actually rearing between us and the mercy-sea, a mountain, high as heaven, deep as hell, and broad as the universe. Whole Churches are dragged by Satan into apostasy black as midnight by an unforgiving spirit. *“Lead us not into temptation;”* *i.e.*, Suffer us not to go into temptation, an Orientalism we frequently meet in the Bible. We have the blessed assurance that if we are true to the triple Divine leadership — God’s Word, Spirit, and providence — He will never suffer us to be tempted beyond our ability, by His wonderful grace, to bear it for His glory, and receive a blessing thereby; *i.e.*, strength from the conflict and courage from the victory. The ponderous blows develop the Herculean muscles of the blacksmith’s arm. These awful fights we have with the strong intellect of the devil are a wonderful means of grace, constituting the grandest spiritual gymnasium in probationary life. Temptation from within, when “each one is drawn out by his own lust and enticed,” should be utterly dispensed with, as entire sanctification eliminates all that inward lust, putting all of our enemies on the outside, and giving us the down-hill pull against them. *“Deliver us from the evil one.”* The E. V. is too weak, rendering this, “Deliver us from evil;” *i.e.*, giving the abstract, whereas the Greek gives the concrete; not simply meaning evil, but the evil one — *i.e.*, the devil. What a glorious privilege, not only to be delivered from everything the devil ever put in us, but from the devil himself! This prayer goes up from pulpit and pew throughout all the Churches of Christendom, and the people at the same time ridden and debauched by the devil, without the remotest apprehension of the glorious privilege, not only to get rid of all their sins, but even the devil himself. Will you not go and tell them this wonderful news? The Omnipotent Christ is ready, by their side, responsive to their perfect consecration and doubtless faith, to confer on them this glorious triumph, not only delivering them from everything in them belonging to Satan — *i.e.*, all sin, actual and original — but, best of all, delivering them from the devil himself, so he never again can put his black hand on them, and they can go shouting on their way:

*“Hallelujah! ‘t is done!
I believe on the Son,
I am saved by the blood of the Crucified One!”*

THE SHAMELESS PRAYER

◀115 **Luke 11:5-11.** *“And He said unto them, Which one of you shall have a friend, and he shall come to you at midnight, and say to thee, Friend, lend me three loaves, since my friend has come to me on a journey, and I have nothing which I may place before him; and he within, responding, may say,*

Give me no trouble; the door is already shut, and my children are in bed with me; I am not able, having risen up, to give unto you. I say unto you, If, having risen up, he will not give unto him because he is his friend, truly, on account of his shamelessness, having risen, he will give him as many as he needs." You are a little surprised that this traveler does not stop for lodging till midnight. In Palestine and other Oriental countries, especially in the tropical and semitropical climates, it is customary to travel in the night, and lie up during the heat of the day. The English rendering, "importunity," is too weak. The Word used by the Savior is *anaideia*, from *a*, the strongest negative, and *aideia*, "shame." Hence the straight, lexical definition of *anaideia* is "shamelessness;" so beautifully, naturally, and vividly illustrated by the man coming at midnight, when all are fast asleep, muscles relaxed and nerves unstrung, lying in their beds under the heavy grip of old Somnus. He knocks at the door till he awakens the father of the family, and tells him his business — a friend stopped to lodge, hungry and weary, and he has nothing to give him to eat. Hence he appeals to him to loan him three loaves till he can replace them. The man is so tired, lazy, and sleepy that he peremptorily refuses, giving quite a train of excuses, doing his utmost to repulse the man, so he will go away and let him sleep, as rising will wake the babies, which will probably cry the balance of the night. The man persists, importunately pleading, getting worse and worse, till he passes the shame line, and becomes desperate, roaring like a lion, driving away all their sleep, jumping like a kangaroo, and banging at the door as if he would knock it down. Such is the attitude of the man that nothing can be said to him calculated to effect the slightest conciliatory influence. Having passed the boundary of shame, he is simply reckless and intolerable. They are bound to get rid of him or be annoyed all night, every wink of sleep driven away. There is absolutely but one way to rid themselves of the unbearable nuisance, and that is, to get up and give him the bread. Of course, the man does it; gets rid of the disturber, lies down, and enjoys ambrosial slumber the remnant of the night.

Now what is the meaning of this? Our Savior is a plain Preacher, and at the same time the most profound the world ever saw. This is His own illustration of prevailing prayer, whether for yourself or for others. You must reach the point of shamelessness — *i. e.*, get to where you care for nothing and nobody; but open your mouth, and plead as a guilty culprit for his life, or a woman for her child. In a ministry of forty-six years, I have seen this constantly verified. When mourners at the altar pass the limit of all shame, and get so they do their own praying, with wide-open mouths, regardless of the learned clergy, royalty, or nobility, something wonderful always happens. Sunbursts from heaven sweep down and light up the scene with superhuman glory; rivers from the heavenly ocean find their way down, and roll over the congregation in billows of love, grace, and glory; hardened sinners sweep triumphantly in, to life, old backsliders are gloriously reclaimed, weak believers powerfully sanctified, saints filled

with the Holy Ghost, people on all sides speaking with new tongues, jubilant pilgrims leaping and shouting as if they would fly away to heaven, and the whole community shaken with a wonderful spiritual earthquake. Do not forget this shameless prayer. It is the heavenly fuse, that reaches and fires the celestial dynamite. It forever sweeps away all quibble about public prayer and testimony. As shame is the devil's padlock, with which he locks up the mouth of saint and sinner, closing the draught; so, in the case of the former, the celestial fire will soon go out, and in the case of the latter, will never be able to kindle the heavenly flame in his heart, which alone can consume all sin. If you want a truly Pentecostal Church, you have nothing to do but lead the people beyond the limitude of Satan's shame, so they will all throw their mouths open, and clamor aloud for just what they want. God and His salvation must have the pre-eminence, or hell is wide open and coming to meet us. From the inception of conviction to the altitudes of glorification, you will find it utterly impossible to serve God with reserves. He will have the whole heart or none. The tongue is the exponent of the heart, always going along with it. Hence, dumbness and cowardice are two of the devil's adamant chains, with which he binds his victims and drags them into the burning pit. O that Churches and preachers could only learn the secret of the shameless prayer, here specified by the Savior!

“And I say unto you, Ask, and it shall be given unto you.” Why is there so much asking and so little receiving? It is because they do not ask in a shameless prayer, caring neither for men nor devils, criticism nor persecution, but making their petition an absolute *sine qua non*. *“Seek, and ye shall find; knock, and it shall be opened unto you. For every one that seeketh, findeth; and he that asketh, receiveth; and to him that knocketh, it shall be opened.”* God is absolutely infallible. The only reason why there is ever a defalcation is because the shameless prayer is delinquent. Half-hearted petitions never rise above your head. Good Lord, inspire that shameless prayer in your heart and mine!

YOUR FATHER WHO IS FROM HEAVEN

☞ Luke 11:11-13. *“But which father of you, shall his son ask bread, whether will he give him a stone? Or indeed a fish, whether, instead of a fish, will he give him a serpent? Or if he may ask an egg, will he give him a scorpion?”* You see from the plain teaching of our Savior that God never gives anything useless nor injurious; *e. g.*, a stone, an utterly worthless thing, as the hungry boy can not eat it; nor a serpent, nor a scorpion, which might bite him and kill him. The reason why so much prayer is not answered directly is because it would be detrimental to the recipient. Many good people pray for riches, which God sees would make them proud, worldly, and oblivious of Him; giving Satan the down-hill pull on them, to drag them, not only out of the kingdom, but down to perdition. Millions of people are now happy in heaven who would be in hell if their prayers for riches had been answered. Myriads will praise God through all eternity for

His signal mercy in keeping them poor enough to escape the awful temptations of riches, and be humble enough to get to heaven. We should be like God, and never grant the petitions of our children for anything useless or injurious, as Satan's temptations come thick and fast along those lines. If you permit your children to attend Satan's fandangos, with their concomitant follies and vices, you simply, with your money, purchase for them a ticket over the Black Valley Railroad down to hell.

“Therefore, if ye, being evil, know how to give good gifts to your children, how much more shall your Father, who is from heaven, give His Holy Spirit to them that ask Him!” The Holy Spirit is not only the Omnipotent God, but He is the Executive of the Trinity. Consequently the Holy Spirit is but another name for “All Good Things.” When you have Him, you are a king and a priest in Zion, enjoying heaven in your heart. The contrast here between earthly parents, inheriting evil natures, and our blessed Heavenly Father is very forcible, giving us one of those *a fortiori* arguments so common in our Savior's illustrative expositions of the unutterable love and unfathomable wisdom of our Heavenly Father. What is an *a fortiori* argument? It is, from a human standpoint, an argument in the superlative degree; *e. g.*, if a bushel of apples is worth one dollar, how much more would a thousand bushels of apples compensate for the dollar! The E. V., in this wonderful passage, “Our Heavenly Father,” signally fails to bring out the full force of our Lord's affirmation. So do not forget the translation of this passage which I literally give you, “How much more will your Father who is from heaven give His Holy Spirit to them that ask Him?” Now, see the beautiful and significant concatenation of our Savior's argument confirmatory of real efficiency in prayer. That “shameless prayer,” the *sine qua non* of every victory at a throne of grace, actually brings your Heavenly Father down to you, so that He is convenient and ready to give you His Holy Spirit, victory over the devil, and a heavenly sunburst. The simplicity of Jesus is actually inimitable. Here, describing this efficient prayer, illustrative of the very form he has given us, He assures us of victory invariably attending that “shameless prayer,” and culminating in the gift of the Holy Ghost, by “our Father who is from heaven,” having come down in answer to that shameless prayer. Hence, you see the Divine presence is indispensable in all acceptable worship, and absolutely necessary to the blessings of salvation and sanctification and victory over the enemy. We must have the real, personal presence of God. There is but one way to succeed, and that is to pray Him down from heaven. Now do not forget that this “shameless prayer” is the only one that will bring Him down, making His presence our paradise, giving to all the Holy Ghost — to impenitent infidels and demon-filled sinners in the capacity of a Convictor; to all brokenhearted penitents, a Regenerator; to weak believers, an Illuminator; to consecrated, believing Christians, a Sanctifier; and to all the sanctified, a Glorious Edifier.

CHAPTER 6.

REPORT OF THE SEVENTY EVANGELISTS

◀**Luke 10:17-24.** When our Savior was at Capernaum, in Galilee, about September first, He called these Seventy, and sent them out two by two, thus constituting thirty-five evangelistic bands, to peregrinate all Israel, preaching the gospel of the kingdom, healing the sick, and casting out demons. It is now about December first, giving them three months, in which these thirty-five evangelistic forces could actually scour the whole country. This commission of the Seventy was really a magnitudinous affair. They were not like seventy preachers sent out by a Conference into a country, to wait all the week for Sunday to come round, that they may preach to the people; but they are flaming evangelists, going in lightning-winged duets throughout the whole country, preaching incessantly and indiscriminately to all the people as they go. As the Savior's ministry was fast winding to a close, it became pre-eminently important to expedite the work, cut it short in righteousness, as a transcendent responsibility now devolves on the Jewish people, destined to seal their doom for time and eternity. Having been sent out from Capernaum, Galilee, they return to Him at Jerusalem; as, soon after they received their commission, He, winding up His ministry in Galilee, took His final departure, traveling through Samaria, and preaching on His way, arriving at Jerusalem midway of the Tabernacle Festival, and devoting the remaining six months of His ministry, to Southern Palestine. *“And the Seventy returned with joy, saying, Lord, even the demons are subject to us through Thy name.”* It is really indispensable that we do all of our work — pray, preach, exhort, appeal, and sing — in the name of Jesus. *“And He said to them, I saw Satan, having fallen like lightning from heaven.”* This is corroborated by Isaiah, “How thou art fallen, O Lucifer, the morning star!” Lucifer means light-bearer, the archangelic name which honored Satan in the celestial worlds before he fell; when, judging from his name, we conclude he was one of the brightest and most glorious of all the heavenly host. We have here the imperfect tense, *etheoroun*, *“I was seeing [i.e., was accustomed to see] Satan, having fallen like lightning from heaven.”* His cognomen, “light-bearer,” indicates extraordinary brilliancy. The fact of his falling like lightning from heaven would involve the conclusion of his brightness at the time of the fall, and the suddenness of his ejection out of heaven. Everything in heaven is holy, bright, and glorious. When the Infallible Eye saw his deflection from the Divine administration, quickly as the lightning he was precipitated away, his glory fading in his flight, his brilliancy evanescing, a horrific transformation supervening, as down he goes, plunging with electrical velocity into the bottomless abyss, God's penitentiary for the incarceration of the incorrigible subjects of his universal empire. You must not forget that

there never was a devil in heaven. Satan, which means “adversary,” was never applied to him till after his fall; Lucifer, his heavenly name, “light-bearer,” having a very sweet and beautiful signification. Here we also see that Satan moves with the velocity of lightning — *i. e.*, twenty thousand miles per second — competent to go round the world fifty times in a minute, thus explaining his apparent omnipresence — which is not true in case of him nor any order finite being, angelic, diabolical, or human — by his exceedingly rapid locomotion from place to place; the universal prevalence of demons being also misapprehended for the omnipresence of Satan. Now, as here we see Satan moving with the velocity of lightning, does it not follow as a logical sequence that all finite spiritual beings have the locomotive capacity of electrical velocity?

“Behold, I give unto you power to tread upon serpents and scorpions, and all the dynamite of the enemy; and nothing shall hurt you. Moreover, rejoice not in this because the spirits are subject unto you, but rejoice rather that your names are written in the heavens.” This is certainly an ineffable consolation, infinitely eclipsing all the power and availability we can possibly possess. O how wonderful to think that our names are written in heaven! Well can we afford to go through floods and flames, as here we have the blessed assurance that He will enable us to tread under foot all the dynamite of Satan, the very artillery of hell only serving to make music for us, inspiring valor on the battle-field and quickening our march to glory. *“In that hour, Jesus rejoiced in spirit, and said, I praise Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and revealed them unto babes.”* Even our Savior’s apostles and evangelists remained in the primary department of spiritual babyhood till the fires of Pentecost consumed all hereditary depravity, and led them out in the full-fledged experience of spiritual manhood. We do not wonder that the sweet, sinless spirit of Jesus leaped for joy on the reception of this glorious report from His seventy evangelists. We still see the partial blindness, here mentioned by our Lord, adhering to the “wise and prudent.” How blessed to be an innocent babe in Christ, taught by the Holy Ghost the deep things of God, rather than enjoy all the wisdom of collegiate culture and the highest prudence of social refinement, in the absence of the indwelling and sanctifying Comforter!

“And turning to His disciples, He said, All things have been delivered unto Me by My Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and he to whom the Son may wish to reveal Him.” So you see we must be right with the Father, reverencing and obeying His law in every ramification, scrupulously recoiling from everything out of harmony with His sweet heavenly will, and in loving homogeneity with the angels and redeemed spirits, doing His will on earth as they do it in heaven, simultaneously with our eye on Jesus, our Blessed Mediator, with, out whom we would drop instantly into hell. Hence you see the Father alone can reveal the Son, by His blessed Holy Spirit, and the

Son alone reveal the Father. Hence the reciprocal indwelling of the Father and Son in every saved soul. Millions of people in the world claim to worship the Father while they reject the Son. All such are deluded by Satan, who is so fond of dressing up like an angel of light, passing himself off for God, and thus deceiving the multiplied millions of devil-worshippers in the world this day. While Christ is the only way to God, it is equally true, as we here see, that God is the only way to Christ; the Holy Ghost being the Spirit of the Father and the Son, the latter giving Him to reveal the former, and the Father giving Him to reveal the Son. How fearful to contemplate the fact, “God, out of Christ, is a consuming fire!” (~~SUP~~ Hebrews 12:29.) One hundred and seventy-five millions of Mohammedans claim to worship the Father with great enthusiasm while they contemptuously reject the Son, scouting the very idea of the Divine Sonship. Hence they are without hope, save through the uncovenanted mercies of God; the Unitarians in Christian lands being in the same awful dilemma.

“And turning to His disciples privately, He said, Blessed are your eyes, which see those things which you do see. For I say unto you, Many prophets and kings wished to see those things which you see, and saw them not; and to hear those things which you hear, and heard them not.”

Jehovah preached the first gospel sermon to Adam and Eve in the garden, before their expulsion out of paradise, whose salient truth, “The Seed of the woman shall bruise the serpent’s head,” assured them that a Deliverer should be born in their family, whose mighty arm would defeat Satan and regain paradise for them, which they should enjoy forever. Consequently they retreated out of Eden, their broken hearts cheered with the joyous anticipation of the coming deliverance and restoration. Such was their glowing enthusiasm that Mother Eve actually hailed her own first-born Son as the promised Messiah, exclaiming “I have brought forth the man-Jehovah.” Now, when we remember that Jehovah is the Old Testament name of Christ, we see how they actually hailed Cain as the Redeemer promised in Eden. How crushing the disappointment when he turned out to be a murderer! Thus the Old Testament saints lived in constant anticipation of the Messianic advent. The trend of things growing worse instead of better, evil predominating and constraining the Divine mercy to bring on the flood, in order to give grace a great victory over sin and perpetuate the hope of the world, then the post-diluvians continued to look for the promised Deliverer down through the patriarchal age. Through all the centuries of Judaism, the Scriptures, both the law and the prophets, unanimously holding up the Incarnate God, in type, symbol, and prophecy, the saints through the intervening centuries, from Moses down to John the Baptist, and especially the prophets, lived in longing anticipation to feast their eyes on the Shiloh of prophecy, and be permitted to behold with mortal vision the Redeemer of Israel, the Christ of God, and the Savior of the world. All these had lived and died in loving and longing anticipation to behold the Lord’s Christ, and ready, like old Simeon, to take the infant Redeemer in

their arms and die of joy. How beautifully here Jesus adverts to those thrilling facts characteristic of the saints of the last four thousand years! The same has been true ever since He ascended into glory, having filled and thrilled the hearts of His disciples with the positive assurance of His return. One of the most cheering omens in all the world today, is the wonderfully rapid development of this universal expectancy of our coming King, illustrating the consolatory assurance that He is even now bending from the skies, and whispering to His saints, "Wash and dress My beloved, for I am coming."

CHAPTER 7

METEMPSYCHOSIS

◀**John 9:1-3.** This word means the transmigration of souls, a doctrine, long ages ago, exceedingly prevalent in India, China, Japan, and many other Oriental countries, going on the hypothesis that the Deity created all human souls at the beginning of the world, and ever since they have been inhabiting mortal bodies, at death passing out and taking possession of a baby somewhere in the world and living again, and so on. A sect of religious philosophers, called Theosophists, has recently appeared in this country, now scattered from the Atlantic to the Pacific, one of whose prominent tenets is this reincarnation of human souls, none going away, but, as they move on through different ages, accumulating wisdom, and rising to a higher spiritual development, so that eventually, rising above the earth, they will inhabit ethereal worlds. They quote this Scripture very prominently in the maintenance of this heathen dogma of reincarnation, which their speakers especially emphasize, *“And passing along, He saw a man blind from his birth; and His disciples asked Him, saying, Master, who sinned, this man or his parents, that he may be born blind?”* The Theosophists stoutly claim that this is a recognition of the pre-existence of the man before his natural birth. I trow, the disciples simply spoke a little inadvertently, and did not aim to recognize the responsible existence of the man before his natural birth. *“Jesus responded, Neither did he nor his parents sin, but in order that the works of God may be manifest in him.”* Hence, you see, our Lord negatives the whole matter, putting His veto on the hypothesis of the man’s pre-natal sin, and at the same time affirming that his blindness had not resulted from any especial sin of his nor his parents, but, at least incidentally, was a providential provision for the mighty work he was about to execute.

DAY AND NIGHT

◀**John 9:4,5.** *“It behooveth us to work the works of Him that sent us while it is day, the night cometh when no one is able to work. While I am in the world, I am the Light of the world.”* As God is original light, everything else in the spiritual universe is shining in different degrees by light reflected from Him, as in the material world, planets, moons, and all material entities, shine by light reflected by the sun. When Satan captured the world in the fall, God retreating away and veiling His face because of sin, he threw his black wing over all this world, bringing on a dismal night of storms, which has lasted six thousand years, with a solitary exception of Immanuel’s presence the short period of His earthly life, which was really a sunburst from heaven, bringing down the daylight to the elect few, who so

headed redeeming grace as to walk in it. Paul says, “The night is far spent, and the day draweth nigh” (☞Romans 13:12), alluding to the coming of the Lord to arrest Satan, take him out of the world, and reign forever, thus superseding the long, dreary night, intervening between Eden and the millennium, by the glorious reign of incoming celestial day, descending from heaven when our Lord, in His glory, shall return to reign. You see here that He applies the word “day” to His presence, and “night” to his absence.

☞**John 9:1-41.** *“Speaking these words, He spat on the ground, and made mortar of the spittle, and besmeared the mortar upon his eyes, and said to him, Go, wash in the Pool of Siloam, which is interpreted ‘Sent.’ Then he departed, and washed, and came seeing.”* Evidently the clay and the spittle, and the waters of Siloam, were not used medicinally, but merely as objects of attention, to concentrate his mind upon the stupendous miracle, proving auxiliaries to his perceptive faculties. As the body is material, any physical transaction is calculated to concentrate the mental faculties, and prove an auxiliary to an invisible, spiritual, miraculous operation; as this was not simply a matter of healing, but creation of the eyesight, which the man had never enjoyed. In both of my tours at Jerusalem, I visited this pool. It is in a deep gorge, down the southwestern slope of Mount Zion, in a half mile of its base, in the Valley of Jehoshaphat and that of Hinnom, being in the angle between the two, and about equidistant from each valley, and about one mile from their confluence. When I saw it, in June, 1895, it had a good supply of water in November, 1899, it was very scarce. There is a Mohammedan minaret at the pool, having been erected during the interval of my visits. *“Then the neighbors, and those formerly seeing him when he was a beggar, continued to say, Is not this the one sitting down and begging? Some said, It is he; others said, No, but he is like him; he said, I am he. Then they said to him, How were your eyes opened? He responded, A man called Jesus made mortar, and besmeared my eyes, and said to me, Go to Siloam, and wash. Therefore, having departed and washed, I looked up. They said to him, Where is He? He says, I know not.”*

SABBATICAL FANATICISM

☞**John 9:13-16.** *“They lead him to the Pharisees, who was at one time blind. And it was the Sabbath, on which day Jesus made the mortar and opened his eyes. Then again the Pharisees asked him how he looked up. And he said to them, He placed the mortar on my eyes, and I washed, and see. Then certain ones of the Pharisees continued to say, This man is not with God, because He does not keep the Sabbath. Others said, How is a man who is a sinner able to perform such miracles? And there was a division among them. Then they again speak to the blind man, What do you say concerning Him, because He opened thine eyes? And he said, That He is a prophet.”* Here we see the silly and disgusting fanaticism of the fallen

Jewish Church on the Sabbath question, actually running it in, to nonsense by their rigid adherence to the mere outward form. I meet a similar fanaticism in my travels, and much like these Jews, because they require you to keep the old Jewish Sabbath, and so magnify it out of all legitimate proportions that you may be a vile sinner, ignorant of God, and at the same time they are ready to hail you as a paragon saint if you agree with them on their Sabbath dogma. It is really the same old, silly, crazy fanaticism over which they persecuted Jesus all His life, and hounded Him to the cross.

“Then the Jews did not believe concerning him that he was blind, and looked up until they called the parents of him looking up, and asked them, saying, Is this your son, whom you say that he was born blind? How then does he now see? Then his parents responded and said, We know that he is our son, and that he was born blind; but how he now sees, we know not; and who has opened his eyes, we know not. Ask him, he is of age; he shall speak for himself.”

EXCOMMUNICATION

John 9:22-34. *“His parents said this because they feared the Jews; for already the Jews had entered into a covenant that if any one may confess Christ, he must be put out of the synagogue.”* It is said that at that time there were four hundred and fifty synagogues in Jerusalem, where all the people gathered on the Sabbath, that they might hear the Scriptures read and expounded by their pastors and theologians. Jesus was the Leader of the holiness movement at that time in the Jewish Church. You see how they resorted to this diabolical stratagem to intimidate people from confessing Him, the authorities passing a resolution that all such should be turned out of the Church. Much of the same thing has been done in this country in the last twenty years, and is still going on. Ecclesiastical ostracism has accompanied the bloody persecutions in all ages, the civil law in this country, happily for us, preventing the latter.

ADROITNESS OF THIS MAN UNDER PROSECUTION

John 9:23-38. *“Therefore his parents said, He is of age; ask him. Then they called the man the second time who was blind, and said to him, Give glory to God; we know that this Man is a sinner. Then he responded, If He is a sinner, I know not; one thing I know, that being blind, I now see. Then they said to him, What did He unto thee? How did He open thine eyes? He responded to them, I told you already, and you did not hearken; why do you wish again to hear? Whether do you wish to be His disciples? They railed on him, and said, Thou art His disciple, but we are the disciples of Moses. We know that God spoke to Moses; but we do not know this One whence He is. The man responded, and said to them, For in this it is astonishing that you do not know whence He is, when He opened mine eyes. We know that God heareth not sinners; but if any one may be a*

worshiper of God, and do His will, him He heareth.” This passage has very shrewdly, and even diabolically, been used by modern heretics in the pulpit, assuming the hypothesis that a sinner has no right to pray, and should come prayerless, with all his sins, join the Church, and get remission in water baptism. I have heard them, over and over, use this Scripture to justify their foolish, wicked, fanatical dogma, which would deny the sinner access to God on his knees for pardon and salvation, and turn him over to the preacher and to water baptism. Certainly this is one of the most unapologizable heresies ever hatched in the bottomless pit, and, worst of all, they blame the Savior with it. The truth of it is, the penitent, praying sinner is a “worshiper of God,” and according to this very Scripture, God hears and saves him, independently of human instrumentality, or priestly absolution and Church rites. The meaning of the passage is that God will not hear a sinner if he undertake to work a miracle, but that He will hear him if he falls down with a broken heart, and implends His pardoning mercy. *“It was never heard of that any one opened the eyes of one who had been born blind. Unless he was with God, He would not be able to do anything. They responded, and said to him, Thou wast born altogether in sins, and dost thou teach us? And they cast him out;”* i. e., they excommunicated him from the synagogue, turned him out of the Church. This poor, uneducated beggar, who had never seen the light of day, and of course enjoyed no educational opportunities, proved more than a match for the quirky, astute, and quizzical priests and theologians, who, like unprincipled, tricky lawyers, did their utmost to puzzle, complicate, and confuse this man, whom they regarded as a very ignoramus. In all their stratagems to entangle him, they signally failed. He had good, common sense, and the light of the Holy Spirit, and God helped him to triumph gloriously over the combination of his enemies. You have frequently seen a witness in court, so confused, befogged, and entangled by the chicanery of the attorneys as to become utterly bewildered and self-contradictory, thus invalidating his own testimony. A similar effort is made by these Pharisees, scribes, and high priests; but all in vain. The uncouth rustic sticks to the pith of the matter, and never flickers nor cowers. Consequently they do the only thing left in their power, and that is, arbitrarily and illegally turn him out of the Church. How wonderfully, in our day, does the history of the Bible times repeat itself!

“Jesus heard that they cast him out, and finding him, said, Dost thou believe on the Son of man?” This was a favorite cognomen with Jesus, conveying a deeper significance than many apprehend. Jesus is the only Son of man, because He is the only Son of unfallen humanity, having taken our nature, sin excepted; whereas Adam and Eve had no posterity till after they sinned, the posterity of fallen humanity having received the Satanic nature through the beguilement of the serpent, or the spiritual children of the devil. (John 8:44.) Therefore, Jesus is really and truly the Son of man, and the only one, all of Adam’s posterity having forfeited sonship with the

fall; our only possible hope of heaven consisting in the transference from Adam the First to Adam the Second, by the internal infusion of the Divine life in regeneration, and elimination of the Satanic virus in sanctification. *“He responded and said, Who is He, Lord, that I may believe on Him? Jesus said to him, And you have seen Him, and the One speaking with you is He. And he said, I believe, Lord; and he worshipped Him.”* Jerusalem, like other Oriental cities, swarms with beggars, and, of course, many of them are blind. As a rule, every beggar has his place, and in the case of this man it was pre-eminently so, because, being stone blind, it was not convenient for him to travel about. N.B. Jesus at this time had been in Jerusalem but a few weeks, having spent the entire period of His ministry in Northern Palestine, except two brief periods, when he attended the first and second Passover at Jerusalem. The presumption is, this man had never met Him before. The very fact of His stupendous miracle convinced him that He was a prophet, sent and empowered from heaven. Elijah and Elisha had wrought great miracles, even raising the dead, yet neither of them being the Christ. Consequently, while the opening of his eyes perfectly assured him of His Divine commission, it did not satisfy him as to His Messiahship; but feeling fully assured that He was a godly man in a very pre-eminent sense, when He declared to him His Christhood, he believed unhesitatingly, confirming his faith by falling down before Him and worshipping Him as God.

OPTICAL ENIGMAS

John 9:39-41. *“And Jesus said, For judgment I came into the world, in order that those not seeing may see, and those seeing may be made blind. Certain ones of the Pharisees being with Him heard, and said to Him, Whether are we also blind? Jesus said to them, If ye were blind, you had not sin; but now you say, That we see, your sin remaineth;”* i.e., abides forever, as conviction, which takes away all the false consolations of the hypocrite and fills him with darkness, must anticipate the salvation of every soul. These utterances of Jesus provoke the most scathing criticism from the infidels, as they sound so contradictory. Our Lord knows that we have intelligent minds, as well as immoral souls, and consequently gives us much to sharpen our wits, and bring into availability our thinking powers. Really, the Bible is the grandest intellectual gymnasium in the world. Proud, carnal people look with contempt on the Bible, and go after collegiate learning to develop their intellects, making the mistake of their lives. The finest intellectualists of the ages are found among the most assiduous Bible students. In the above Scripture, the enigmas are found in the diversified phases of vision, physical, mental, carnal, spiritual, counterfeit, and genuine. He came to confer sight on the physically blind, as illustrated in the case of the man who is born blind, this wonderful miracle gloriously symbolizing the normal office of the Savior to open the spiritual eyes, and confer the blessing of vision on those wrapped in Satan’s midnight. Now,

in what sense does Satan make people blind? He is the great deceiver, having multiplied millions of wily demons, manipulating every human soul in the direction of ruin and damnation. Consequently these demons delude the unsaved with diversified visions of false faith, false peace, false hope, and even counterfeit experiences, which render their way quite luminous with foxfire, phosphorescence, and *ignis fatuus*,

*“Whose delusive rays light up unreal worlds,
And glow, but to betray.”*

In this way, Satan comforts his people, so they go, jolly, hilarious, gleeful, flippant, egotistical, and sanguine of heavenly ingress, till Diabolus finds it convenient to dump them into hell. The first great work of the gospel is to take away these false lights, which is the office of the Holy Ghost in conviction, thus leaving the sinner in his normal condition, without a solitary ray of hope, wrapped in storms and dragged by demons down to perdition. The trouble with those Pharisees and scribes was the rejection of the Holy Spirit, whom God had sent *“to open their eyes, turn them from darkness to light, from the power of Satan unto God, that they might receive forgiveness of sins and inheritance among the sanctified.”*

CHAPTER 8.

THE GOOD SHEPHERD

◀**John 10:1-29.** *“Truly, truly, I say unto you, The one not coming in through the door, but climbing up some other way, he is a thief and a robber.”* It is subsequently revealed that Christ Himself is the door. I have heard superstitious, ignorant preachers hold up water baptism as the door, and contend most pertinaciously that you must receive it according to their *ipse dixit*, or lose your soul. *“Let God be true, and every man a liar.”* Here you see that Christ Himself is the door into the fold of redeeming grace, the Church of the first-born, whose names are written in heaven. Hence it is silly heresy to talk about any other door, and, as here Jesus says, the one entering in through another door is a thief and a robber: A thief, because he is trying to steal heaven for himself without paying the price — forsaking all, and following Jesus to Calvary, and having old Adam crucified. He’s a robber, because he robs all who follow him of their heavenly hopes and never-dying souls. *“He that cometh in through the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calls his own sheep by name, and leads them out.”* The porter here is none other than the Holy Ghost, who goes before and prepares the way for Jesus; *i. e.*, opens the heart and lets Him in. So the blessed Holy Spirit keeps the door of the heart, and if you yield to His heavenly influence, will certainly open it and let Jesus come in. In a similar, but a subordinate sense, this is true of all who faithfully follow the Good Shepherd. If you are truly the Lord’s blood-washed, spirit-filled, fire-baptized preacher, the Holy Spirit will go before you, and open the hearts of the Lord’s elect, give you audience with them, and make you humbly instrumental in doing them good. Here we see that the Lord’s sheep know His voice, and He calls each one by name. In Palestine there are no fences, and all stock are herded, the herdsmen remaining with them day and night. An old tourist, who has spent twenty-five years in that country escorting travelers all over it, and is intimately acquainted with everything appertaining to it, related to me the literal fulfillment of this Scripture at the present day; *e. g.*, a sheep has been lost out of a flock, and the shepherd surmises that it has gotten into some other, calls to his neighbor shepherd on a contiguous mountain, “Have you any stray sheep?” “I do not know. Wait a minute, and I will see.” He calls out to his flock, and they all quit grazing, and raise up their heads to hear his voice, except one, which pays no attention to him, but grazes on. Then he answers, “Yes, I have one that does not belong to me. Come and see if it is yours.” So he comes over and calls, and none of the flock quit grazing to give him any attention except that one, which holds up his head and listens to him. Then the shepherd says, “Take it along; it is yours.” It is very consolatory to know that the Good Shepherd is so familiar with us as to call

us all by name. During my childhood and youth, I heard my name constantly. Since I entered public, professional life, I am called by other epithets, and seldom hear the name given to me by my beloved parents, who are now in glory. When I meet an old friend of my boyhood, who freely calls me by my name, I feel good. *“When he may put out all his own, he goeth before them, and the sheep follow him, because they know his voice.”* It is not the custom of the Oriental shepherd to drive his flock, but to lead them, and they always follow whithersoever he goes. This is also the custom in the great West, where they are herded after the manner of the Old World. An old California shepherd told me that he was herding two thousand sheep up on the mountain, when a snow fell, covering the grass so they could not get it. Then, mounting his pony and calling aloud, he sets out for the plains, where the snow never falls, the whole flock following him. We should adhere pertinaciously to our Savior’s Word, and never drive, but always lead the people of God. There is but one way to lead them, and that is to be more proficient in the Truth of God, a better exegete of the Scripture, more zealous for truth and righteousness, more abundant in good works, more humble, meek, and lowly, and more like Jesus, than they are. If some of them excel us in Christ-likeness, we should rejoice in God, and be a follower of such, as they follow Jesus. Pastor is a Latin word, which means shepherd; *episcopos*, bishop, being the Greek. O how few pastors actually lead their flocks in the way of humility, love, holiness, and heaven! All who do not thus lead them should resign at once. How common is it now, rather than lead, thus diametrically to antagonize the precept and example of the Chief Shepherd!

“But they will not follow another, but will fly from him, because they do not know the voice of strangers.” This explains the reason why the godly members of Churches in all ages have been stigmatized as schismatical, revolutionary, and unmanageable. It is because there is a stranger in the pulpit, and they are the Lord’s true sheep, and will not follow him. At this point bloody persecutions have broken out, ever and anon, through all bygone ages. You have nothing to do but give this matter a little attention, and see how carnal pastors are utterly incompetent to manage the spiritual members of their congregations. To follow them would be to go down to perdition. The Lord’s sheep never have followed, and never will follow, the voice of a stranger. *“Jesus spake this parable to them; and they did not know those things which Jesus was saying to them.”* An unspiritual audience frequently signally fails to understand spiritual truth. *“Then Jesus said, Truly, truly, I say unto you, That I am the door of the sheep.”* Hence you see we must come to Jesus personally, and pass through His arms into the fold of salvation. Consequently all of the Lord’s sheep enjoy a happy, personal acquaintance with the Good Shepherd, who, like the Palestinean herdsman, abides with His flock night and day. *“All, so many as came, are thieves and robbers; but the sheep did not hear them.”* Here we have *ethon*, “came,” in the second aorist tense, not only past, but instantaneous and

complete, alluding to Satan and his demoniacal armies, who made the first run on the world, and did their utmost to capture it all, four thousand years having rolled away before the Incarnate Shepherd came on the earth. The sheep were here in all ages, but did not hearken to the voice of the counterfeit shepherds.

“I am the door; through Me, if any one may enter in, he shall be saved, and shall go in and out and find pasture.” This is a beautiful, natural description of nomadic life among the Orientals, the flock going out and coming in, led by the shepherd. How beautifully symbolic of the spiritual shepherdhood! N.B. — There are no fences in that country, the sheep having access to any and every place whither the good shepherd may lead them. You can not find a trace nor a track of denominationalism in the Bible. This is man’s work, Satan thus building up fences to separate the Lord’s sheep, so he can starve at least some of them to death; as there is always plenty of good grass in some river valley, mountain cove, or fertile plain, where the showers fall and keep the fields always green. Consequently, if there were no fences, the sheep could all find good grazing, live fat and flourishing. All the great revivals in bygone ages have conduced to break down these partition walls. The present holiness movement is doing a grand work, knocking down the fences, and letting the Lord’s sheep come together and enjoy the good grass in all the different pastures. Besides, entire sanctification disencumbers people of every burden, making them active as catamounts, so they can jump over all the devil’s fences into a Methodist clover-field, a Baptist blue-grass pasture, a Presbyterian wheat-field, or a grand Quaker lawn, where a variety of grasses grow, and thus availing themselves of the wholesome pabulum which the Good Shepherd provides. O how we flourish and fatten, the beautiful lambs skipping on all the hills, and the copious white fleeces washed clean in the crystal rivers, which course through the fertile plains of Immanuel’s pasture-lands! *“The thief does not come except that he may steal, murder, and destroy.”* All carnal, worldly preachers belong to the catalogue of these thieves, who are really actuated by carnal motives, and the effect of their work is to steal the fleece, fat, and milk of God’s flock, and destroy them, because they do not care for their souls; so when they get what they have, they let Satan take their souls. *“I came that they may have life, and have it more abundantly.”* We have life in regeneration, and the same life superabounding in sanctification.

“I am the Good Shepherd. The good shepherd lays down his life for the sheep.” As Jesus died to save the whole world, so we, as His subordinate shepherds, should be ready at all times to lay down our lives for souls. *“The hireling, not being a shepherd, whose own the sheep are not, seeth the wolf coming, and leaves the sheep and flies, and the wolf seizes them and scatters them; because he is an hireling, and there is not a care to him concerning the sheep.”* Read ³⁴Ezekiel 34 to the shepherds abiding in their tents, feasting on the fat, drinking the milk, and clothing themselves with the wool of the flock, while the sheep are scattered abroad, on every high

hill, down in every deep valley, wandering amid the crags and precipices, the wolves devouring them without mercy. The above statement of our Savior with reference to the hireling shepherd, certainly does sweep the salaried ministry from the face of the earth. We dare not stipulate and make finances a consideration, lest we fall under the ban of the hireling shepherd. O how significant in this connection the faithful words of Peter, while venerable with years and looking bloody martyrdom in the face! *“Therefore I, being an elder, and a witness of the sufferings of Christ, also a participant of the glory about to be revealed, exhort the elders who are among you: Feed the flock of God which is among you, not from constraint, but willingly, for God’s sake; not for filthy lucre, but of a ready mind; nor as it were domineering over the heritages, but being examples of the flock; and the Chief Shepherd appearing, you shall receive a crown of glory, which will never fade away.”* The man who is afraid in reference to his temporal support has mistaken his calling, or at least he has not tarried long at Jerusalem, nor received the “perfect love, which casts out fear” of starvation and everything else. The Lord does not want any shepherds who are troubled with fears in reference to temporal support. Full salvation clears all that away, and prepares you to go to Greenland, and freeze to death for Jesus’ sake, or to India and starve, and in either case, die shouting, in glowing anticipation of a martyr’s crown, the grandest boon achievable beneath the skies. These declarations of Jesus abundantly explained the present deplorable apostasy of the Churches. The devil’s wolves come round in the form of dances, frolics, theaters, circuses, card-parties, horse-races, saloons, etc. The pastor sees his flock going headlong to ruin, ignores the whole matter, and plays dummy. Why? If he takes the devil by the throat, does his duty, contends for the faith once delivered to the saints, preaches holiness or hell like lightning, and enforces discipline, fearless of men and devils, taking the rotten potatoes all out of the barrel so as to save the few sound ones, they will get mad at him, refuse to pay their assessments, his salary must be reported largely deficient at the ensuing Conference, himself discounted for inefficiency, and be taken out of the fat station and sent to a poor circuit. What is the result? His courage fails, and the wolves devour the flock: he sells out their souls to the devil for filthy lucre, receives a fat salary, lives like a king, lets his own children go to the devil; is honored and applauded as an efficient and faithful pastor, while heaven mourns and hell rejoices. What is the solution of this dismal problem? He is a hireling shepherd, and Jesus says, for that very reason, he is utterly untrustworthy; for the sake of his salary, he lets the wolves devour the sheep. You see the point? He should be no hireling, but a volunteer for Jesus, to save souls from hell, and looking to God alone for support, temporal and spiritual. Let me corroborate the venerable apostle I assure you, God will be everything to you, and feed you and yours, like He feeds the birds. I have been a preacher longer than Peter, but not so long as John. So I gladly add my testimony to theirs. O Lord, what shall become of Thy Church under a hireling ministry? Jesus tells the dark secret. Satan’s

wolves capture and scatter the flock. *“I am the Good Shepherd, and know Mine, and Mine know Me, as the Father knows Me, and I know the Father; and I lay down My life for the sheep.”* How grand and glorious is the preaching of Jesus on the direct witness of the Spirit! He knows every true heart, and every faithful soul knows Him. Blessed consolation! Here He affirms repeatedly that He lays down His life for the sheep. That is true subjectively, as none but the elect avail themselves of His vicarious atonement; while objectively, He gave His life for all, making their salvation a gracious possibility. “He tasted death for every one.”

(³⁰⁰Hebrews 2:9.) *“But I have other sheep, which are not of this fold, and it behooveth Me to bring them, and they shall hear My voice, and there shall be one Shepherd and one fold.”* And the other sheep, not of the Jewish fold, were in all the Gentile world. Here you see that the Lord wills but one fold, as there is but one Shepherd. He broke down the partition wall between the Jews and the Gentiles (⁴⁰⁰Ephesians 2); and you may rest assured that He is grieved over all the partition walls which have ever been built up by the sects and denominations. *“Therefore the Father loves Me, because I lay down My life, that I may take it again.”* In the track of Jesus and two hundred millions of martyrs, we have blessed assurance that if we lay down our lives for Him, we shall follow Him in the glorious resurrection, receiving life immortal, triumphant over death, hell, and the grave, and glorious beyond all possible conception. *“No one taketh it from Me, but I lay it down of Myself; but I have the privilege to lay it down, and I have the privilege to take it again; this commandment I received from My Father.”* With Jesus, our Paragon, and like Him constantly ready for martyrdom, O what a glorious privilege to be one of His sheep, and even a subordinate shepherd! The elect of God are in every nation, the sheep of the Lord’s pasture, and exposed to prowling wolves, roaring lions, and bloodthirsty tigers. O what a grand open door for the subordinate shepherds of Jesus, to go away to the mountains, deserts, and jungles, hunt the lost sheep, and bring them back to the fold! They are all around us, invaded, desolated, and scattered by the ferocious beasts of prey, beside the millions in heathen lands. If you could only look up to heaven, and see the crown of glory in the hand of the Chief Shepherd, ready to place on the brow of the most humble man or woman who will dare to go out in the name of the Good Shepherd, and hunt up the lost sheep, and lead them into green pastures, where they can lie down beside the still waters, methinks every reader of these lines would cry out: “Good Shepherd, let me go. I do not wait for the hire of paltry pelf. I am ready to lay down my life for the sheep.” Mark it down, we can not depend on a hireling ministry to do this work. Jesus has so decided, and He makes no mistakes.

“Again there was a division among the Jews on account of these words. Then many of them were saying, He hath a demon, and is gone mad; why do you hear Him? Others were saying, These are not the words of a demonized man; whether is a demon able to open the eyes of the blind?”

“The servant is not above his Lord, nor the disciple above his Teacher.”

You see here how they declared that Jesus had a demon, and was gone mad; *i. e.*, that He was actually run mad by the demon which possessed Him. You see here that many of His audience spoke out, pleading with the people to go away and not listen to Him, as He was a demonized madman. Do you not know that the carnal world and counterfeit religion are the same today as in our Savior’s time? Rely upon it, if you go out and preach the truth as it is in Jesus, fearless of men and devils, they will talk about you in the scurrilous and blasphemous manner in which they denounced and anathematized Him. *“And it was the Feast of Dedication in Jerusalem; it was winter.”* This feast was the anniversary of the temple’s dedication, after it had been purified from idolatry and thoroughly repaired, at the close of the three years and a half, during which it was polluted by idol worship during the occupancy of the Syrians, and the time was B. C. 25.

“And Jesus was walking about in the temple, in the Porch of Solomon.”

This was not connected with the temple proper, but was a magnificent building, erected by King Solomon, near the Beautiful Gate, leading through the east wall of the city into the Temple Campus, and about six hundred yards northeast of the temple proper, as all the campus, about thirty-five acres, with its many buildings, was denominated The Temple. *“Then the Jews surrounded Him, and continued to say to Him, How long will You take away our life? If Thou art the Christ, tell us openly.”* This seems like a reasonable appeal, begging Him to relieve all their suspense, solicitude, and torture by telling them outright whether He is the Christ. They had a law among themselves that if any one claimed to be the Christ, he should be brought before the Sanhedrin for examination. In this way they were hypocritically endeavoring to get some clue at Him to make Him a prisoner. Besides, it is well understood that the Christ was to be King of the Jews. Hence the liability of bringing Him into trouble with the Roman Government, and having Him arraigned before Pilate on the charge of high treason. While thus they outwardly manifest sincerity and candor, Jesus read their hearts, and knew the diabolism of their intention. *“Jesus responded, I told you, and you do not believe; the works which I do in the name of My Father, these testify concerning Me.”* The healing of the man born blind, about which they all well knew, was all that honest men could want by way of assurance as to His Christhood. So He refers them to His miracles, which spoke louder than words. *“But you do not believe, because you are not of My sheep.”* This tells the dark secret. Those Jews, the favored people of God, the leading preachers and laymen, standing at the head of the Church, were not of His sheep; *i. e.*, they were reprobated and hopelessly doomed; not that God reprobates men to death, but they reprobated themselves, rejecting the Holy Ghost, and even imputing His works to the devil, thus, with all their clerical offices and honors, plunging headlong into everlasting woe.

“My sheep hear My voice, and I know them, and they follow Me; and I give to them eternal life, and they shall never perish, and no one shall pluck them out of My hand.” This is wonderfully strong, beautiful, and consolatory. The reason why those Jews did not spiritually hear His voice (because they certainly heard it physically) was because they were not of His sheep. While He assures us that His sheep will never perish, and no one is able to pluck them out of His hand, we must bear in mind the liability of the sheep to stray away from the fold and be lost. While there is no power in the universe competent to pluck us out of the hands of the Omnipotent Savior, yet we are free and on probation, exposed to temptation and a thousand liabilities and snares, as we see above, in the case of those wolves, which are prowling all around us and ready to devour us. The danger is not on the side of power, but our own will. *“The Father, who has given them unto Me, is greater than all, and no one is able to pluck them out of the hand of the Father.”* Of course, the Father saw all the saved before He sent Jesus into the world and gave them to Him; therefore if Satan comes first, so far as the question of power is concerned, he, a poor finite being, would have to be stronger than the Almighty. He would have to conquer the Son, who has us in His hands, and also the Father, who gave us to His Son, if He ever gets us. Hence you see, the omnipotence of the Trinity is pledged for our security. Consequently the danger, in view of which Jesus so faithfully warns us about Satan’s wolves, is altogether on the human side. Therefore we see, while God elects people to life, He does not reprobate any of them to death. We are all free to choose between sin and holiness. If we choose the latter, we are elected to life; if the former, we are reprobated to death, from the simple fact that the “wages of sin is death.” If we remain in sin, we are in the hands of Satan, who, at the close of this life, has no place to put us but hell.

THE ASSAULT

John 10:30-39. *“I and My Father are one.”* There is but one God, but three persons — *i. e.*, three characters — manifested by the Deity to the world. I am a preacher, a teacher, and a book editor, three characters, and yet but one. *“Again the Jews took up stones that they may stone Him.”* As they felt that they were prepared to sustain their condemnation of blasphemy against Him because He claimed to be the Son of God, they thought if they could raise a row and excite the rabble, they might get rid of Him by stoning Him to death, and cover up the whole transaction under the charge of blasphemy. Though they take up stones, and show every manifestation of instantaneous death, Jesus remains perfectly tranquil. *“And Jesus responded to them, Many good works have I shown to you from the Father, on account of which work of these do you stone Me? The Jews responded to Him, We do not stone Thee for a good work, but for blasphemy, and because Thou, being a man, makest Thyself God.”* According to the Mosaic law, the penalty for blasphemy was death by

stoning. The same also was the penalty for Sabbath-breaking. Consequently His enemies, who hounded Him day and night, thirsting for His blood, were constantly on the alert, ready to catch up anything whatever, and use it as a charge against Him. It so happened, in the normal administration of His official Messiahship, He was really under the necessity of rendering Himself vulnerable to the charge of blasphemy, in order to enunciate and vindicate His claims to the Messiahship, as it would have been really impossible for any one to preach and testify in harmony with the Messianic office without exposing Himself to the liability of the charge of blasphemy; whereas His constant works of philanthropy, healing the multitudes of sick people everywhere He went, would have necessitated Him to intermit His work on the Sabbath or become vulnerable to the charge of Sabbatic violation. Consequently His enemies, having these two strings to their bow, pulled on them incessantly, making music for the bottomless pit.

“Jesus responded to them, Is it not written in your law that I said, Ye are gods?” (⁴⁸⁰⁰Psalm 80.) Here the word is applied to tyrannical world-rulers. *“If He called them gods to whom the Word of God came, and the Scripture is not able to be broken, whom the Father sanctified and sent into the world, do you say that Thou blasphemest because I said, I am the Son of God? If I do not the works of My Father, do not believe Me; but if I do, believe not Me, believe the works, in order that you may know and understand that the Father is in Me, and I in the Father. Then they were seeking to arrest Him, and he went out from their hand.”* Our Lord’s ministry is now rapidly winding to a close. Consequently it is important to emphasize the great, salient point of His earthly mission, and everywhere prominently hold up His Christhood, so that all the people would clearly apprehend and indubitably witness His claims to the Messiahship, thus exposing Himself to the constant liability of arrest and arraignment, as they had a rabbinical law specifying that any man claiming to be the Christ should be brought before the Sanhedrin for investigation and examination. Now that He boldly meets the issue, despite their charge of blasphemy, they proceed to arrest Him. Of course, the Sanhedrin would have condemned Him to death by stoning (⁴⁸⁰¹Leviticus 24:16), thus cutting off His earthly ministry about one month before the time. Consequently He passed away from their hands, of course unobserved, all losing sight of Him, and thinking He was somewhere in the crowd; but no one being able to find Him, meanwhile He passes clearly away.

JESUS AT BETHANY, PEREA

⁴⁸⁰²**John 10:40-42.** *“And again He went away beyond Jordan, into the place where John was first baptizing, and there abode. Many came to Him, and continued to say, That John did no miracle; but all things, so many as John said concerning this One, were true, and many believed on Him*

there.” This Bethany was in the Jordan Valley, on the east side, about twenty miles above the ford where Israel crossed, and where Jesus was baptized, in the territory occupied by the two and a half tribes east of the Jordan. When the multitudes followed Him, the sight of the place reminded them of John’s ministry, which they had there enjoyed three years previously. Consequently the conversation naturally turned on that subject. Though John was the greatest of all the prophets, he wrought no miracles like his illustrious predecessors, Elijah and Elisha. They naturally contrast these two most illustrious characters — *i. e.*, John and Jesus — and remember so vividly the powerful preaching of the former in reference to the latter; and now, in contemplation of His mighty works, all certify that John’s wonderful testimony in reference to Him is literally true.

CHAPTER 9

RESURRECTION OF LAZARUS

◀**John 11:1-44.** *“And a certain one was sick: Lazarus, of Bethany, the village of Mary and Martha her sister.”* John, who accompanied Jesus, very discreetly omits the name of the place where Jesus is at this time beyond the Jordan, in order to avoid the confusion superinduced by the reader confounding the two Bethanies. Lazarus was sick at Bethany, Judea, one and seven-eighths miles east of Jerusalem, and Jesus was preaching at Bethany, Perea, about fifty miles northeast. *“And Mary was the one anointing the Lord with myrrh and wiping His feet with her hair, whose brother Lazarus was sick.”* This transaction is recorded in the twelfth chapter of this Gospel.

a. *“Then the sisters sent to Him, saying, Lord, behold he whom Thou lovest is sick.”* The word for love is *phileo*, which means the love of friendship — *i. e.*, human love — in contradistinction to *agapao*, Divine love. The unfallen humanity of Jesus is capable of a human love and tender affection infinitely more delicate and sensitive than any of us, hardened and darkened by the fall, can conceive. *“And Jesus, hearing, said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”* Even after the word came to Him, He declined to pronounce Lazarus dead, but said he was asleep. Of course, the death of Lazarus had taken place before the arrival of the messengers sent by the sisters, as we subsequently see, from the fact of the four days having elapsed at the time of His arrival.

These apparent disharmonies all clear away when we remember that Jesus declines to use the word “death,” but substitutes “sleep,” setting forth the significant fact that the body is immortal as the soul, which is true, when we consider the resurrection in its normal economy. *“Jesus loved Martha and her sister and Lazarus.”* Here we have *agapao*, Divine love, thus disarming the infidel criticism that might wickedly be foisted on that statement, as there is nothing physical in the meaning of the word, but purely spiritual, and identical with the love which the Holy Ghost pours out in the heart in regeneration. (◀**Romans 5:5.**)

b. *“Therefore, when He heard that he is sick, then indeed He remained in the place in which He was two days.”* This was the greatest miracle wrought by our Lord during His earthly ministry, from the fact that Lazarus had been dead four days, and consequently putrefaction had set up, and really made great progress in the work of dissolution. It seems that Jesus was determined that this miracle should be pre-eminently decisive and convicting to all who should hear of it. Consequently He remains there two

days after He received the word. *“Then, after this, He says to His disciples, Let us go into Judea. Then His disciples say to Him, Master, just now the Jews were seeking to stone Thee, and do You again go thither?”* They were all unutterably astonished when He spoke of returning to Judea, from which He had so recently fled for His life, as they were in the very act of stoning Him.

c. *“Jesus responded, Are there not twelve hours of the day?”* The Jews counted from 6 A.M. to 6 P.M. *“If any one may walk in the day, he stumbleth not, because he sees the light of this world; but if any one may walk in the night, he stumbleth, because there is no light in him.”* The simple meaning of this is, that they could not kill Him till His work was done. Yet we see how He fled from place to place, in order to prolong His life till He could finish His work, illustrating the fact that we, too, are immortal till our work is done, if we abide in God’s order; but if we recklessly disregard it, then we take our lives into our own hands. Hence there is no premium here offered to careless indifference. While Jesus was immortal till His work was done, He must utilize the providence of the Father in His behalf. In this passage, God’s providence is the day, and our own depreciative indifference the night. Hence, if you walk in the light, true to God’s Word, Spirit, and providence, you’ll never stumble nor fall.

d. *“He said these words, and after this He speaks to them, Lazarus, our friend, has gone to sleep; but I go that I may wake him up. Then the disciples said to him, Lord, if he is asleep, he will get well. But Jesus spoke concerning his death; but they thought that He is talking about the rest of sleep. Then Jesus said unto them boldly, Lazarus is dead; and I rejoice on your account that I was not there, in order that you may believe; but let us go to him.”* We see that our Lord purposely delayed till Lazarus had been dead four days, in order that this miracle might be overwhelmingly convincing and demonstrative. He had raised the widow’s son at Nain when on the way to the tomb, having only been dead a few hours, as the Jews bury their dead immediately after expiration. He had also raised the daughter of Jairus, at Capernaum, who had been dead but a little while. Some might conclude that in these cases a spark of vitality lingered till He arrived and revived it. In the case of Lazarus, putrefaction and disintegration had made such progress that the miraculous feature of the transaction actually beggared all criticism, and silenced all possible cavil.

e. *“Then Thomas, called Didymus, said to his fellow-disciples, Let us go also, that we may die along with Him.”* Some have thought that Thomas meant that they should die with Lazarus, which is utterly implausible and untenable. Thomas was peculiar in his make-up for taking the dark side of every question. This is the reason why he refused to believe that Jesus had risen from the dead till the most thorough and indubitable evidence was furnished, after which he never again hesitated nor doubted. Notwithstanding his predilection to take the blue side of everything, he was

one of the grandest men called to the apostolic office. In the distribution of the world, pursuant to the Gentile Commission (⁴⁰⁸¹Matthew 28:19), he received India as his field of labor. Though his territory was so very large, and occupied by countless multitudes, he not only went to it and labored heroically, but he traveled through Ethiopia and Persia, preaching the unsearchable riches of Christ, and finally being cruelly martyred by the Brahmin priests in India, who interpenetrated his body with a cruel iron bar, as they sag, that his influence would utterly undermine and defeat their religion. In this case, when they had all remonstrated with Jesus not to go back to Judea, whence He had so recently fled from a cruel, stony massacre, and He persisting in His determination to go anyhow, Thomas, feeling now that He is going back to expose Himself to His enemies, they will kill Him to an absolute certainty. *“So now, brethren, let us all go back and die with Him.”* Thomas was true as steel, and heroic enough to lay down his life with Jesus but his prevailing peculiarity to take the dark side of every problem here crops out.

f. *“Then Jesus, having come, found that he is in the tomb four days.”* Bethany was near to Jerusalem, about fifteen furlongs. It is on the Jericho road, just beyond the summit of Olivet, on a southeastern slope. *“Many of the Jews had come to Mary and Martha, that they may comfort them concerning their brother.”* The Jews mourn for the dead seven days. Consequently, Jesus arrived in the midst of the mourning. *“Then Martha, when she heard that Jesus comes, went to meet Him; but Mary was sitting in the house.”* Jesus and His disciples arrived on the Jericho road. It is said that they had halted and were resting a little, and were enjoying a drink at Jeremiah’s Fountain in the suburbs. *“Then Martha said to Jesus, Lord, if Thou wast here, my brother had not died. And now I know that as many things as Thou may ask God for, God will give unto You. Jesus says to her, Your brother shall rise again. Martha says to Him, I know that He will rise in the resurrection in the last day. Jesus said to her, I am the resurrection and the life; he that believeth on Me, though he may die, shall live, and every one that liveth and believeth on Me can never die; do you believe this? She says to Him, Yea, Lord, I have believed that Thou art the Christ, the Son of God, who cometh into the world.”* Our Savior’s responses to Martha are thrillingly consolatory. O the inestimable premium the Bible sets on faith in Jesus, reaching out, and not only appropriating eternal spiritual life, but that of this mortal, fleeting body, in the glorious resurrection, leaping from the dust, triumphant over death, hell, and the grave, invested with immortality, and dynamited with eternal life, soaring away to join the unfallen angels, explore celestial worlds, range the fenceless fields of glory, contemplate the ineffable beauty of the unfallen heavenly worlds, and magnify the glory of Omnipotence through the flight of eternal ages!

g. *“And saying this, she went away and called Mary: her sister, speaking secretly, The Teacher is come, and calls thee. When she heard it, she rises*

quickly, and comes to Him. Jesus had not yet come into the village: but was in the place where Martha met Him. Then the Jews, who are with her in the house and comforting her, seeing Mary, that she arose up quickly and went out, followed her, thinking that she goes to the tomb to weep there.” On

both of my tours in Jerusalem, I was frequently at Bethany, and visited the house of Mary and Martha, and entered the tomb of Lazarus; *i. e.*, a stone tomb, excavated out of the rock, in the side of Mount Olivet, designated the Tomb of Lazarus. Of course, Mary did not receive the first news which reached Martha, or she would have gone with her to meet Jesus. Now, Martha, darting in stealthily, whispers to Mary the thrilling news that Jesus has come. During the four days, while the broken-hearted sisters mourned the death of their only brother, on whose faithful labor they depended for temporal support, having sent for Jesus, somehow they entertained a thrilling anticipation that He will come, and, in some mysterious way, a forlorn hope lingers with them that He will actually bring their brother back. Consequently when Mary, the more hopeful and trustful of the two, hears the glad news of His arrival, instantly rising from her prostrate attitude of deepest grief, she runs away to meet Him, the Jewish mourners thinking that she had gone to the tomb to weep. As Jesus came from the direction of Jericho, the Tomb of Lazarus, shown to travelers as above mentioned, is in the same direction, corroborating the conclusion of the mourners that she had gone thither. *“Then Mary, when she came where Jesus was, seeing Him, fell at His feet, saying to Him, Lord, if Thou wast here, our brother had not died. Then Jesus, when He saw her weeping, and the Jews who had come with her weeping, groaned in spirit, and afflicted Himself, and said, Where have you placed him? They say to Him, Lord, come and see.”*

O how the hope of Mary leaps into reality when Jesus asked them to escort Him to the tomb! A strange sensation has swept over Bethany since He arrived a half hour ago. All the people have heard it, and are on tiptoe with excitement and anticipation of something wonderful and extraordinary. Now He starts away to the tomb, led by the two sisters on either side; meanwhile all the people are crowding along the streets and alleys from all parts of the village. The neighbors round are hearing of it. The news, on the wings of the wind, in some mysterious way has traveled out, and every one — the old, the young; the great, the small; the rich, the poor — come pouring in, swelling the crowd into a multitude. A mysterious awe, a holy hush, is on the people; somehow the anticipation of a wonderful and extraordinary miracle has taken hold of them. The idea that a man, dead four days, is to be raised is unheard of in all the ages. *“Jesus wept.”* What vivid, beautiful, and sublime juxtaposition of the human and the Divine! The more you get filled up with the sweet, perfect love of God, evil tempers having been consumed by the refining fires of the Holy Ghost, the more sympathetic you become. If you have a clean heart, and filled with the Holy Ghost, how quickly do your tears spontaneously pour out when you enter the house of mourning, and see the broken-hearted kindred and friends of the deceased weeping all around! Your sympathy is a good test of your

religion. If your heart is clean, tender, and sweetened by the perfect love of God, the presence of sorrow and mourning will bring sympathetic tears in copious affusion quickly. This weeping of Jesus was pure, tender sympathy with Mary and Martha and the mourners, as Jesus well knew that He was going to raise him from the dead, and turn all this mourning into joy. How vividly do the two natures of Jesus mutually show up in this notable transaction! Here we see the tender, unfallen humanity of Jesus, weeping as if His heart were broken; meanwhile, His Divinity reveals creative omnipotence in the restoration of life and health to the putrescent corpse; meanwhile, He calls back the soul of Lazarus from Abraham's bosom, again to inhabit his body. *"Then the Jews continued to say, Behold, how He loved him! And some of them said, Was not He who opened the eyes of the blind able to bring it to pass that this one may not die? Then Jesus, again groaning in Himself, comes to the tomb; it was a cave, and a stone was laid upon it."* Caves, in those days, and at the present in that country, are not only used as habitations for the living, but sepulchers for the dead — as a rule, augmenting and modifying them artificially.

h. *"Jesus says, Take away the stone. Martha, the sister of him who is dead, says, Lord, already he smelleth; for he is dead four days."* This was about the first of April, when the weather is quite warm in Palestine. Consequently a young, fleshy man, like Lazarus, would mortify with great rapidity. *"Jesus says to her, Did I not say to thee, That if thou mayest believe, thou mayest see the glory of God?"* This remark of Martha indicated the staggering of her faith; while we hear nothing of the kind from Mary, whose type of spirituality was that of sanctification, Martha being on the plane of justification. *"Then they took the stone away; Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. But I knew that Thou dost always hear Me; but on account of the multitude standing by, I spoke, in order that they may believe that Thou hast sent Me."* Jesus here prayed orally to His Father for the benefit of the multitude who stood by. We would all do well to follow His example. A prayer which people can hear is always more efficient with them than the inaudible cry of the heart to God. Hence, if you want your family, friends, and neighbors saved, be sure that you let them hear you pray for them. It is all right to pray for them in secret; but that is not enough. Be sure that, like Jesus, you lift up your voice, and let the people in your home Church and community hear you pray for them.

i. *"And speaking these words, He cried, with a great voice, Lazarus, come forth. The dead man came out, bound, as to his feet and hands, with grave-clothes, and his face was bound around with a napkin."* The resurrection of Lazarus from the dead is a grand and glorious symbolism of spiritual regeneration, in which the Omnipotent Savior calls the dead soul into life. Lazarus had once lived like the multitude moving upon the earth. Physical life had evanesced away, leaving him a corpse. Jesus put forth His creative

fiat, by whose omnific sweep He tossed revolving worlds from the effulgent throne, giving each other its appointed track in the ethereal void, to go singing on its way forever, — the very same power He brought into availability when He restored physical life to the dead body of Lazarus. We were all created in Adam, and had spiritual life before the fall. This life our wonderful Savior graciously restores in regeneration. Interceding priests may grant a thousand absolutions; clergymen may administer water baptism, eucharist, and other Church rites indefinitely till doomsday, — unless Jesus speak, “Lazarus, come forth,” not a soul will ever be saved.

j. *“Jesus says to them, Loose him, and let him go.”* This is a beautiful and vivid symbolism of entire sanctification. Lazarus was really raised from the dead; life and vigor again coursing through his veins and arteries; his heart having again wheeled into normal activity; his brain flashing out electrical thoughts, recognitions, apprehensions, and moving forward into all the complicated work or ratiocination; his limbs electrified with vitality; his nerves, like a grand galvanic battery, again charged with vital electricity, — still his hands and feet were encumbered with the long, strong fabric of the winding-sheet, so he could neither move rapidly nor labor with much efficiency; meanwhile the napkin, bound round his face, rendered his utterances difficult and his speech broken. He was neither in fix to fight the devil, run for glory, witness for Jesus, sing the sweet songs of Zion, nor preach the everlasting gospel. Jesus says, “Loose him, and let him go.” Hence you see that our Savior wants all the people whom He raises from the dead loosed from all the chains, fetters, and grave-clothes; *i. e.*, all the cumbersome habitude which characterized them before they were converted, when they sojourned in the land of death, and had the habits of the spiritually dead, — Jesus wants all these swept away, and all the men, women, and children whom He has raised from the dead, disencumbered and turned loose, to fight the armies of the pandemonium, not only like soldiers, but heroes, brave enough to run through a troop or leap over a wall, swift as eagles and strong as lions, fearless of men and devils; so one shall chase a thousand, and two put ten thousand to flight. O how quickly could the Church bring the millennium, if loosed and let go! Our pulpits are filled with preachers, tied up with their grave-clothes, some of them even using tobacco, encouraging Church frolics, winking at theater-going, card-playing, dancing, etc.; meanwhile the pews are occupied by people decked off in the phantasmagoria of the world, thus invested in the grave-clothes. O how few are free to talk for Jesus! Will you not go and take the napkin off their faces, and let their tongues loose, to speak like apostles, testify like martyrs, and shout like angels?

k. *“Then many of the Jews, who had come to Mary, and seeing those things which He did, believed on Him; and certain ones of them departed to the Pharisees, and told them the things which Jesus did.”* This stupendous miracle, unprecedented in the history of the world, sends an earthquake shock through all the multitude, so that the people fall in platoons on all

sides, and with adoring wonder confess their faith in Jesus. This miracle shook all Jerusalem as fast as they could hear of it, and sent an electric shock throughout all Israel, confirming many whose faith had been much mixed with doubts, and arousing multitudes who had not hitherto believed to seriously and candidly investigate the matter, the result being a rolling tide of popular belief in His claims to the Christhood.

CONDEMNATORY VERDICT OF THE SANHEDRIN

John 11:47-54. *“Then the chief priests and Pharisees convened the Sanhedrin, and continued to say, What shall we do? because this man is performing many miracles.”* If the leading ministers and Church authorities had not stood in the way of the people, Israel would have received Jesus unanimously, turned evangelists, and preached Him to the world, bringing on the millennium long ago. The truth of the matter is clear. The high priests, Pharisees, and Sanhedrin had so yielded to Satan and grieved the Holy Spirit as to superinduce the departure of the latter, and the actual, diabolical possession of the former, till they had crossed the dead-line and were unconvincible.

“If we thus let Him alone, all will believe on Him.” What a frank confession of the truth, if they had not meddled with them and obstinately stood between the people and Jesus, they would all have believed on Him. The Holy Ghost is the Spirit of Jesus. The present holiness movement, like that of Luther, Wesley, and others, is Jesus again walking upon the earth in His spiritual manifestation, inviting the people to enter the kingdom of holiness, as He did in the days of His incarnation. If let alone, the Churches would *en masse* seek holiness, and inundate the world with salvation. The leading preachers are still in the way, as in the days of Christ.

“The Romans will come, and take away both our place and nation.” Thirty-three years Judea had been a Roman province, every vestige of their former freedom swept away. They were looking for Christ, and all believed that He was to be the King of the Jews when He came; in which case they knew that mighty Rome would be arrayed against them, with her invincible armies, and their only chance to have their own king was to conquer the Romans, an utter impossibility, as they ruled the whole world in one vast, consolidated despotism. This prophecy actually did come true. Though they rejected Christ, they ere long revolted against the Romans, and fought for their independence till literally exterminated, with the exception of a few poor people, driven away to the ends of the earth; while the Romans not only destroyed Jerusalem, but desolated all Palestine. So the very calamities they here deprecate as an excuse for the rejection of Christ, actually overtook them.

“And a certain one of them, Caiaphas, being high priest that year, said to them, You do not know nor consider that it is profitable to you that one man

may die for the people, and not the whole nation perish.” This prophecy is literally true, and yet you see it was uttered by that wicked high priest, whom Satan had captured. The next verse explains it. *“He spoke this, not from himself, but being high priest that year, he prophesied that Jesus was about to die for the nation, and not for the nation only, but that He may gather together in one the children of God which had been scattered abroad.”* The elect of God have been in all nations, in all ages, as will be revealed when the assembled universe shall stand before the Great White Throne. Before Jesus came on the earth in His Incarnate Personality and preached the gospel, the Holy Spirit revealed Jehovah — *i. e.*, God in Christ — to the humble, sincere, true, and appreciative souls of every age and nation, who, in the absence of the written Word and a knowledge of the Incarnate Redeemer, walking in the light of nature, conscience, providence, and the Holy Spirit — even the savage, in his primeval wilds, seeing God in the clouds and hearing Him in the winds,

*“Whose soul proud science never taught to stray
Far as the solar walk or milky-way,” —*

were accepted of God, like Cornelius, the heathen Roman centurion. The advent of Christ marked a signal epoch in the history of redemption, after which no soul who stubbornly rejects Him can be saved; meanwhile the Christhood of Jesus becomes the great dogma on which the visible Church is built in all the world. However differing in non-essential matters, she must be a unit on the Christhood of Jesus. (⁽⁴⁰¹⁾Matthew 16:18.) In this instance, we have a demonstrative proof that the gifts of the Spirit are not invariably limited to the sanctified nor to the regenerated, as here we have a demonstrative case, in which the gift of prophecy, pronounced by Paul the most important, is conferred on Caiaphas, for the moment, who at that time was leading the Council against Jesus, and ready to sign His death-warrant, which he did a few days afterward.

“Therefore from that day they counseled in order that they may kill Him.” *Ebouleusanto*, “counseled,” is in the aorist tense, which means an instantaneous and complete performance, setting forth the fact that the Sanhedrin, on that occasion, passed a formal verdict condemning Him to death. So potent and overwhelming was the popular influence, superinduced by the resurrection of Lazarus, that they, after deliberate counsel and consideration, came to the conclusion that, despite all they could do, the people would rally and crown Him King, thus precipitating on them a war with the Romans, which could only end in their extermination. Consequently they concluded that it was better for one to die than that multitudes should perish, a verdict so common among the Orientals; meanwhile, the spirit of prophecy coming on Caiaphas, the high priest, in a thrilling proclamation of a clear Messianic prophecy setting forth the vicarious atonement. Thus we see a strange combination of concurrent events: the true prophecy of Caiaphas, inspired by the Holy Ghost,

proclaiming the necessity for one to die for the people rather than that all perish, and at the same time the seventy sages constituting the Sanhedrin corroborating that prophecy from a purely selfish and secular consideration, illustrating how wonderfully “God makes the wrath of man to praise Him, and restrains the remainder of wrath;” *i. e.*, when the wrath of man can no longer be made subservient to the glory of God, then He puts His hand on it and restrains it altogether. *“Therefore, Jesus no longer was walking about among the Jews, but departed thence into the country near the desert, into the city called Ephraim, and there abode with His disciples.”* Ephraim here is identical with Ephron in O.T. After that condemnatory verdict of the Sanhedrin, immediately following the resurrection of Lazarus, finding it unsafe to abide among the Jews, He retired to this quiet, rural retreat on the border of the desert, known in the N.T. as “the wilderness of Judea.” I have journeyed through it four times.

CHAPTER 10

JESUS IN PEREA

◀^{10:1}**Matthew 19:1,2**, and ◀^{10:1}**Mark 10:1**. *“Rising up from thence, He comes into the boundaries of Judea, through the country which is beyond the Jordan and again multitudes come to Him, and, as was His custom, He again taught them.”* Matthew says, *“Many multitudes followed Him, and He healed them there.”* As above specified, when, in consequence of the tremendous popular sensation arising from the resurrection of Lazarus, the Sanhedrin had passed the condemnatory verdict against Him, unanimously assigning His death-warrant, in order to prolong His life and finish His work, He goes away to the city of Ephraim, about forty miles north of Jerusalem; thence: after a short interval, journeying on toward the northeast, crossing the Jordan over into Perea, the land which had been given to Reuben, Gad, and the half tribe of Manasseh for their inheritance, at their own request, when Joshua divided the land of Canaan among the twelve tribes. Now He spends perhaps a dozen days in that country east of the Jordan, in the days of Joshua ruled by Og, the king of Bashan, and Sihon, the king of Heshbon; but in the days of our Savior known as Perea. It is superfluous to say that Jesus utilized all of His opportunities while in that country, as everywhere else, teaching the people the wonderful truths of the kingdom and healing the sick.

THE RHEUMATISM OF EIGHTEEN YEARS HEALED

◀^{13:10-17}**Luke 13:10-17**. *“And He was teaching in one of their synagogues on the Sabbath. Behold, a woman having a spirit of infirmity eighteen years, and was bent over, and not able perfectly to straighten up; and Jesus seeing her, called to her and said, Woman, thou art loosed from thy infirmity, and put His hands on her; and immediately she straightened up, and continued to glorify God. And the chief ruler of the synagogue, being angry because Jesus healed her on the Sabbath, continued to say to the multitude that there are six days in which it behooveth to work; therefore during these, coming, be healed, and not on the Sabbath-day. But the Lord responded to him and said, Ye hypocrites, does not each one of you loose his donkey or ox from the stall, and leading it away, give it water on the Sabbath? But did it not behoove this woman, being a daughter of Abraham, whom Satan bound, lo, these eighteen years, to be loosed from this bondage on the Sabbath-day? And He, thus speaking, all those opposed to Him became ashamed; and the whole multitude continued to rejoice over the glorious things done by Him.”* In this case, when this poor woman, bent down in the shape of a curve, suffering from muscular rheumatism eighteen years, hobbled out to see and hear the wonderful Prophet of Galilee, whose fame had gone to the

ends of the earth and raised the nations on tiptoe, thrilling all with burning enthusiasm, and stood before the sympathetic Savior in the crowd, the very sight arousing the sympathies of His pure, unfallen humanity, so that He immediately, to her joyful surprise, calls aloud, thus commanding the attention of the entire multitude, *“Woman, thou art loosed from thy infirmity;”* simultaneously, forgetting her spinal curvature and incurable rheumatism, she leaps into the air with shouts of victory, — again His old enemies raised the Sabbath question. You see, Jesus calls them hypocrites, and why? Because the people who are so overzealous for mere forms and ceremonies, as a rule, are destitute of the inward reality, taking the form for the substance, which is a literal definition of hypocrite. They are numerous this day as the locusts of Egypt, devouring the heritage of the Lord; and, like the vampire, sucking away the life-blood of the Church, while they fan her into lethean slumber. The argument of Jesus in reference to the man loosing his ox or donkey, and leading him to water on the Sabbath, was an irrefutable stunner; consequently the whole multitude turn on the scribes and Pharisees, who thus assaulted him, such an uproarious laughter that they dropped their heads, and retreated crestfallen from the controversy. You see here that Jesus imputes this chronic rheumatism to Satan, who is equally the author of sin and sickness, both alike having emanated from the fall, besides being manipulated by demons in their universal prevalence to the destruction of soul and body. The responses and arguments of Jesus are a constant and an irrefutable confirmation of His Divinity. His enemies were the men of highest learning, and official position in the Church of His day. They studied, day and night, to fix up hard questions and dilemmas, in hopes that they might entangle Him in His speech; but all in vain. His unanswerable arguments everywhere literally swept controversy from the field, utterly dumbfounding all of His enemies. *“You loose your ox and donkey on the Sabbath, lest he should be bound in the stall two days. Here is a daughter of Abraham, whom Satan has bound, lo, these eighteen years; shall I not loose her on the Sabbath?”* What a knock-down argument! No wonder the multitude laugh the priests out of countenance.

THE MUSTARD-SEED AND THE LEAVEN

LUKE 13:18-21 *“Then He said, To what is the kingdom of God like, and to what shall I liken it? It is like the seed of mustard, which a man, having taken, cast into his garden, and it grew and became a tree, and the fowls of the air lodged in its branches.”* The trees in the Old World are not large comparatively with this country. The mustard-tree is one of the largest in and about Palestine. If you ever go to that country, you will find some nice specimens of it at the Fountain Enrogel, near the southern coast of the Dead Sea. While the tree is one of the largest in that country, the seed, as you know in the case of the mustard-plant in this country, is very small. The kingdom of God, when introduced into the heart by the Holy Spirit, like almost everything else, originates with a very small beginning, growing

and developing, not only through this life, but all eternity. Hence it is the most progressive thing of which we have any information, not only filling the body, but utilizing the mind, to reach out its Briarean arms, and circle the world in its enterprises of love and mercy, envelop the globe with the light of the Divine glory, leaping away from the earth, sweeping out, winging its flight from world to world, realizing enlargement of capacity and fellowship, deepening, broadening, and towering through the flight of eternal ages. The lodging of the birds in the branches evidently omens no good to the tree, but magnifies the conception, not only of that exalted philanthropy peculiar to the kingdom of God, but the enhancement of its magnitude as well.

“And again he said, To what shall I liken the kingdom of God? It is like unto leaven, which a woman having taken, hid in three measures of meal until the whole was leavened.” “Leaven” has no definition but “*corruption*,” fermentation, sourness, etc. The idea that it must be substantially like the kingdom is incompatible with its lexical meaning and Scriptural use. Paul says, “A little leaven leaveneth the whole lump;” *i. e.*, a few bad men in a Church will corrupt all the balance. A few rotten potatoes in a barrel will rot the entire quantity.

“Purify away the old leaven, in order that you may be a new lump, as you are without leaven; for Christ indeed was made our Passover.”

( 1 Corinthians 5:6,7.)

Here we are exhorted to purify away all the old leaven; *i. e.*, all sin, and thus become free from the leaven, like Christ, who is our Passover. They were required diligently to remove all leaven out of their houses before the Passover, and eat unleavened bread, as the leaven symbolizes sin. The idea that leaven here, or anywhere else in the Bible, means the grace of God, is flatly contradictory of the plain and unmistakable word. Leaven corrupts everything, and invariably turns it sour, thus symbolizing sin and nothing but sin; while the grace of God sweetens everything with which it comes in contact, thus the very opposite of the sour leaven. The three races of mankind are said to have originated from the house of Noah — Ham, meaning “black,” and being a black man, receiving Africa from his father, and becoming the ancestor of the black races; Shem, which means “red,” being a red man, receiving Asia for his portion, and becoming the ancestor of all the brown races of Asia and America, which was originally populated from Asia, evidently crossing at Behring’s Strait; Japheth, which means “white,” being a white man, receiving Europe for his inheritance, and becoming the ancestor of all the Caucasian races. These all received the leaven of sin from Mother Eve, which has inhered in fallen humanity without exception in all the dispersions, whether beneath tropical skies, or amid the green fields of the temperate zone, or shivering in the icy wigwams around the North Pole, human depravity everywhere cropping out in corruption, impurity, bitterness, and sourness, thus extending the

leaven to the ends of the earth. Now where is the point of similitude? We have already given it. While the mustard-seed, so very small, developing into a great tree, lodging and feeding the fowls of the air, symbolizes the wonderful and inscrutable progress of grace in the heart and life, the leaven symbolizes the transcendent interpenetrating power of the kingdom, going everywhere, from nation to nation, and literally reaching the whole world. Many nations who are now wrapped in the fogs of Mohammedanism and heathenism, once flourished through rolling centuries in the kingdom of God. You must remember those Moslem wars desolated Africa and Asia eight hundred years, with few intermissions, doing their utmost to exterminate Christianity from the globe, largely: succeeding in many of the most populous countries of Asia and Africa, and the most fruitful fields of apostolical labor. Christianity will spread despite all the powers of earth and hell, which in bygone ages, through rolling centuries, did their utmost to exterminate it in blood and fire, slaughtering two hundred millions of martyrs, Yet Christianity moves on with the tread of a giant to the conquest of the world, and is destined actually to go everywhere, revolutionizing every country: under heaven.

ARE THE SAVED FEW?

LUKE 13:22-29 Our Savior answers the above question in the affirmative — *i.e.*, that the saved are few — certainly a very alarming affirmation of our Infallible Lord. Shall you and I be numbered with those favored few? *“And He was journeying through cities and villages, teaching and making his way toward Jerusalem.”* He is over in Perea, the country of the two and a half tribes east of the Jordan, preaching the gospel of the kingdom and healing the sick. “And one said to Him, Lord, are the saved few?” (That is, “Are those who are saved many or few?) The answer is a decisive affirmation that the saved are few. This awful result is not because the people do not desire to be saved, but stupefied by the enemy, they take too much risk. They are willing to walk as near-hell as possible, just so as not to fall into it. When an English nobleman advertised for a carriage-driver, three young men report in his office, candidates for the position. Turning to Number One, he says: “Sir, there is an awful precipice, five hundred feet sudden fall, along one of my carriage roads; how near can you run to it with perfect security?” Dropping his head a moment, looking up, he says, “Sir, I can run within eighteen inches of: it with perfect safety.” Then turning to Number Two, he said, “Sir; What have you to say for yourself?” “O, I can run within a foot of it with the utmost safety,” thinking he had to beat the other one or miss the job. Finally, turning to Number Three, who by this time is much excited, and in response to the nobleman’s question, “How near can you run?” throws up both hands and exclaims, “Sir, if I drive your carriage, I shall run as far from it as I can every time.” “Well,” says the nobleman, “you are the very man I want to drive it. I would not, for a bushel of money, risk my wife and children in the hands

of one of these other fellows.” While nobody is willing to go to hell, they take the risk of going too nigh the brink. Consequently devils lasso them, trip them up, and tumble them in by millions, the only way to escape hell being to go as far from it as you can.

“And He said to them, Agonize to enter in through the narrow door, because many, I say unto you, shall seek to enter in and shall not be able.”

The pearly gate through which we enter the celestial metropolis is not narrow, but amply capacious for the ingress and egress of the sainted millions and angelic billions. This is the door of admission into the kingdom of grace, which we pass through in regeneration, so narrow, contracted, and difficult of entrance that the soul must give up everything, and squeeze naked through that strait gate. The E. V. “strive” is too weak for the Greek *agonizesthe*; i. e., “agonize.” This verb is from *agona*, the gladiatorial combat in which the gladiator fought for his life, doomed to die on the spot or conquer his antagonist. Hence this word means to put forth all the power of soul, mind, body, home, estate, influence, and everything we can possibly command, subsidize, or utilize. I have seen so much of this in our revivals, people agonizing as in the throes of death, fainting away, and losing the power of their bodies, lying for hours as if they were dead. We do not attach spiritual moment to physical demonstrations, but merely mention the latter by way of illustrating the soul-agony, without which, Jesus says, no one shall enter. We live in an age of superficialism, and, sad to say, it is pre-eminent in religion as well as everything else appertaining to this life. Many seek; but Jesus says they shall not enter in without this soul-agony. The Civil War over slavery deluged the land with blood and heaped it with the slain. Terrible was the suffering of the Nation while that deep-rooted, eating cancer was being torn loose by cannon-balls and cut out with the sword. Sin has so interwoven the warp and woof of the spiritual, mental, and physical constitution, that it is like drawing eye-teeth, cutting off right hands, and plucking out right eyes to get rid of it and enter the kingdom of God.

“When the landlord may rise up and close the door, and you will begin to stand without and knock at the door, saying, Lord, open unto us; and, responding, He will say to you, I know not whence you are; then you will begin to say, We were accustomed to eat and drink in your presence, and You taught in our streets; and He will say, I say unto you, I know not whence you are; depart from Me, all ye workers of iniquity.” Our Lord is here addressing the preachers and members of the popular Churches. What a scene in the judgment-day, when these Church members come up from every land and clime, and knock for admission into heaven, having spent their lives in certain anticipation of getting there! When Jesus tells them He knows them not, they remind Him of the sacrament which they had participated in, in the house of God on the holy Sabbath, thus eating and drinking in His presence, when His Word was read and expounded in their Churches. How awful the final issue, *“Depart from Me, all ye workers of*

unrighteousness!” The truth of the matter is, they were strangers to the righteousness of Christ by which we are justified, having spent their lives in the delusion, finally to wake up in hell. Now these people were all, in a sense, seeking to enter; yet they were strangers to that soul-agony peculiar to the spiritual birth. Everything is born into the world with excruciating pain and agony, thus vividly symbolizing the birth of the soul.

“And there shall be weeping and gnashing of teeth when you shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out.” They verily believed that they were in the unbroken succession of the patriarchs and prophets, and avowedly and pertinaciously claimed to have the same religion which had cheered their holy ancestry in a dying hour. But you see they were egregiously mistaken. How history repeats itself! Good Lord, send down awakening power to the Church of the present day, and alarm the slumbering millions in the track of fallen Judaism! If the followers of Luther, Bunyan, Knox, Fox, and Wesley only had the religion which filled and thrilled these heroic spirits, qualifying them to light up the world in their day and generation, and kindle the signal fires on the summits of evangelistic mountains, which brightly glow today and will shine on till Jesus comes, they would certainly be all right; but O what a weeping and wailing when they shall see these sainted prophets, as well as those of the old dispensation, along with the apostles and martyrs, safe in the kingdom of God, and they themselves cast out!

“And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.” This is a beautiful prophecy relating to the call of the Gentiles, which our Lord gave in the Great Commission, just before He left the world. The kingdom of God, as you see here, both in the olden times and the Gospel Age, is the Divine administration, in contradistinction to Satan’s government, with which all the wicked are identified. Hence we see that the saints of all ages have been citizens of the kingdom of God. That kingdom, however, like everything else in the Divine economy, is wonderfully evolutionary in its character, symbolized by the starlight in antediluvian times; the moon approaching the horizon in the patriarchal ages, and shining in her beauty amid the glittering constellations in the Mosaic dispensation; day dawning with John the Baptist, and the sun rising when Jesus was born in Bethlehem, who shone upon the earth till He reached the celestial zenith, then ascending into glory; the noonday culminating at Pentecost, the sun going not down, like the diurnal orb, but, as in the days of Joshua, standing still amid the heavens, evolving floods of hallowed light, bursting forth on heathen nations, thus expediting our Lord’s return, in glory to reign, when that blessed kingdom, which has been the light and glory of all the saints, from Abel down to the latest generations, shall no longer be restricted to the souls of men, but reach out and girdle the whole world, every monarch doffing his crown at the feet of King Jesus, who shall be coronated and sceptered King of kings and Lord of lords;

*“For He shall have dominion over river, sea, and shore,
Far as the eagle’s pinion or dove’s light wing can soar;”*

Satan having been arrested as a common criminal and locked up in hell, no longer on earth to mar the beauty and glory of the Lord’s triumphant kingdom, in millennial victories girdling the globe, and bringing back the bright memories of an unfallen Eden.

SALVATION OF THE JEWS

☞ Luke 13:30. *“Behold, the last shall be first, and the first shall be last.”*

The Jews had long stood at the front of the world. Because they rejected Christ they were relegated to the rear, the Gentiles coming to the front, where they are today. Yet we see from this, and in innumerable promises in both Testaments, that the fallen children of Abraham are coming back into the kingdom of God, to take their place as in days of yore; however, these promises are restricted to the elect few, as in the case of the Gentiles. The prophetic eye of Jesus, looking through the rolling centuries, saw the desolation of the land, the destruction of that generation, the survival of His race, the final return of the elect, restoration of the land, and the conversion of His people down at the end of the Gentile age; as here He says that the Jews will be the last to receive the gospel, and (²⁵⁰⁰Ezekiel 37) that they will be gathered back in their unregenerate state — *i. e.*, “valley of dry bones” — involving the conclusion that the elect children of Abraham will return to the Holy Land before there is a general conversion of them to Christianity, which will be the last great evangelistic work of the Gospel Age. The universal commotion among the Jews, and their rapid return to the Holy Land despite the most formidable difficulties, is a certain prophetic omen that the end of all things is nigh. Earth and hell are combined to prevent the return of the Jews, the Mohammedan-Turkish Government doing everything in her power to keep them out, passing laws forbidding their citizenization in that country, and permitting them only to visit it as sojourners thirty days, under the most rigid and tyrannical restrictions. This law passed the Porte, A.D. 1874, when there were only about five thousand Jews in all the Holy Land. Despite all their tyrannical restrictions, there are now two hundred thousand, and coming rapidly all the time. I especially investigated this subject, and have it from the most reliable sources. It is not much known, as the Jews have to keep the matter secret. In Jerusalem alone there are fifty-five thousand Jews, one-half of the whole population; besides, they have great, growing, and flourishing colonies at Janneh, Safed (Sah-fed, old Chorazin), Nazareth, Shechem, Caesarea, Joppa, Hebron, Bethlehem, Ekron, Ashdod, Tiberias, and many other places. The attention of all Christendom is now being called to the consideration of restoring to the Jews their own country, which God gave them, and it is going to be done very soon. If you will attend the “wailing of the Jews” without the temple, at the west end (as it is a penalty of death for a Jew to put his foot inside the holy Temple Campus), and hear their weeping and

wailing, down on their knees, kissing the great stones which Solomon put in the temple, reading from their Hebrew Bible the promises of God to hear their cries from every land of their dispersion and gather them back to their holy land and city, methinks you would conclude that the answer is nigh. I know not when, in all my life, I have so vividly realized the presence of God as when I attended those wailings. I verily felt that the God of Abraham, Isaac, and Jacob was listening to the cry of His unfortunate children, and do believe that the answer is now coming from Heaven for the gathering of Israel from every land and nation. How wonderfully the Jews make that country bud and blossom, and again bend beneath the delicious fruits and luxurious crops of which we read in the Bible, sounding in our ears like paradoxes!

HE IS THREATENED WITH HEROD

Luke 13:31-33. *“In the same hour certain Pharisees came to Him, saying, Go out, and depart hence, because Herod wishes to kill Thee. And He Said to them, Going, tell that fox, Behold, I cast out demons, and perfect healings today, and tomorrow, and the third day I am made perfect, Moreover, it behooveth Me to travel today, and tomorrow, and next day, because it is not pertinent that a prophet perish out of Jerusalem.”* We have no evidence that King Herod, in whose country Jesus was then preaching, had threatened Him. If he had wanted Him killed, he had a chance at Jerusalem a few days afterward, when Pilate, learning that He was from Galilee, Herod’s jurisdiction, sent Him to him for trial. The solution of the matter was, those Pharisees wanted to get rid of Him, and thought to drive Him out of the country by threatening Him with Herod, as He had already fled from the Sanhedrin at Jerusalem. Jesus knew all about it, and how he was to die at Jerusalem in about a dozen days from that time. How boldly He preaches, and how little does He care for the royal dignity of King Herod, in whose territory He was then preaching, and who had quite recently killed John the Baptist! See how, in the presence of that vast multitude, He calls their king a fox! In this we learn an important lesson, illustrating the manner of our Lord’s preaching, and warning us against pressing a metaphor too far. In calling him a fox, He simply refers to the animal to symbolize the cunning and dishonesty of Herod. If you extend the application, you run into gross error. Herod was a well-educated, highly-cultured, intelligent ruler of the earth, and only like a fox in the isolated point of his cunning and rascality. We are very liable to make egregious mistakes by thus pressing metaphors too far, and violating a prominent rule laid down in rhetoric; *e.g.*, in our Lord’s parables of the kingdom, each one emblemizes some peculiar phase of His kingdom — the tares and the wheat, the saints and the hypocrites; the blade, ear, and full corn, regeneration, sanctification, and glorification, progressively: and contrastively; the mustard-seed, the development of grace in the heart and life; the leaven, the progress of the Christian religion in the whole earth; the

drag-net, the promiscuous character of the gospel Church; the treasure in the field, regeneration in the Church; and the pearl of great price, entire sanctification, when we have consecrated everything unreservedly and eternally to God, "*I must travel today, and tomorrow, and next day,*" does not mean that He was to die in three days, but in a short time, as He did. Then He says He must hasten, because it is not pertinent that a prophet die out of Jerusalem. John the Baptist, the greatest of prophets, had died out of Jerusalem, and at Machaerus, which was near the place where our Lord was speaking at that time; yet, as a rule, the prophets had died at Jerusalem.

WOES AGAINST JERUSALEM

☞ Luke 13:34,35. "*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how frequently did I wish to gather thy children in the manner in which a hen doth gather a brood under her wings, and you were not willing!*" Jerusalem means "possession of peace," and is built high up on Mount Zion, surrounded on three sides by the Valleys of Jehoshaphat, Hinnom, Gihon, and Kidron, one continuous, deep, mountain gorge, bearing the above names in different localities and impassable by an invading army, thus rendering it the most impregnable natural fortification of any city on the globe — a consideration of greatest moment, when we remember that Jerusalem has been besieged seventeen times and destroyed seven times; as all the kings of the earth, in all ages, seem to hold a grudge against this city, doubtless because they feared her power and influence, as she was universally understood to be the City of God. Not only in the creation of the world and the formation of these great, deep valleys did God favor Jerusalem, but His manifest miraculous interventions in her behalf are more than tongue can tell. Despite the lavish goodness of God and the copious bounty of heaven, which He poured upon her, giving her pre-eminence in all the earth for the inspiration of her prophets, the wisdom of her statesmen, the valor of her warriors, and the thrift and enterprise of her citizens, yet she would reject, persecute, and slay His prophets and saints, and go off after the idolatry of her heathen neighbors, following false prophets. Finally, as Jesus here sees in glowing panorama, moving before His infallible vision, instead of receiving her own Christ, for whom she had waited four thousand years in longing anticipation, she rejected and slew Him, thus provoking the righteous indignation of the merciful and infallible Jehovah, and brining on the Roman armies, with rivers of blood and deluges of fire, to accelerate those awful retributive judgments which expedited her hopeless ruin. "*Behold, your house is left unto you desolate.*" In A. D. 66 the Roman armies laid siege to Jerusalem, waging an exterminating war, consummating her utter destruction in 73. At the same time they rolled the desolating tide of fire and blood over all Palestine, literally verifying this terrible prophecy. The land actually went into desolation, a million of Jews at Jerusalem alone perishing by sword, pestilence, and famine; a million

more sold into slavery; and the scathed and peeled remnant driven to the ends of the earth, fugitives and tramps in every land. Jesus saw this awful panorama of blood and fire, death and destruction, rolling in horrors indescribable from Dan to Beersheba. Our mortal, finite conceptions, when augmented by the literal history of these awful tragedies, are utterly incompetent even to approximate apprehension; while the omniscience of Jesus saw every suffering, dying victim. It was God's will and purpose that the Jews should receive their own Christ with open arms, and enjoy the exalted honor and blessing of preaching Him to the whole world, thus promoting the children of Abraham to the leadership of all nations. What a wonder that Jerusalem thus failed!

N.B. — Man has proved a failure in every station, and actually forfeited all responsibility, under most favorable circumstances; and without a shadow of apology, he failed in Eden. After his lamentable fall and expulsion from Paradise, it seems that he should have profited by his failure and done better. But he did not. Going on and getting worse and worse, he so signally failed in antediluvian times as to provoke the righteous indignation of the Almighty and bring on the flood. Then he so failed in the postdiluvian age as actually to land in hopeless slavery. Afterward we see him failing so signally in the Jewish dispensation as to wind it up in the fulfillment of these awful prophecies, the destruction of Jerusalem and the desolation of the land. All this resulted from the long-prevailing maxim of Rome, "To rule or ruin." Hence when the Jews, in their wild infatuation, because forsaken by the Holy Spirit and manipulated by Satan, persistently revolted against the Romans, they came with invincible armies, destroyed their city, and desolated their land.

"I say unto you that you can see Me no more until it shall come to pass that you may say, Blessed is He that cometh in the name of the Lord." Here we see the transcendent sweep of the Divine mind, through all the intervening centuries of their alienation and sojourn among the Gentiles, till the elect remnant shall have been gathered out of every nation, which is so rapidly going on at the present day. Having thus been gathered from every land in a dry-bone state (³⁵⁰Ezekiel 37), those bones will stir and rattle, and come together in glorious, spiritual reconstruction, when they will at last find out their awful mistake in rejecting their own Christ, turn to Him by thousands and myriads, and thus get ready, right there at Jerusalem, to hail Him with joyful triumph riding down on a cloud, and shout uproariously, *"Blessed is He that cometh in the name of the Lord!"* You see the wonderful sweep of this prophecy — beginning with the destruction of Jerusalem and the desolation of Zion, following them in their long dispersions, wandering among the Gentiles to the ends of the earth, providentially gathered back to their native land, then gloriously saved and felicitously sanctified, so that when He returns in His glory, His own consanguinity will meet Him with joyous shouts of welcome.

CHAPTER 11

THE DROPSICAL MAN HEALED

◀1417 **Luke 14:1-6.** “*And it came to pass that He entered into the house of a certain one of the rulers of the Pharisees on the Sabbath to eat bread, and they were watching Him;*” i.e., hawk-eyes were on Him every minute, with diabolical vigilance, watching every word and act, if possible to implicate Him. If you do not stir the devil enough to concentrate on you demoniacal eyes, to watch and criticize you night and day, remember you are not much like Jesus. Satan is no fool. He always shoots at something. If he does not shoot at you, go back to the mourner’s-bench, and stay till the Lord makes something out of you, which Diabolus will count worth firing on. While these preachers and official laymen were hounding Jesus, incessantly charging Him with violating the Sabbath, you see here that one of the rulers of the Pharisees actually had a big festival at his house on the Sabbath, thus overtly desecrating the holy day — a thing which Jesus never did. N.B. — He is still in Perea, east of the Jordan.

“*Behold, there was a certain dropsical man before Him. And Jesus, responding, said to the theologians and Pharisees, Is it lawful to heal on the Sabbath day or not? And they were silent. And taking him, He healed him, and sent him away. Responding to them, He said, Of which one of you shall the son or the ox fall into a pit, will he not lift him up on the Sabbath day? And they were unable to respond to these things.*” That rugged limestone country abounds in caves, precipices, chasms, and pits. Hence the liability of their livestock, and actually little children, falling in. All knew they would rally at once in that case, and extricate the sufferer, even on the Sabbath. Consequently those theologians, so shrewd in their exposition of the Scriptures, and those Pharisees, the official laymen of the Church, were all dumbfounded, and utterly unable to gainsay this plain, practical statement of Jesus. *Nomikos*, “lawyer,” E. V., is from *nomos*, “law,” and means a man cultured and skilled in the law of Moses, and an exegete of the O. T. Scriptures. Though here for the avowed purpose of lassoing Him by some vulnerable utterance which might drop from His lips, they are all utterly disconcerted.

HUMILITY AND PRIDE

◀1418 **Luke 14:7-11.** “*But He spoke a parable to those who had been invited [i.e., called to the feast in the house of this Pharisaical ruler], warning them how they were accustomed to select the first couches, saying to them, When you may be invited by any one to a marriage feast, do not sit down on the first couch, lest some one may be more honorable than you, having*

been called by him, and the one having called you and him, having come, shall say to you, Give place to this one, and then, with shame, you will begin to take the last place. But when you may be called, going, sit down in the last place, in order that when the one having called you may come, he shall say to you, Friend, come up higher; then there shall be glory to thee in the presence of all those sitting at the table with you. Because every one exalting himself shall be abased; and he that humbleth himself shall be exalted.” In those days they had couches, much after the order of a modern sofa, on which they reclined at the table, leaning over on the left side — quite an accommodation for gluttons, who were in the habit of eating a long time, as was customary at their festivals, meanwhile interspersing social confabulation freely, either with other. The Greeks and Romans were celebrated for simultaneous literary edification while eating, having some one standing in their midst and reading aloud the poems of Homer, Virgil, or some other poet, or the orations of Demosthenes, Lysias, Cicero, or Cato, or some other first-class literary production. Certain positions about the table were held in preference; *e. g.*, the sides where they had the best couches, and edibles and potables most abundant and convenient. At this festival they were well accommodated in the way of literary edification, having with them the Prophet of Galilee, to preach the living Word and teach them the deep truths of the kingdom. John Wesley pronounces pride the great mother-sin, whose diabolical posterity is innumerable, swarming round in the form of envy, jealousy, revenge, bigotry, sectarianism, partisan strife, etc.; while the theologians of all ages concur in the recognition of humility as the primary and most important Christian grace, shining out so brightly in the character of Jesus, and in all ages the most beautiful diadem that has ever shone on the brow of God’s saints and martyrs. More vices are traceable to pride than any other sin; and more virtues to humility than any other grace. If we can keep truly humble, we will never fall, as perfect humility puts us down on the Lord’s bottom plane, from which there is no failing. Pride must do some climbing before you can fall. In this attitude, the final perseverance of the saints is a cardinal truth, very full of comfort. Pride is an awful impediment to the prosecution of study and the cultivation of the intellect, as a proud person feels that he knows it already; while humility, realizing its own ignorance, will always be an assiduous student.

HEAVENLY RECOMPENSE

☞ Luke 14:12-14. *“But He also said to the one having invited Him, When you may make a dinner or a supper, do not call your rich friends, brothers, relatives, or neighbors, lest they may also call you in turn, and there may be a recompense unto you. But when you may make a feast, call the poor, maimed, halt, blind, and you shall be happy, because they have nothing to recompense you; and it shall be recompensed unto you in the resurrection of the righteous.”* The Bible plainly teaches two resurrections

— that of the just and of the unjust. (⁶³¹⁶Revelation 20:5.) This is certainly an exceedingly beautiful paragraph, enunciated by our Lord to that Pharisical ruler who had complimented Him with an invitation to that Sunday festival. With what meekness and simplicity does He administer this good advice to His kind host! As we find the theologians and Pharisees present at this festival, and no allusion to the presence of the different sympathetic characters here specified (*i.e.*, the poverty-stricken, the lame, the maimed; *i.e.*, persons whose hands were afflicted till they could not use them. All persons who are deprived of the use of either their feet or their hands are objects of universal charity; while the blind always deserve, not only our pity, but our benefactions), I trow this man had called his rich friends, brothers, relatives, and neighbors, while these real objects of charity are all absent. Jesus knew that they would all make a festival and invite this man, thus compensating his favor. Lord, pour in the light, that we may all see this beautiful truth taught by Thyself! How insignificant the recompense of another festival, where you will go, and lose your time, and make yourself sick, eating to gluttony! O what a grandeur and glory in the heavenly recompense of the first resurrection, giving you a place in the bridehood of Christ, to reign with Him a thousand years, during the glorious millennium, which will be succeeded by the celestial ages, promoting you to grander honors, and opening to you worlds of bliss and glory, possibilities, attainabilities, achievements, aggrandizements, emoluments, and triumphs infinitely beyond the possibility of conception while incarcerated in these mud houses! O the infinitude of immortal developments evolved out of the possibilities of redeemed intelligences, winging their flight from world to world, and exploring the grandeur, sublimity, and glory of Omnipotence through the flight of eternal ages!

N.B. — “There are infinite degrees in the heavenly state.” (⁴³¹¹1 Corinthians 15). Do you not know that the heavenly recompense in the resurrection of the just is a thousand million times more valuable than the invitation which some rich family could give you to a dining? How strange that the followers of Jesus do not remember and practice this beautiful precept, calling the poor, distressed, unfortunate, afflicted people of every sort to a feast, and using the opportunity to preach Jesus to them and get their souls saved!

THE MARRIAGE SUPPER

²⁴¹¹Luke 14:15-24. “*And a certain one of those sitting along with Him, hearing these things, said to Him, Happy is every one who eats bread in the kingdom of God!*” Jesus and His disciples preached the kingdom of God all the time, in contradistinction to the law and the prophets of the old dispensation. While the precepts of the latter were extensively formal, ritualistic, and symbolic, the doctrines of the former were purely spiritual, appertaining to experimental salvation and practical godliness. This man at the table who thus responded to Jesus was evidently wrought upon by the

Holy Spirit, and favorably disposed with reference to the preaching of Jesus, having come to the conclusion that it is very nice and desirable to enjoy a place in the kingdom of God.

“And He said to him, A certain man made a great supper, and called many.” This is the gospel call given to all, from Abel down to the latest posterity, whether by the written Word or the Holy Ghost, who is practically the incarnate Word, being the Spirit of Jesus. *“And he sent his servant at the hour of the feast to say to those who had been called, Come, because all things are now ready.”* This refers to the epoch of our Savior’s coming into the world, when He sent John the Baptist to invite the people, who had been called by all the prophets of all ages, to come at once to the supper. O what a pity that the high priests and Pharisees did not lead the way! In that case all Israel would have followed, as a flock of sheep will follow their leaders. Hence the awful responsibility they incurred by rejecting the Savior. The prophets, patriarchs, martyrs, and saints, under the leadership of the Holy Ghost, in the good providence of God, had labored four thousand years to get everything ready. A strange influence at that time had settled down upon all nations, impressing them that the Christ of Jewish prophecy was at hand. The polytheistic idolatries had expended their forces, and were everywhere waning. The profound philosophy of Greece and Rome, the mythology of Egypt, and the deep, metaphysical lore of India, had all exhausted their resources, and signally failed to expound the important problems of man’s origin and destination, and satisfy the longings of the immortal soul. The whole Gentile world was ripe for the Messianic advent. If the Jews had received their own Christ (as they certainly would have done if their preachers and ruling elders had led the way), turned evangelist under the Great Commission, and peregrinated the whole world, the nations would have fallen in line with paradoxical unanimity, inundated the world with the glory of God and actually have brought on the millennium in the early centuries of the Christian era.

“They all, from one accord, began to make excuses. The first said to him [i. e., John the Baptist], I have purchased a farm, and I have need, having gone out, to see it; I entreat thee have me excused. And another said, I have bought five yokes of oxen, and I go to prove them; I entreat thee have me excused. And another said, I have married a wife, and on this account I am not able to go.” This catalogue of excuses belongs primarily to the high priests and Pharisees, who led the way in the rejection of Jesus; but secondarily to all the people in the world, in all ages, who hear the gospel and decline its overtures of mercy and grace. They all have their excuses. Examine these three. Does a man go to see a farm after he has bought it or before? Does he not test the oxen before he makes the purchase? And as to the man who had married a wife, why not take her along to the wedding supper, a place to which young brides are very fond of going? The solution of this matter is plain and simple. The very inconsistency of these answers shows falsehood on the front, as well as preposterous nonsense. Now,

while these three excuses are ostensibly destitute of truth and sense, yet they are as good as any sinner can make for rejecting the kingdom of God and staying with the devil, under the liability of dropping into hell every moment. These excuses are a fair sample of the very best which the most intelligent sinner can make for staying away from God and rejecting salvation.

“And the servant coming, proclaimed these things to his lord. Then the landlord, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and lead hither the poor, maimed, blind, and halt.”

City here means Jerusalem, including all the cities of Israel and intervening territory. When the rulers rejected Christ, the proclamation was carried to the common people, and especially to the thousands of poor invalids which Jesus healed. O what a flood of converts to His ministry came by way of His physical philanthropy! In connection with the personal ministry of Jesus, the twelve apostles, the seventy evangelists, and many others whose names are in the book of life, and the three thousand converted in the morning of Pentecost and the five thousand in the afternoon, and the swelling tide of gospel grace and sanctifying fire which rolled in heavenly billows from the Pentecostal scene of Mount Zion in all directions, inundating the whole country, we find a wonderful influx into the kingdom, consisting almost exclusively of the poor and the unfortunate, as the leading clerk and popular rulers had already rejected Him, and actually put Him to death.

“And the servant said, Lord, it is done as you commanded, and yet there is room. And the Lord said to the servant, Go out into the roads and hedges, and compel them to come in, that my house may be filled.” This is the call of the Gentiles, when the apostles, pursuant to the Great Commission, divided up the whole world among them James the First, at an early day, being decapitated by Herod Agrippa in Jerusalem; James the Less suffering martyrdom in Jerusalem, at a later date, by precipitation from a pinnacle of the temple; Matthew, taking Ethiopia; Mark, Egypt; Matthias, Abyssinia; Thomas, India; Jude, Tartary; Andrew, Armenia; Philip, Syria; Paul, Asia Minor and Europe; Peter, Rome; John, Lydia; Simon Zelotes, the British Islands, — all of these pushing the battle in their various fields, like cyclones of fire, till bloody death set them free, thus booming the whole world with a gospel earthquake, everywhere shaking down the time-honored temples of idolatry, and flooding the nations with heavenly light.

“For I say unto you, that no one of these men who have been called shall taste of my supper.” This is the death-knell of the high priests, Pharisees, and leading officials, who received the first invitation and obstinately rejected it, even imputing the miracles of Jesus to the devil, thus grieving away the Holy Spirit, crossing the dead-line, wrapped in the black delusions of diabolical intrigue, and sealing their doom in endless woe. Beware how you reject the offers of gospel grace, lest you fall into this

black catalogue of irretrievable reprobacy! You see, in the above quotation, we are commanded to go out and compel them to come in. The persecutors who have murdered God's saints by millions were always fond of quoting this, claiming that Jesus had sent them out to compel the heretics to come in, thus making it an apology for wholesale murder. It does not mean physical compulsion, as they construed it, from the simple fact that the gospel is not a physical transaction, but purely spiritual, simply involving the conclusion that we are to do everything in our power, by prayer, appeal, exhortation, argument, tears of sympathy, and deeds of mercy, to bring people to Jesus and get them saved. You also find in the above Scripture the statement, "*The Lord being angry.*" N.B. — It is impossible for God to be angry in the human sense, as He has no evil tempers nor passions to arouse. The anger of God is simply holy indignation against everything wrong. In this sense, Paul says (⁴⁰¹Ephesians 5:26), "Be ye angry, and sin not;" *i.e.*, indulge freely the holy indignation which the Holy Spirit has given you against all evil, compromising with no sin, in thought, word, or deed, nor anything whatever out of harmony with God's sweet will.

TERMS OF DISCIPLESHIP

⁴⁰²**Luke 14:25-27.** "*The multitudes were traveling along with Him, and turning He said to them, If any one comes to Me, and hates not his father, mother, wife, children, brothers, sisters, and even his own soul, he is not able to be My disciple. Whosoever does not bear his cross, and come after Me, is not able to be My disciple.*" Jesus carried His cross to be crucified on it. Paul says that bearing the cross is "denying: all ungodliness and worldly lusts, and living holy, righteous, and godly in this present world." Hence you see that bearing the cross is forsaking every sin, in thought, word, and deed, and performing every duty, however arduous, irksome, unpleasant, repellent, unpopular, and embarrassing. In the justified experience, you do all this with an inward conflict. Sanctification is necessary to take out the "old man," who fights against your efforts to abstain from sin and live a holy life, so that in the sanctified experience you have no cross to bear, as you have already died on it, and the crucified man no longer bears his cross, but the cross bears him. Therefore the true experience of entire sanctification puts you where you "*rejoice in tribulation;*" *i.e.*, shout under crosses, losses, persecutions, and triumph over the antagonism of men and devils. How can you hate father, mother, wife, brother, sister, and even your own life? Hate in this connection is a comparative with love, and a Hebraistic expression for love in a less degree. You may be so cold that ice laid on your body feels warm, and is warmer than you are. These expressions, "love" and "hate," are here in juxtaposition and contrast. While you truly and sincerely love the dear inmates of your home and your own life, you must love Jesus so pre-eminently and supremely as to throw into eclipse all other loves, and contrastively give them a negative signification, so that you would

unhesitatingly forsake them all, leave home and family, and die for Jesus if such an emergency should supervene. Hence we see that supreme love — *i. e.*, perfect love — is the condition of successful discipleship. You can be a disciple in the justified state by carrying your cross. But you can not enter heaven with the cross on your shoulder, as there are no crosses there. Jesus was crucified before He ascended to heaven. If you would be His disciple, you must walk in His footprints, as none but the crucified ever go to heaven. Therefore, if you would be a successful disciple, and go up to heaven to live with Jesus, “O pilgrim, come to Calvary this moment, and let the Holy Ghost crucify thee on the cross which thou didst take up on leaving all to follow Jesus. It is heavy on thy shoulder, and high time for the exchange. Let the Holy Ghost crucify thee. Then the cross will carry thee, instead of thee carrying the cross.” Hence, you see, you can not be a perfect disciple, such as have admission into heaven, without that supreme love which eclipses and contrastively negatives all other loves, preparing you for martyrdom every moment for Jesus’ sake. Our Savior has left the festival, and is now traveling along the road, with His face toward Jerusalem, still in Perea, east of the Jordan, and about ten days before He laid down His life for a guilty world.

CHRISTIAN PERFECTION

☞ Luke 14:28-30. *“For which one of you, wishing to build a tower, does not first, sitting down, count the cost, if he has unto sufficiency? Lest he, having laid the foundation, and being unable to finish it, all those seeing it may begin to mock him, saying that this man began to build, and was not able to finish.”* The word which we here in two verses translate “finish” is *ektelesai*, “completely perfect.” *Telesai* is the regular verb constantly used in the New Testament where the E. V. has “perfect.” Hence this word for Christian perfection occurs twice in the above quotation. Besides, the preposition *ok*, preceding this verb, adds additional force to its already superlative signification. Hence the plain meaning of this forcible little parable is, that it is not worthwhile to become a disciple or set out for heaven, unless you are going for perfection. Before the man begins to build, he projects and contemplates, not an unfinished frame, but a house complete in every respect, suitable and comfortable for habitation. An unfinished house, exposed to the weather, soon rots down. Man is unwilling to live in an unfinished house; how can he expect Jesus to live in it? No wonder you have a lonesome time out in an uninhabited house. Stir up, push the work to completion, and turn over the key to Jesus, so He will move in, to abide with you forever, bringing down heaven and glory. Here you see that Jesus gives no encouragement to imperfect discipleship, but presents the highest possible incentive to Christian perfection, His plain statement clearly involving the conclusion of ultimate wreckage and failure, even becoming a laughing-stock for men and devils, if you do not reach the experience of perfection. O, what an inspiration to entire sanctification!

PREPARE TO MEET GOD

◀248 **Luke 14:31-33.** *“What king, marching off to engage in war with another king, will not first, sitting down, counsel if he is able, with ten thousand, to meet him coming against him with twenty thousand? and if not, while he is still a great way, sending an embassy, he asks those things appertaining to peace.”* This brief parable is very clear, explicit, forcible, and overwhelmingly convincing. The sinner is one king, and God is the other. The sinner is on his march to meet God Almighty, who is coming to meet him with the mighty hosts of celestial armies. Death and judgment are ahead. Every day makes the number less. Hence the transcendent importance of availing yourself of all your time and opportunities to prepare to meet God. How fortunate for you if the meeting is far enough ahead for you to send on an embassy and negotiate for peace! How can you send that embassy? Go to praying with all your might. Let every breath be a fervent prayer, “God, be merciful to me a sinner!” and if possible make your peace with God before you must meet Him face to face.

*“If now Thou standest at the door,
O let me feel Thee near,
And make my peace with God before
I at Thy bar appear!”*

The stupid indifference which characterizes an ungodly world is an incontestable confirmation of the total depravity so prominently taught in the Word of God.

“Thus, therefore, every one of you who does not consecrate all of his possessions is not able to be My disciple.” This is a grand climactic conclusion, rung out by the Savior in the ears of the vast multitude, and clinching all the nails which He has driven during this powerful discourse on discipleship.

*“Here I give my all to Thee
Friends and time and earthly store;
Soul and body, Thine to be —
Wholly Thine, for evermore.”*

How can I know that I have really consecrated all to God? He will let you know it. You will reach bottom-rock, and be conscious of the tremendous reality from the crown of your head to the soles of your feet. How wonderfully Jesus preaches Christian perfection! How can any man claim to be one of His preachers, or even a disciple, and entertain heretical or even superficial views on this grand central idea of the redemptive scheme? Errors on other matters of revealed truth may be overlooked and counteracted by the genuine and glorious experience of experimental perfection, but on this doctrine the fearful liability is that the experience will not rise above your Creed. Good Lord, help us all!

THE SALT

◀²⁴**Luke 14:34,35.** *“Therefore salt is good, but if indeed the salt may lose its savor, with what shall it be salted? It is neither fit for the land nor the manure-heap. They cast it out. Let the one having ears to hear, hear.”* In the Sermon on the Mount, our Savior says, *“Ye are the salt of the earth,”* speaking concretely of His disciples. Here we have the same, but abstractly considered. The Christian religion is the salt, put in this world to save it. The Holy Ghost is the savor of that salt. Therefore when, like Judaism, Romanism, and many dead, worldly, Protestant Churches, the Holy Ghost has been grieved away, that religion becomes savorless salt, the most worthless thing in the world. If you put it on the soil, it covers it up, and disqualifies you to cultivate it. If you put it in the washes, you annihilate all hope of restoring them to fertility and productiveness. Jesus says it is only fit “to be cast out, and trodden under foot;” *i. e.*, make nice, comfortable walks, along which the deluded members of the fallen Churches travel blindfolded down to hell. This statement about hearing, if you have ears, is quite axiomatic with Jesus and His apostles, keeping us reminded of the distinction between physical and spiritual hearing. Unless the Holy Ghost open the spiritual ear, you can no more hear the voice of God than the deaf man can hear the human voice.

CHAPTER 12

THE HUNDRED SHEEP

Luke 15:1-7. Our Lord is still in Perea, east of the Jordan, with His face toward Jerusalem, traveling slowly, accompanied by vast multitudes, to whom, daily halting, He preaches the living Word. *“And all the publicans and sinners were drawing nigh to hear Him. And the Pharisees and scribes were murmuring, saying, He receiveth sinners, and eateth with them.”* Jesus associated freely with sinners, showing Himself kind and loving, and eating at their tables. He did this for the sole purpose of doing them good. We should do likewise, associating with them only to save them, diligently utilizing every opportunity, by prayer, appeal, exhortation, and brotherly kindness, to bring them to repentance and draw them to the Savior.

“And He spoke this parable to them, saying, What man of you, having a hundred sheep and losing one of them, does not leave the ninety and nine in the wilderness, and go after the lost one until he may find it? Having found it, he places it on his shoulders, rejoicing, and coming to his house, he calls together his friends and neighbors, saying to them, Rejoice with me, because I found my sheep which was lost. I say unto you that there is joy in heaven over one sinner repenting, rather than ninety and nine just persons who have no need of repentance.” This is a beautiful symbolism of the faithful pastor Jesus frequently called the Jews “sheep without a shepherd,” not that they were aliens and heathens, for they were all *bona fide* members of the visible Church; but He simply means that they were destitute of the much-needed spiritual guides, *i. e.*, they had plenty of preachers, but no one to care for their souls. The sanctified pastor, filled with the Holy Ghost and endowed with His gifts (⁴²⁵1 Corinthians 12:8-11), has very acute spiritual discernment, so as to readily detect a backslider in his congregation. John Wesley pronounced every one back-slidden who did not pray orally and testify. O how the Church needs faithful shepherds this day, endowed with spiritual discernment, competent to detect the wandering sheep, courageous enough to pursue it into every hell-den, and at the peril of his life rescue it from Satan’s prowling wolves; and then grateful enough to the Great Deliverer to hold a jubilee meeting over every reclaimed backslider! Let not holiness people make the mistake of resting with the flock safe in the fold, while some poor wanderer is already bewildered amid the crags and precipices and on the brink of destruction. Scripture is unlike uninspired literature, in the fact of its multifarious significations, light radiating out from every segment of the gospel globe, reflected from the glorious Sun of righteousness. The Bible corroborates astronomy and geology in the hypothesis of multitudinous celestial worlds. One hundred is a round

number, and here used representatively. The blessed Second Person of the Trinity is the revealed Creator of all material worlds. (⁵⁰⁰Colossians 1.) Now conceive our Great Shepherd having created a hundred worlds, and one of them wanders away from the house of God — *i.e.*, the Celestial Kingdom — lassoed by Satan in view of adding it to hell, to augment the unsatisfactory limits of the pandemonium. The Good Shepherd leaves the ninety and nine bright, unfallen, celestial worlds, comes down to earth, battles with the powers of darkness, defeats the hosts of hell, and rescues the wanderer. This is a stupendous work, and even now in progress. Wonderful victories lie out before us, when the Millennial Theocracy shall inundate this fallen world with celestial glory, sweeping on a thousand years, with no devil on the earth, finally to be followed by the sanctifying baptism of celestial fire, utterly expurgating out of this world all the debris of sin, having accumulated during the reign of Satan six thousand years, thus making earth and firmament all new. (⁶⁰¹Revelation 21.) O what a shout will roar and reverberate through the one hundred celestial worlds, when our lost planet, in the glorious and triumphant *finale* shall be brought back within the immediate illumination of the city of God, the New Jerusalem, there, in glorious harmony with all celestial spheres, to wheel in beauty, and splendor around the throne of God, pursuing undeviatingly the very orbit in which the Omnipotent Hand located her when first from shapeless chaos, responsive to the Divine bidding, she wheeled into line, and took her place in the heavenly ecliptic.

THE LOST MONEY

⁶²⁵**Luke 15:8-10.** *“A certain woman having ten drachmae, if she may lose one drachma, does she not light a candle and sweep the house and seek diligently until she may find it? And having found it, she calls together her friends and neighbors, saying, Rejoice with me, because I found the drachma which I lost. So I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”* This *drachma* was a Grecian coin, worth fifteen cents. So the woman has a dollar and a half, equivalent in our time to about ten dollars. This woman, as uniformly in the Bible, symbolizes the Church, whose the and power is the Holy Ghost. This coin, of course, typifies the sinner, whose soul is of infinite value, yet utterly lost and covered up with the rubbish of human depravity, and overshadowed by the thorns and brambles of actual sin. See this woman with her broom, alertly moving into all parts of her house, searching every nook and corner, removing all the dust and trash; going out into the premises, and ransacking every place where there is the slightest probability that she may have dropped the money in her precipitate haste. This is precisely what the Church, filled with the Holy Ghost, would do in the case of every lost soul. While this piece of money was intrinsically as valuable as ever, so long as it was lost it was utterly destitute of commercial value; thus beautifully illustrating the soul of the sinner, destined to live through the flight of

eternal ages, and of so infinite value that it cost the blood of Jesus, and yet utterly lost, worthless, and unavailable — *i. e.*, destitute of commercial value in all the heavenly bazaars — so long as it is thus lost. amid the soot and rubbish of sin. How quickly would the world be captured for Christ if every Church member would do like this woman! And they would if they only had the Holy Ghost. Really, all of this searching is done by the blessed Holy Spirit, but largely through human instrumentality. O what a grand open door, to take our brooms and join this woman in the search for these infinitely valuable coins, which are lying all around us, covered up in the dust and trash which demons have piled on them! The angels around the Throne are ready to rejoice with us whenever we find a piece of this lost money. This is the treasure we are to lay up in heaven, where it will accumulate new luster. and shine in our crowns of rejoicing when gold, pearls, and diamonds shall have lost their glitter and ceased to sparkle.

THE PRODIGAL SON

LUKE 15:11-32. *“But He said, A certain man had two sons. The younger of them said to the father, Father, give me the portion of the estate which falleth to me. And he divided unto them his living.”*

a. This has been pronounced by exegetes “the pearl of our Lord’s parables.” It was delivered in Perea, east of the Jordan, about nine or ten days before our Lord was crucified. As patriarchal law always gave the first-born two portions of the patrimony, the younger son could only claim one-third of the estate. The Bible is God’s looking-glass, not only showing up Redeeming Love and Omnipotent Grace in their grandeur and glory, but human character in all its weakness and mistakes. Though the father here symbolizes God, methinks he made a mistake in yielding to the importunity of his dear boy, whom he so tenderly loved. Let us profit by his mistake, and learn how to refuse our children apparent blessings, which are calculated to imperil their spiritual security by exposing them to insurmountable temptation.

b. *“Not many days afterward, gathering all his possessions, the younger son departed into a far country, and there wasted his substance, living recklessly.”* The father’s house, in which both the sons were born, is the kingdom of grace, in which all of Adam’s race are born in innocency, justified by the work of Christ alone, who tasted death for every, one (**HEB** Hebrews 2:9), so gloriously redeeming the whole race as to superinduce the prenatal justification, regeneration, and adoption of every human being, so that none are born under condemnation, but all freely justified by the wonderful vicarious atonement of Christ. Hence you see these two sons were both born in their father’s house — *i. e.*, the kingdom of grace out of which they could only fall by willful transgression. Now what is the estate of this younger brother? It is the precious grace of his infantile justification, which he inherited from a merciful Heavenly Father through the atonement

of His Son. The epoch in his life, when every one receives his part of the father's estate, is spiritual adulthood, when we all know good from evil, and become personally responsible for our acts of thought, word and deed. This young man goes away from God's people, the Jews, far out into the Gentile world, and dwells among the heathens, whose precept and example are calculated constantly to draw him away from the law and the prophets, and make him a practical heathen. Unfortunately, he gives way to the influence of social environment, casting off the rigid discipline of his father's home, and living recklessly; *i. e.*, without parental restraint.

c. *“And he, having spent all, a sore famine prevailed throughout that country, and he began to be in want.”* This marks the epoch of his consummated apostasy from the precepts and example of his father's home. He has gone out there with the rich legacy of his infantile justification, the innocence of his babyhood, and the purity of his early boyhood. He has expended all by neglecting and ignoring the precepts and laws of his father's home, the bright day of his childhood having evanesced, and the black night of condemnation enveloped his sky in the dismal clouds issuing from the bottomless pit, while the blessed Holy Spirit, still pursuing him, quickens his appetite for the soul-pabulum on which he subsisted in his father's home, but which is now all gone, while gaunt famine stalks before him night and day, turning on him her ghastly visage, like a dismal demon eloped from the regions of woe, and claiming him for her hopeless victim.

HE JOINS A CARNAL CHURCH, AND IS PROMOTED TO OFFICE

d. *“And going, he joined himself to one of the citizens of that country, and he sent him into his fields to feed swine.”* It's a great mistake to think the heathens have no churches. They have more than we have. They dot the country everywhere. There are said to be four hundred Mohammedan mosques in the city of Cairo, Egypt. I am witness to the fact that their minarets dot the metropolis from center to circumference. The antediluvian world was full of Churches of the anti-holiness type, founded by Cain, which eventually, under the increasing wickedness, swallowed up the holiness people, except one family. The swine, a notoriously unclean animal, by Jehovah interdicted to the Jews, symbolizes anti-holiness religion. Fortunately, this young man had not remained long enough amid his vicious environments to utterly grieve away the Holy Spirit, who still following him, fastens on him an awful conviction of that spiritual famine fast preparing him for hell. Responsive to this awful realization of starvation, he goes and *“joins himself to a citizen of that land, who sends him to feed his hogs.”* I have all my life seen a predominant predilection of dead carnal Churches to catch all the convicted people they can, lingering about and following after Holy Ghost revivals in order to gobble up the penitents before they get converted. In that way they labor indefatigably to build up their Churches, “compassing sea and land to make a proselyte.” I

have frequently known them thus capture convicted sinners and promote them to office at once, in order to encourage and stick them fast. I have seen more of this than you would think. If they can only in that way get them satisfied without salvation, they are just about certain to effectually hoodwink them, fill them with bigotry, and lead them to hell. There is vastly more of this than you apprehend.

e. *“And he was desiring to fill his stomach from the pods which the swine were eating, and no one gave unto him.”* This passage is woefully misunderstood. “Husks,” E. v., is an utter mistake, as the Greek *keration* has no such a meaning. Besides, the hogs couldn’t live on husks, much less fatten, as you must remember that dead, carnal Churches are Satan’s hog-pens, in which he is fattening swine for the barbecues of the bottomless pit. I always heard that the prodigal wanted to eat with the hogs, but was not permitted. This is a mistake. He did eat with them. The Greek is the same here as in fine case of Lazarus eating the crumbs, and we know he got them. The statement, “No one gave unto him,” means that no one gave him anything else to eat, and having nothing but the hog-feed, which he daily carried to the to the animals, he ate of it bountifully. Now what was this hog-feed? I have seen it, and know whereof I affirm. *Keration*, which I translate “pods,” is the fruit growing on the carob-tree, which is indigenous in Palestine, Syria, Italy, and the Argentine Republic of South America. *Keration* means a horn, because the fruit is in pods, resembling that of the honey-locust in this country. These pods are about ten inches long, and one to two inches in diameter, running to a sharp point, resembling a horn. Consequently they call it the horn-fruit and the horn-tree. These pods contain a juicy pulp, of a sweet taste, and have kernels dispersed along through them about an inch apart. This fruit is devoured by hogs with great avidity, making them fat for the slaughter. It is also eaten by the poor people in all the countries where it grows. If you ever visit the Holy Land, you will find nice specimens of this tree growing on the slopes of Mount Olivet, along the road from Jerusalem to Bethany. If the prodigal had been satisfied with this food, he would have lived and died at the hog-pen. In the mercy of God his convictions would not down. O how frequently do the dead, worldly Churches get hold of people, and by promoting them to office, as in this case, succeed in flattering them till they drown out all of their convictions, grieve away the Holy Spirit, and seal their doom in endless ruin!

f. *“And having come to himself, he said, How many hired servants of my father have an abundance of bread, and here I famish with hunger!”* The prayers of his father and mother still follow him in all his dreary wanderings, bringing down the Holy Spirit, who keeps on his track, fastening the conviction so tight that all the rites and ceremonies of carnal Churchism, the vanity and pomposity of official promotion, can never drive them away. Now, in the good mercy of God, the Holy Spirit augments his lingering conviction by a sunburst of illumination, shining into the deep

interior of his spirit, revealing to him the silly futility of all his hopes through carnal religion, and flooding him with the heart-breaking reminiscence of the delightful home he once enjoyed; *i. e.*, the sweet peace, rest, joy, and hope which thrilled the pure spirit of his infancy and childhood, when, uncontaminated with the vices and follies of an ungodly world, he lived in the sunshine of the Father's approval and heavenly anticipation. The result is, that he comes to himself — ruined, debauched, condemned, hopeless, and on the brink of hell. All come to themselves at some time; if not sooner, when the devil comes after them, and they are dropping into the burning pit. Now and then, like this prodigal, one comes to himself in time to escape. But I awfully fear that where one escapes, ninety and nine die at the hog-pen, dragged by demons into hell. Who are these servants of the Father? They are Christians, in the justified state, having not yet received the clear witness of the Spirit to adopting love and sanctifying power. (☞Romans 8:15-17, and ☞Galatians 4:1-7.) In these Scriptures you will find that people in spiritual infancy are denominated "servants." But the same, having passed majority and entered into spiritual adulthood, are designated "sons;" not that all born into the spiritual kingdom are not sons, nor that spiritual adults are not the servants of God, but servant and son are here used contrastively, the latter predominating in the sanctified experience, and the former in the justified; yet the participants of both experiences being simultaneously servants and sons.

g. *"Having risen, I will go to my father, and say to him, Father, I sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants."* Here we see resolution after a long sleep, awakened by the Holy Ghost, and suddenly leaping into life, the auspicious harbinger of coming deliverance. Simultaneously, the blessed and indispensable grace of humiliation accompanies this Herculean resolution. These are the grand, salient steps which every penitent sinner must take. He must command a resolution that can not be intimidated by men or devils. Here this man has that whole carnal Church, as well as the powers of earth and hell, to hold him fast at the hog-pen. He flings to the winds all the pseudo consolations and honors of this worldly Church, and resolves to fight his way through platoons of devils back to his Father's home. Here you see the work of repentance. It must travel every inch of that long, devious journey if it would get back to the Father's house. But wonderful is the velocity of the truly convicted sinner because the Holy Ghost furnishes him wings, which distance men and devils with astounding expedition.

h. *"And he, having risen, came toward his father. And he, being a great way off, his father saw him, and had compassion on him, and having run, fell upon his neck and kissed him copiously."* The Omniscient Eye of redeeming love and Fatherly affection follows every sinner in all his wanderings in the land of famine and death. Here you observe that the father saw him a great way off, because he had wandered a vast distance

into the land of sorrow and doom. When the father saw that: he was homeward bound, he runs to meet him. O what a glorious consolation for every poor sinner! If he will only bid adieu to the hog-pen and start home, his loving Heavenly Father will run to meet him. The true reading here is *katephilesen*, which means “kissed him copiously;” *i. e.*, kissed his face all over, washing it with the saliva of a father’s tender and unutterable love for his poor wandering boy. Somehow, in the *Textus Receptus*, from which the E. V. was translated, the *kata*, “copiously,” connected with the verb “kiss,” was omitted by some transcriber, thus detracting much from the force and beauty of this wonderful transaction. Of course, you know this is the kiss of peace, and means a free pardon of all his sins. O what a happy surprise to the poor prodigal, who, in the depths of his humiliation, only asked a servant’s place!

i. “*And the son said, Father, I sinned against heaven, and I am no more worthy to be called thy son. And the father said to his servants, Bring hither the first robe, and put it on him; and give a ring to his hand, and shoes to his feet; and lead out the fatted calf, slay it, and eating, let us be merry, because this my son was dead, and is alive again; was lost, and is found. And they began to be merry.*” Here it says the “first robe,” which is the robe of holiness, washed whiter than snow in the blood of the Lamb. The first experience, justification, gives you the second robe, and a place at the second table; while the second experience, entire sanctification, gives you the first robe, and a place at the first table. Here we see a very rapid succession of the two works of grace, and but a brief interval elapsing between that copious, fatherly kiss of pardoning mercy and redeeming love and the investment with the robe of holiness, the brightest and the best for us in probationary life. Not only is this robe of holiness a confirmation of entire sanctification, but the ring of the covenant placed on the hand illustrates the spiritual wedlock. We are betrothed to Christ in regeneration, and married to Him in sanctification, the ring, in Oriental countries, being the especial confirmation of the matrimonial covenant. Now that he has received the robe of holiness and the ring of heavenly wedlock, it becomes pertinent that he should be a swift witness, a bold herald, going to the ends of the earth, and telling the wonderful story of redeeming love and sanctifying power. Consequently the gospel shoes are put on his feet, and he is a commissioned evangelist. Now we have passed through the negative side of the sanctified experience, and come to the glorious infilling of the Holy Ghost, so grandly and vividly emblemized by the fatted calf, which had been fattened in the stall, and kept for some great and important occasion. Now you see the royal festival. Does any one deny the grand and glorious realities of experimental religion, peace flowing like a river, righteousness like the waves of the sea, and the unutterable joy of the Holy Ghost thrilling our spiritual being? Come and gaze upon this festal revelry. See the poor prodigal, after long and torturing starvation, now feasting on the fatted calf! The tenderloin is between his teeth, and the gravy has

painted his face, while the fat is dripping from his lips. Is not that a matter-of-fact experience, which even a wooden man can see?

j. "And the elder son was in the field, and when, coming, he drew near the house, he heard music and dancing; and calling one of the servants, he asked what these things might be. And he said to him, Thy brother has come, and thy father hath slain the fatted calf because he received him well. And he was angry, and was not willing to come in; and his father, having gone out, continued to entreat him; and he, responding, said to the father, Behold, so many years I serve thee, and never did I transgress thy commandment, and thou hast never given me a kid, that I may make merry with my friends; but when this thy son, having devoured thy living with harlots, came, thou didst slay for him the fatted calf."

The elder brother, as well as the prodigal, had been born in the father's house — *i. e.*, in the kingdom of grace — and while his brother had strayed away, and wandered long in the bleak wilds of Satan's kingdom, he had spent all his life in the patriarchal home, with all the comforts of domestic life, every conceivable want supplied. As a clear demonstration that he had never forfeited his infantile justification, we hear him certify to his father, "I have never at any time transgressed thy commandment." If he had been mistaken, the father would most assuredly have corrected him. Therefore the silence of the father at this point is ample proof that the statement of the elder son is correct, plainly illustrating the gracious possibility of retaining the infantile justification clearly out into discretion and responsibility, till actually superseded by the justification through faith of intelligent adulthood. However, we see very dearly the survival of unholy tempers in the elder brother, manifested in the jealousy, envy, peevishness, and pusillanimity which he clearly shows in the complaint he offers, observing, "All these years have I served thee, and never at any time transgressed thy commandment, and thou hast never at any time given me a kid, that I might make merry with my friends." Observe the contrast: A kid is a very little animal comparatively with the fatted calf, which was slain by way of congratulating the returned prodigal. You see clearly that the elder brother needed sanctification to take out of him all the fret and worry. If he had been truly sanctified, instead of complaining and fretting, he would have joined in the general jollification over his rescued brother. You also observe that the younger brother had actually gotten out ahead of him, having not only been converted, but sanctified. As the father well says to the elder brother, "*Thou art ever with me, and all mine is thine.*" While the prodigal had received his portion of the estate and wasted it, the elder brother had two portions — *i. e.*, double the amount which the prodigal ever had and never expended any of it; but on the contrary, by his faithful service under the wise supervision of his father, had added much to it. Consequently the facilities of the elder were decidedly superior to those of the younger; while the possibilities of redeeming grace, regenerating and sanctifying the poor victims of sensuality, debauchery, iniquity, crime, degradation, and

debasement are wonderful, eclipsing all human anticipation, becoming the astonishment of men, angels, and devils, yet the availability and possibilities of a soul who has never passed through Satan's flint-mills of enervating and emasculating misery and degradation are decidedly superior to all the facilities and feasibilities of the former. While the victims of sin and misery, through the wonders of redeeming grace, may rise and shine like luminaries in the firmament of truth and righteousness, yet the same would shine with a far brighter luster, and grander effulgence if they had never been smashed and crashed into smithereens by platoons of merciless demons, and ridden by old Diabolus till they became gaunt as infernal specters. Hence, while we all rejoice over the saved and sanctified, we recognize still grander possibilities of broader, deeper, higher, and more enduring achievements on the part of the elder brother, who, having twice as much as the younger to begin with, had retained it all, and doubtless augmented it, till perhaps his patrimony at the time of his brother's return was double or treble the original amount. However, he much needed the sanctifying baptism of the Holy Ghost, to consume all the debris of original sin which he had inherited from Adam the First, retained through his infantile justification, and now, that he is evidently enjoying the justification of intelligent manhood, we observe suggestions of an unsanctified condition still rising up, marring his peace, disturbing his soul-rest, and threatening defeat in spiritual conflict. As the Greek here says the father continued to exhort him, the imperfect tense showing indefinite perpetuity, we conclude that the persistent exhortation culminated in his conviction for entire sanctification. I am sure that grand holiness revival, which had broken out in the patriarchal home on the prodigal's return, was an auspicious time for the elder brother, as well as others, to get gloriously sanctified. I take it for granted that, pursuant to the father's exhortation and the happy influences of the holiness band, shouting round the returned prodigal, he actually fell in, received the first robe and the matrimonial ring, like his brother, and like his brother fell into the jollification, rejoicing, feasting, and shouting till three worlds were attracted by the sensation.

k. *“Child, thou art always with me; all mine are thine. It behooved us to rejoice and be glad, because this thy brother was dead, and is alive; was lost, and is found.”* Satan sent a thunderbolt of sin through Eden, and slew the whole human race. Unfallen humanity had no posterity. Therefore all the teeming millions of Adam's universal family have been born spiritually dead, as Adam and Eve could not transmit what they did not possess. Christ came to destroy the works of the devil, His omnipotent redeeming grace reaching every individual of the mined race so soon as soul and body united constitute personality. (⁵⁰¹¹ Hebrews 2:9.) While in Adam all die, in Christ all are made alive. (⁴⁸¹² 1 Corinthians 15:22.) The death in Adam is seminal, affecting the race as such; while the revivification in Christ is personal, reaching the individual. Therefore personality must obtain in order to the availability of the Messianic redemption. In the case of the

prodigal, having been born in the kingdom of grace — *i.e.*, his father's house — through the redemption of Christ, he had yielded to temptation, and committed actual sins, which have sent a death-blow through his immortal spirit. Consequently he was dead till the father's copious kiss restored him to life; and lost from the kingdom of grace and glory till the father's loving arms rescued him from the realms of Satan's dismal midnight, in which he had wandered and suffered weary years.

I. This parable ranks pre-eminent in the estimation of exegetes, beautifully, vividly, illustratively, and demonstratively revealing the gracious economy, from infantile justification, through the dreary meanderings of apostasy, degradation, and dead Churchism, back to a glorious reclamation, through justification and regeneration, and culminating in triumphant sanctification, illustrated by the robe of holiness, and confirmed by the wedding-ring, the gospel shoes outfitting him for the evangelistic field; the elder brother lucidly revealing; the gracious possibility of indefinitely retaining the infantile justification clearly out into adult, intelligent, and responsible harmonization with the Divine law, amid the approval of the Heavenly Father, rendering him eligible to the glorious grace of entire sanctification.

CHAPTER 13

THE UNJUST STEWARD

Luke 16:1-13. *“And He continued to speak to His disciples, There was a certain rich man who had a steward, and he was falsely accused to him as wasting his goods.”*

a. The word here *dieblethe*, “accused,” E. V., is the strongest word in the Greek language for false accusation. Yet he could not help himself, but was forced to face his landlord, and abide his destiny as if he had been ever so guilty.

b. *“And calling him, he said to him, What is this I hear concerning you? Give an account of your stewardship, for you are not able to be steward any longer.”* We should all profit by this incident, considering the fact that we are God’s stewards, every one of us, and liable every minute to be called into His presence to give an account of our stewardship as when we pass out of this world we can be stewards no more.

c. *“The steward said within himself, What shall I do? because my lord taketh my stewardship away from me. I am unable to dig; I am ashamed to beg.”* The truth of it is, the man had held the office so long, and thus accustomed to mental labor only, that he had lost his ability, hardihood, and aptitude to rough work and hard manual toil, so that he was actually unable to make a living if put out of his office; while, of course, he was ashamed to turn beggar. It seems that the man had used all of his salary as fast as it came due, so that he had actually accumulated nothing, and would consequently be utterly destitute of a living if turned out of his office.

d. *“I know what I shall do, in order that when I may be removed from my stewardship they may receive me into their houses.”* He now proposes to do something in order to make favor with the people, so they will show him kindness, and extend him their hospitality, after he is thrown out of office. *“Calling each one of the debtors of his lord, he spoke to the first, How much do you owe my lord? And he said, A hundred measures of oil. And he said to him, Take thy accounts, and sitting down, quickly write fifty.”* Of course this was a private transaction in his office, known only to himself and the recipient. *“And then he said to another, How much do you owe? And he said, A hundred measures of wheat. He says to him, Take out thy accounts, and write eighty.”* So the steward doubtless went through the entire curriculum of indebtedness to his lord, meeting each debtor privately, and confidentially making these liberal donations to each one, thus bringing them under great financial obligation, so they would be ready in any emergency to reciprocate the favor. Consequently the steward would have

so many people thus brought under obligations to him, that when thrown out of employment and tramping round, he would have plenty of homes and friends, and find an abundance of kind hospitality among the people to whom he had made these liberal donations.

e. *“And the lord praised the unjust steward, because he acted shrewdly.”*

Of course, the landlord in a case of that kind would find out this extensive depletion of the accounts; but as the business was all in the hands of this steward, who was his legal and responsible agent, and authorized to sign his name to the papers, he could neither disentangle the matter nor have recourse so as to rectify the mutilations. Consequently while he could not help himself, seeing through the problem involved, and recognizing the fact that this man had brought quite a lot of his customers under lasting financial obligations to him, he said to the people, “He is a sharp, shrewd fellow, thus ingeniously managing to subserve his own interest when forced to resign his office.” Now you see this landlord emblemizes God. N.B. — He did not praise the man for his rascality, but for his shrewdness, which is an exceedingly commendable trait. We must not apply our Savior’s metaphors indefinitely, as the illustration is generally confined to some isolated salient fact. Much confusion in Biblical interpretation arises from the misapplication of the tropes and figures used by the Holy Ghost to bring Divine truth within our comprehension. *“Because the sons of this age are wiser in their generation than the sons of light.”* The meaning of this is very plain. People, as a rule, provide much better for this life than that which is to come. O how difficult it is to get Christians so filled and dominated by the Holy Spirit as to subordinate time to eternity, earth to heaven, and the people to God! O how few are actually living for heaven, with an eye single to the glory of God! When the things of this world are so fleeting and transitory, how strange that even Christians do not more faithfully obey the Savior’s commandment: *“Lay not up for yourselves treasures upon the earth, where moth and rust do corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, nor thieves break through nor steal; for where your treasure is, there will your heart be also!”*

f. *“I say unto you, Make to yourselves friends of the mammon of unrighteousness, in order that when it may fail you, they may receive you into eternal habitations.”* The “mammon of unrighteousness” is money, the “unrighteousness” signifying the fraudulent manner in which it is so frequently obtained, the word here being inserted in continuation of the preceding narrative, where the steward acted fraudulently, and yet very wisely, his lord commending his wisdom, but not his fraud. Now the answer to the above question simply involves the solution of the problem by which we can all make money our friend. We frankly admit that money is a wonderful power. Why does England, a small island in the Atlantic Ocean, girdle the world with her commerce, overawe the time-honored nations with her gunboats, and constrain all the powers of earth to

recognize her as “Mistress of the Seas?” The principal reason is because she has been piling up gold in the Bank of England a thousand years. Hence her money-power solves the problem. When mammon gets you by the throat, she is almost certain to drag you into hell. There is a way by which you can make money your friend, instead of permitting it to be your enemy. What is that way? It is none other than entire sanctification. The truly sanctified man has made money his friend, ready to go at his bidding and come at his beck, so that he rules it, sending it on missions of love and mercy, to shine the light of truth and holiness into the dark hovels of poverty, sin, and misery; causing prisoners to rejoice, and hell-dens to be transformed into heavenly vestibules, and missionaries to cross the great oceans and light the antipodean continents with the glory of God; and bring heaven down to bless the sable children of Ham as they tread the burning sands of the Dark Continent; cause the wild sons of Esau to rejoice in the glorious benedictions of Abraham’s God, the red men of the Orient to turn away from their dumb idols and glorify the God of Israel, and the almond-eyed Chinaman and the wild Tartar hordes to hail with joy the glorious coming King, turn evangelists, and roll the celestial fire from arctic mountains to equatorial seas. Now we are well assured that we will all soon fail in this world, when we must go into eternity. This man, through the instrumentality of money, brought many people under obligation to him, so that when turned out of his stewardship, to abide his destiny a penniless tramp, he had so many people thus indebted to him that he actually found it more comfortable tramping than performing the duties of his office, as doors were thrown open on all sides, and a hearty welcome extended from many homes to come and abide with them indefinitely, without money and without price. When we die, we all surrender up our stewardship. Now, do you not know that many poor widows, beggars, invalids, and especially the heathens, who have been saved by your money, whose names you have never heard, will get to heaven, in all probability, before you are called to give up your stewardship? Do you not know that all the saints have guardian angels, whether in America, Africa, Asia, or the islands of the sea? Thee guardian angels are posted about our relations either to other. Now the end has come, and it is said, “You can be steward no longer;” *i. e.*, “You die today.” Do you not know that the guardian angels around your dying bed will wing their flight to heaven, and there notify the beneficiaries of your philanthropy that you are coming? Do you not know that they will ring the bells of heaven, blow the jubilee trumpets, come sweeping out through the gate in shining platoons, calling your name, with a long, loud “Welcome home!” thus actually verifying this promise of Jesus to receive you into eternal habitations?

g. *“He who is faithful in little is faithful in much; and he who is unjust in little is unjust in much.”* So if you are faithful, industrious, frugal, and economical in the little things of temporal life, it is demonstrative proof, as a rule, that you are faithful in the great things of God and heaven. This is an

awful argument against laziness and carelessness appertaining to temporal things. As a rule, indifference, indolence, and neglect of house, farm, books, education, and all phases of temporal interest, are indices of a corresponding indifference and depreciation in the great things of the kingdom. Hence it is exceedingly difficult for a lazy person to be a Christian. “*If* therefore you are not faithful in the unrighteous mammon, who will intrust to you the true? There is a woeful blindness among Christians, and even holiness people, on this very subject of industry, economy, and frugality. So many would like to go to the Holy Land, but stagger when those who have been there testify that it is impossible to make the trip on less than one thousand dollars, while it is unsafe to start with less than twice that amount. All that is true, if you sail first-class and eat at tables. I very recently traveled through England, France, Italy, Greece, Egypt, Syria, and the Holy Land, seventeen thousand miles, on four hundred dollars, sailing second class, and when on land buying my own edibles, and thus boarding myself, living elegantly everywhere I went, in Europe, Asia, Africa, as well as America, on fifteen cents a day, and always having money to give the poor beggars and help the missionaries in all of my travels, which is no small matter in the Old World. Well has the poet said,

*“Man wants but little here below,
Nor wants that little long.”*

It takes so little to live on in this world that any person who has the use of bodily organs can not only make a living, but have much more to contribute for the glory of God in the amelioration of soul and body than the small pittance requisite to his fleeting life. A girl in New England, only twelve years old, made and sold maple-sugar and built stone fence to the amount of ninety dollars, every cent of which she gave the missionary cause, as she lived with her parents and did not need the money. “If you are unfaithful in another’s business, who will commit to you your own?” This life is so complicated “that no man liveth to himself, and no man dieth to himself,” our affairs being so identified with the interest of others that, either directly or indirectly, we are working for one another. Not so in spiritual things. Every tub stands on its own bottom. You can go to heaven if all your neighbors go down to hell, et *vice versa*. So if you are not faithful, true, reliable, industrious, economical, and frugal in temporal things, can you expect God to entrust to you the priceless investment of glory and immortality? The presumption is, you would fail.

h. “*No servant is able to serve two masters; for he will hate the one and love the other, or he will cleave to the one and despise the other, You are not able to serve God and mammon.*” You see from our Savior’s conclusion of this notoriously mysterious parable (as generally considered), while temporal things are indices of spiritual, and as a rule both are appreciated or neglected together, yet we must not forget that making the

best we can of all temporal things, as God's faithful stewards we are to subordinate them indiscriminately to the glory of God. If we permit a competition to rise between the things of this world, here emblemized by mammon, and the things of God, His claims upon us, our duties and responsibilities, we will end in wreckage. God made the material world, and gave us these mortal bodies, vehicles of probation, and requires us to appreciate, appropriate, and utilize the elements of earth, air, and water for His glory; meanwhile all temporal labors, enterprises, and achievements are to be subordinated to the will of God, and utilized with an eye single to His glory in the amelioration of humanity and the salvation of the world. John Wesley's maxim is here exceedingly appropriate: "Make all you can, save all you can, and give all you can." You see, the final evolution of this mysterious parable culminates in that full and perfect sanctification which alone can make mammon your friend, submissive to your *mandamus*, meekly wheeling into line, and becoming your most potent ally in the salvation of the world. If your life does not thus culminate in complete and perfect victory over money and all temporal things, so that you can ungrudgingly and joyfully subordinate them to the sweet will of God in every respect, you still leave a handle for Satan to take hold of, divert you from the narrow way, and drag you down to endless woe.

PRIDE

Luke 16:14, 15. *"And the Pharisees, being money lovers, were hearing all these things, and murmuring against Him."* If you preach holiness like lightning, as Jesus did, money-loving Church members will raise a lugubrious howl. *"He said to them, You are those justifying yourselves before men, but God knoweth your hearts; because that which is exalted among men is an abomination in the sight of God."* The very things which exalt you in the estimation of the people; *i. e.*, wealth, position, human honor, office, and aggrandizement — unless accompanied by the true sanctifying grace of the Holy Spirit, sweetening all with perfect meekness, humility, and love, are an abomination in the sight of God. Lord, open our eyes to the abominations abounding in the popular Churches!

THE KINGDOM OF GOD

Luke 16:16-18. *"The law and the prophets were till John; since that time the kingdom of God is preached, and every one passeth into it."* These Pharisees hung on His track like lightning on the skirts of the clouds, barking and snapping at everything He said; because the red-hot truth which Jesus preached was awfully repellent to these galvanized hypocrites, who, with their preachers to help them, were laboring incessantly to justify themselves, and were professedly great sticklers for the law and the prophets; *i. e.*, the O. T. Scriptures. Jesus here informs them that the old

dispensation actually wound up with John the Baptist, the last of the prophets, who formally superseded it by introducing Jesus to the world, and ceremonially inaugurating Him into His official Messiahship. As He is Mediatorial King, His very office, preaching, and presence normally introduce the kingdom whithersoever He goes. Hence He announces to them that the kingdom of God has superseded the law and the prophets, and every truly awakened soul is pressing into it. It is equally true this day. The kingdom of God is all and in all to every true heart, and throughout the evangelical world there is a constant pressing into it. We enter it through the narrow gate of regeneration, and are established in it by the stupendous work of entire sanctification.

“But it is easier for heaven and earth to pass away than one item of the law to fall.” Though we live in the dispensation of the gospel kingdom, which superseded that of the law and the prophets, as our Savior well reminds us, we must not conclude that a solitary item of the law is ignored or becomes null and void. The ceremonial law of bloody sacrifices, symbolizing the vicarious atonement, was all fulfilled, when Jesus bled and died on the cross. The vast expurgatory watery ablutions, symbolizing the sanctification of the Spirit, were fulfilled when the Holy Ghost descended in fiery baptisms on the day of Pentecost. The supersession of the law and the prophets by the kingdom of God is only affected so far as the O. T. symbolism is verified in N. T. experiences.

“Every one putting away his wife, and marrying another, committeth adultery; and every one marrying her who has been put away by her husband, committeth adultery.” The Jews had very loose views on the marriage relation, frequently sending away the wife for a diversity of trivial causes, supplying her place by another. They claimed that they had a right under the law of Moses to do those things; meanwhile they set great store on those privileges. Jesus, knowing the hearts of those corrupt, bigoted Pharisees, exposes their spiritual obliquity by these plain deliverances in reference to the marriage relation. Those scribes and Pharisees had ingeniously manipulated the Scriptures of Moses and the prophets, misconstruing them in the defense of their iniquitous lives.

THE RICH MAN AND LAZARUS

Luke 16:19-31. *“And there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day.”*

a. This was a rich Jew, living like a king at his own expense, daily wearing a royal scarlet robe, manufactured by the Syrians for the especial use of kings; meanwhile, for his underwear, he used the fine linen made by the Egyptians. Hence he not only dressed like a king, but, as we here see, he ate like one, having a royal festival in his palatial mansion every day. Of course, he was very popular, inviting the royalty, nobility, and aristocracy

to eat with him day by day, who complimented his generous hospitality by feasting at his table.

b. *“And there was a certain beggar by name Lazarus laid at his gate, full of sores, and desiring to be fed from the crumbs having fallen from the rich man’s table; but the dogs, coming, continued to lick his sores.”* The friendly animals thus showing him kindness, soothing his suffering, and keeping him company. There is no word in the original here signifying “crumbs.” We simply have the article and the participle, including the “fragments” left by the guests who ate at his table. These fragments were good enough for a king. The conclusion is, that Dives was a very generous, large-hearted man, giving liberally and freely to beggars, Lazarus having the fortune to be one of his beneficiaries. Doubtless this royal aristocrat was much esteemed by the beggars, who held him in grateful remembrance for the sake of his many benefactions. Great houses in the Old World are built in a quadrangular shape, with a large open court in the interior, where the sun shines down and the rains fall. The gate enters this interior court, from which, through porticoes, the different apartments of the mansion are entered. I have seen these gates, with a comfortable house built over them, designated “porter’s lodge;” *i. e.*, the residence of the gate-keeper and other servants. It is more than likely Lazarus was in a place of this kind.

c. *“And it came to pass that the beggar died, and was carried by angels into the bosom of Abraham.”* As God reiterated the mediatorial covenant with Abraham which He had made with Christ before the foundation of the world, providing salvation for the entire fallen race (~~ERR~~ Galatians 3:16), and that covenant must be confirmed, ratified, and verified by the blood of Jesus on the cross before any one could enter heaven, Jesus, being “the First-fruits of them that slept,” must lead the way into glory before any of His brethren could enter the glorified presence, consequently the O.T. saints were gathered into the intermediate paradise, here denominated “Abraham’s bosom,” and there abode till the fulfillment of the Abrahamic covenant by the expiatory work of Christ; therefore we see that Lazarus, though a poor beggar and eminent saint, is carried by the angels into Abraham’s bosom. Nothing is said about his body, as he was unable to purchase a place in a sepulcher. Doubtless his beggar-comrades carried away his ulcerated corpse, and deposited it in some cave, or covered it in a deep ditch.

d. *“The rich man also died, and was buried.”* The phraseology in the original warrants the conclusion that Dives was complimented with a magnificent funeral service and a royal burial. Doubtless a beautiful sepulcher was prepared at great cost, and most brilliant funeral obsequies performed by the higher clergy in their gorgeous robes, and all accompanied with great pomp and pageantry; and an eloquent sermon delivered, eulogizing him for his magnanimity, philanthropy, and loyalty to the Church, of which he was a leading official. “And in Hades, lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his

bosom.” Some have concluded from this that heaven and hell are visible, either from other, which, I now, is a great mistake. We have two Greek words translated hell in E. V., *Hades*, from *a*, “not,” and *eido*, “to see,” meaning simply the unseen world, including both heaven and hell; and *Gehenna*, the land of Hinnom, originally applied to that deep mountain gorge southwest of Jerusalem, where the Israelites from the days of Solomon were accustomed to offer their children in sacrifice to Moloch, an Ammonitish idol, represented by a brazen statue, with the body of a man and head of an ox, all hollow, and heated intensely by an internal fire, so that the infant laid in his arms was consumed, thus endeavoring to propitiate the anger of this evil demon by human sacrifices. When King Josiah purified Jerusalem and Israel of idolatry, he had this valley polluted by throwing the dead animals and offal of the city into it, where they were burnt with fire, thus perpetuating the devouring flame incessantly in the Valley of Hinnom. Consequently this Greek word *Gehenna*, is used in the New Testament to denote the perpetual fires which devour the wicked in the world of woe. Here we find that both Dives and Lazarus went into the intermediate world; *i. e.*, Hades. The Old Testament recognizes the good as well as the bad going down to *Sheol*; *i. e.*, *Hades*. When the witch of Endor called on the spirits to come from the unseen world, God sent up Samuel, His holy prophet, who told King Saul of his fate on the morrow, when he and his three sons would fall on Mount Gilboa, and he said to him, “You will be with me.” Saul was a hopeless backslider, and died by suicide. We have no evidence that any of his sons were ever saved. Hence we see that all the disembodied went into Hades, the righteous, like Lazarus, into the intermediate paradise — *i. e.*, Abraham’s bosom; and the wicked, like Dives, into Tartarus, the place of perpetual fire. (2 Peter 2:4.) Hence you see both Lazarus and Dives went into Hades — *i. e.*, the unseen world — Lazarus into paradise, and Dives into the devouring flames.

e. “*And he, calling, said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; because I am tormented in this flame.*” You see clearly that Dives was a member of the Jewish Church, having stood at the front, beloved and honored for his liberality and loyalty, a favorite with the preachers as well as the magnates of the ecclesiasticism. He died in the full assurance that all was well, and was awfully surprised when he found himself in hell. How the wealthy, influential Church members especially should take warning from this notable case, and how should the pitiful Nohellites hear the alarm from Dives, already in the hell which they ridicule! Some of them endeavor to dodge the issue, because they say this is a parable, and not literal. That is their own fabrication. Jesus nowhere calls it a parable. It is a historic transcript, given by our Savior, from the Jewish Church in bygone ages, by way of alarm to those bigoted priests and Pharisees in his audience who were in the very same dilemma. You see from this that the man who denies the revelation of hell-fire and torment flatly contradicts Jesus, and is an

infidel of the very worst type. We must take all of the Bible or none. *“And Abraham said, Child, remember that in thy life thou didst receive thy good things, and Lazarus likewise evil things; but now he is comforted, and thou art tormented.”* Dives had lived for this world, depending on Churchisms to save him. Lazarus lived for heaven, wearing the world’s loose garment, ready to drop it off at a moments warning. We are all in the succession of Dives or Lazarus. *“You can not serve God and mammon.”* Dives tried it, like millions of others, and signally failed. If you would live in heaven, you must live for heaven in this world. The reason why so few reach the kingdom is because they try to take the world with them.

f *“And in addition to all these things, between us and you there is a great gulf fixed, in order that those wishing to cross over from hence to you may not be able, nor may they cross thence unto us.”* We know not the amount of transient light from the Noachian dispensation which lingered among the Greeks and Romans two thousand years ago, when their poets and philosophers beautifully corroborated this Scripture in their expositions of the disembodied state, teaching that all souls go in-to Hades — the righteous into Elysium, a place of unmingled joy and ineffable bliss, while the wicked are cast into the unquenchable fires of Tartarus; meanwhile an impassable gulf, which they call Cocytus, rolling a deep murky bog at the bottom, whose billows articulate mournful wails as they roll on. This, you see, literally corroborates the above statement of Abraham to Dives. When Jesus expired on the cross His human soul descended into Hades (⁽⁴⁰¹⁾ Peter 3:19), and proclaimed His victory in the pandemonium, triumphing over all the demons of the pit. Then crossing that deep chasm, impassable to all but Him, He enters the intermediate paradise, and meets the saved thief before midnight, according to promise (⁽⁴⁰²⁾ Luke 22:43): *“This day thou shalt be with Me in paradise.”* Meanwhile all the Old Testament saints run to meet Him, crowd round Him, and O what a jubilee runs through the ensuing Sabbath! The first day of the week, supervening from midnight, He abolishes that intermediate paradise, leading captivity captive (⁽⁴⁰³⁾ Ephesians 4:8-10); and now, ascending back to earth the way He had descended, accompanied by all the mighty host of O.T. saints, He enters the sepulcher and receives His body, which of course was visible, the sainted host being invisible, because disembodied. The saints linger with Him during the forty days, accompanying Him in His glorious ascension up from Mount Olivet, He leading the way, darting through trackless ether at lightning speed, passing rolling worlds, blazing suns, wheeling spheres, and flaming comets. David’s prophetic eye (⁽⁴⁰⁴⁾ Psalm 24) catches the triumphal procession, and hears the exultant shout: “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and let the King of glory come in. Who is this King of glory?” is shouted back from the celestial portals. “The Lord, mighty to save; He is the King of glory.” Then the pearly portals are lifted high and swing wide. The Prince of glory heads the sanctified host. They sweep in, saluted by millions of angels, archangels,

cherubim, and seraphim. Circling up, they halt before the Great White Throne, and Jesus says to His Father, "Behold, I and the children Thou hast given Me." Now, such a testimony as the angels never heard follows. Father Abraham mounts a celestial pinnacle, and tells the wonders of redeeming love. Isaac, Jacob, Job, and all the prophets, follow in quick succession, holding the unfallen angels spellbound by their thrilling rehearsals of the triumphs of redeeming grace, till all heaven roars and reverberates with congratulatory salutations and hallelujahs. Whereas the intermediate paradise ("Abraham's bosom") was abolished, as above specified, Jesus leading the way into heaven and all the O. T. saints following. From that date heaven has been open to all the children of the kingdom (⁴⁰⁰⁸Ephesians 4:8-10); Tartarus, the fiery prison of demons and disembodied sinners, still continues in the earth's interior, and will there remain till the general resurrection, the cremation and sanctification of the earth, when, from the final judgment (⁴⁰¹⁰Revelation 20:15), they will be "cast in, to the lake of fire," located "in outer darkness;" *i. e.*, darkness outside of the illuminated universe. Now, when we consider the astronomical revelation of one hundred and seventeen millions of glowing suns, and contemplate the distance to which they transmit light, and remember that the location of the ultimate doom of the wicked is so infinitely distant that the combined illumination of these one hundred and seventeen millions of suns can never reach it with a solitary ray, then you may have some vague apprehension of the immeasurable distance to which God is going to banish the incorrigible and unsavable in the ultimate *finale*, thus banishing them so far away that no finite being can ever return to trouble His peaceful and holy universe. Thus the grand ultimatum of the redemptive scheme is to save all the savable, and ultimately remove the incorrigible and unsavable away to that infinitely distant void, where unquenchable fires flame in black, dismal horror, producing no light. O how momentous the responsibility of all probationary, created intelligences, and what an infinite combination of potent inspirations accumulate all round us, flooding us with incentives to a holy experience in life, fraught with eternal moment!

g. *"And He said, Therefore I pray thee, O father, that thou mayest send him to the house of my father: for I have five brothers; in order that he may witness to them, that they may not come to this place of torment. But Abraham says, They have Moses and the prophets; let them hear them. And he said, No, Father Abraham; but if any one may go to them from the dead, they will repent. And he said to him, If they hear not Moses and the prophets, they will not be persuaded if one may rise from the dead,"* Here we see a clear refutation of the popular dogma so emphatically preached in the carnal Churches; *i. e.*, that all who love the Lord are justified. This is true of the *agape*, Divine "love," in the E. V., erroneously translated "charity" (*e. g.*, ⁴⁰¹¹1 Corinthians 13), but not of *philia*, the love of friendship; *i. e.*, human love, in contradistinction to the love of God, which

is exotic in the human heart, which remains a stranger to it till the Holy Ghost pours it out (☞Romans 5:5) in regeneration, while the *philia*, human love, is indigenous in all mankind, sinners as well as saints. The popular: dogmatism, so prominent in the Churches, that the love of the brethren is an index of regeneration is woefully misapprehended and misconstrued, being true of the *agape*, Divine love, but not true of the *philia*, human love. Here we have an unanswerable refutation of this dogma, so prominent in the popular Churches. We see members gladly received in platoons on the profession that they love the brethren, the preacher then assuming that they “have passed from death unto life” (☞1 John 3:14), which would be true if their love had been poured out in their heart by the Holy Ghost; but otherwise utterly untrue, as they simply love the brethren with human love, which is peculiar to all sinners, not only in this life, but as we see in the case of Dives, even surviving death, as you here observe that he loved his brethren so dearly while in hell that he wanted to send them a missionary, to say their souls and keep them out of that devouring flame. I certainly do commend his judgment in selecting Lazarus, the hottest holiness crank he had ever known Hence you see that, so far as grace is concerned, the popular Churches that are so ready to take in member on a simple profession of love for the brethren, might: go down to the regions of woe, and there take in mere hers to their satisfaction, as we -have no fight to conclude that Dives is the only soul in hell who truly loves his brethren, as he proved it by manifesting the greatest enthusiasm in behalf of their salvation. The truth of the matter is, if you really have the *agape* poured out in you heart by the Holy Ghost, it will be attested by a clear conversion, accompanied by the witness of the Spirit and a conviction for entire sanctification soon following as normally as the shadow follows the substance. Sore very striking coincidences are suggested by this narrative delivered by our Lord. But a few days previously He had raised Lazarus, of Bethany, from the dead, who was with Jesus at that time, and even under His convincing testimony, those proud Pharisees did not repent. Within a few days afterward, Jesus Himself came forth from the dead; yet those scribes and Pharisees did not repent. Therefore, at that time, they had a literal demonstration of the truth as spoken by Abraham, who said, “If they hear not Moses and the prophets, they will not be persuaded even though one should rise from the dead.” At the same time we have an ostensible demonstration of the rich man’s mistake in thinking his brethren would repent, if one should come from the dead.

h. There is a grand significance in these two prominent biographies, broad as the world, and comprehensive of all the teeming millions who have trodden *terra firma* from Adam down to the latest posterity that shall stand on the terminus of time and look out into boundless eternity. There is absolutely no exception. Every son and daughter of Adam’s race is in the succession of Dives in hell or Lazarus in heaven. These two characters are strikingly contrastive at three grand, salient points; *i. e.* living, dying, and

beyond the grave. While living, the contrast is decidedly in favor of Dives. He lived in royal splendor, having more than heart could wish. His riches, honors, and pleasures were without embargo; while Lazarus was at the other pole of the battery, a penniless beggar, destitute of everything calculated to render this life comfortable and desirable. Here is Satan's occult trap, in which he caught Dives, and the multiplied millions now populating hell. No wonder the saved are few, when only one here and there has the stamina to resist the temptations of riches, honors, pleasures, worldly aggrandizements and emoluments. Very adroitly has Satan long ago appropriated religion, using it as a veil to hide the smoke and flames of hell, and a greased plank to slide his deluded rotaries in. Humanity is magnetized by the splendor of Dives, and horrified by the degradation and suffering of Lazarus, thus drawn toward the one and driven from the other. This is the fundamental reason why perdition devours humanity with such fearful voracity, and heaven gets but here and there a traveler. Now we perceive the contrast these diametrically opposite characters exhibit in the article of death. On the human side, the old contrast is perpetuated — pomp, pageantry, and royal splendor gathering around the deathbed of Dives, and even running on through the magnificent funeral, eloquent sermon, and royal interment which followed; meanwhile, the tattered beggars, amid the bleak winds, constitute the faithful cohort gathered around the dying beggar, and carrying away His ulcerated corpse, coffinless, shroudless, and sepulcherless, covering it up in the burning sand, to await the resurrection trump. But another scene, thrillingly contrastive, visible only to immortal eyes, climaxes both of these deathbeds. The royalty, nobility, elite aristocracy, and robed clergy are no obstruction to the black cohort of demons which come up from the bottomless pit, and arrest the soul of Dives simultaneously with its evacuation of the body, and drag it down to hell; meanwhile the forlorn visages, naked limbs, and emaciated forms of the ragamuffins who stand around the pallet on which dying Lazarus bids the world adieu, are no barricade against the bright angel band from glory, descending and lighting the scene with the unearthly splendor of radiant pinions, while they congratulate their heroic brother on the victory won over the world, the flesh, and the devil, and probation triumphantly sustained to its glorious termination, under the bright smiles of heaven and the approval of the Father: "Well done, My son! Come away from that land of storm, trouble, sorrow, and suffering. The fair fields of glory are open to your ingress, while saints and angels shout you welcome to their heavenly home." Finally, we see another exceedingly decisive contrast: Lazarus has joined the patriarchs and prophets, martyrs and saints, of all bygone ages, who have been gathered by the angels and garnered in Abraham's bosom; meanwhile we hear the mournful wail of Dives, crying from the fiery depths of Tartarus for water to cool his parched tongue. He cries in vain, for there was none to help. The billows of fire which then rolled over him

will inundate him with flames inextinguishable through the flight of eternal ages.

i. Without a dissenting voice, all immortal intelligences respond: "Let me die like Lazarus. I want the angels to come for me and take me to heaven." While all aspire to the glorious triumphs of Lazarus in death and in eternity, why do so few ever reach this grand desideratum? It is because they are unwilling to live like Lazarus. They all wish to live like Dives. What God hath joined together, no man can separate. If you would succeed Lazarus in death and eternity, you must succeed him in life. Were not Abraham, Isaac, Jacob, and Job all rich men? Was not Daniel prime-minister of the universal Chaldean Empire, handling bushels of gold? To these questions we certainly respond in the affirmative. Yet these patriarchs and prophets had the experience, patience, resignation, and humility of Lazarus, beautifully illustrated in the case of Job, who, when brought clown from millionaireship to beggarly destitution, his body covered with blackleprosy and eaten by vermin, was true as an angel and courageous as a martyr, abundantly confirming and authenticating the conclusion that he was ready for all the poverty and suffering of Lazarus, even while in possession of royal affluence. The trouble with Dives was that of millions now. Though a Church member, he was without experimental salvation, this being the reason why his soul was lost, his vast estate, abstractly, having nothing to do with it. While earthly possessions open a thousand doors to the vices and follies incident to worldly pleasure, honor, and aggrandizement, yet Omnipotent grace, which is free for the rich as well as the poor, is more than a match for the demoniacal platoons that swarm up from hell and besiege you on all sides. So if you would die like Lazarus and meet the angels, ready to waft you to the paradise of God, you must have his experience and life of self-denial, humility, and holiness. The trouble with Dives was that, while a great Church member, he depended on the form, while destitute of the spirit and the power. Now, reader, it is certain that you are in the succession of the one or the other of these conspicuous and diametrically opposite characters. If you are living in the succession of Lazarus, the angels will come for you when you die and take you to heaven. If in the succession of Dives, the demons from the pit will seize you the moment you evacuate the body, and you, with him, will "lift up your eyes in hell, being in torments." Will you not settle this matter quickly? We are so exceedingly fortunate in the Biographer who gives us these two antipodal characters. We are all fond of reading biographies; but there is one serious trouble which looks us all in the face, and that is, that no biographer in all the ages has ever delineated his subject beyond the grave when they reach the dark river, the black curtain always falls. Consequently all human biography is restricted to this life. Not so with Dives and Lazarus. Our Biographer is as familiar with eternity as time. Consequently, He unhesitatingly pursues both of these characters, right through the dark portal of death, into the infinite beyond, giving us the

history of one of them as wailing in the flames of hell; and the other, wafted by the angels to the paradise of God. Be sure that, in the clear light of the Holy Ghost, you calculate your spiritual latitude and longitude, and ascertain definitely and indubitably whether you are in the succession of Dives or Lazarus!

CHAPTER 14

OFFENSES

☞ **Luke 17:1, 2.** *“And He said to His disciples, It is impossible that offenses should not come; but woe unto him by whom they come! It is better for him if a millstone is hanged about his neck, and he has been precipitated into the sea, rather than that he may offend one of these little ones.”* Offense is *scandalon*, “a stumbling-block,” laid in the way of any one, over which he stumbles and falls. Jesus has much to say about the little ones, always giving them prominent recognition as members of His kingdom, whether natural infants or spiritual babes in Christ. The world, and even the Church, is under a deep sleep in reference to this awful responsibility. The greatest possible care and vigilance should be on us all at this point, lest we, even inadvertently, should prove the unfortunate instrument in leading little children and young converts into sin. How innocent and unsuspecting they are, and consequently their fearful susceptibility of being led astray! Little things may induce or provoke them to do what they know -to be wrong, thus grieving the Holy Spirit, falling under condemnation, and becoming backsliders. O what a delicate point, and what an awful responsibility! The reason why it is *“impossible that offenses should not come”* is because of human probation, which implies trial, and of course temptation. So long as we are in this world, we are all on trial, and liable to run over a stumbling-block and fall. O how we need the genuine sanctification, which gives us the wings of perennial victory, and qualifies us, by the help of the blessed Holy Spirit, to fly over every stumbling-block, even though as broad as the “Rockies” and as high as Pike’s Peak!

FORGIVENESS INDEFINITE

☞ **Luke 17:3, 4.** *“Take heed unto yourselves: If thy brother may sin, correct him: if he may repent, forgive him. And if he may sin against thee seven times a day, and turn unto thee, saying, I repent; you shall forgive him.”* This Scripture follows in immediate connection with the preceding on offenses. The rabbis taught that we should not forgive more than three times, as a rule; and in extreme cases, and under the most apologetical circumstances, not more than seven times. You see that our Savior makes the matter utterly indefinite, as seven times a day would actually run up to twenty-five hundred a year. Consequently there is to be no limitation whatever on this line. O how plain and unmistakable is the teaching of our Lord on every matter of duty and responsibility! It is utterly impossible to abide in God’s kingdom and knowingly disobey. Our only hope of heaven

is to walk in all the light of God's Word, Spirit, providence, and our own consciences.

QUALITY RATHER THAN QUANTITY

Luke 17:5, 6. *“And the apostles said to the Lord, Increase our faith. And the Lord said, If you have faith as a seed of mustard, you said to this sycamine-tree, Be thou plucked up and planted in the sea, and it obeyed you.”* The apostles, hearing and considering His weighty and straight deliverances on offenses and forgiveness, feel convicted for entire sanctification, which they received two months from that date, when Jesus, from heaven, poured on them the sanctifying baptism of the Holy Ghost. Under this conviction they pray for an increase of faith. Jesus notifies them that a greater quantity of the justifying faith, which they then had, is not what they need; but a purer and more efficient quality of faith. Though it may be very small, like the mustard-seed, since faith is the hand of the soul by which it takes hold of God, the power has nothing to do with the size or strength of the hand, because it is not in the hand, but in God. Touch the galvanic battery with the end of your little finger, and you get as big a shock as if you took it in your arms. We need no great amount of faith for entire sanctification; but we do need faith, definite and straight, for that very thing, and so condensed and concentrated that every vestige of doubt has been eliminated, and there is nothing left but actual, real, and genuine faith. Now with that faith, though small like the mustard-seed, touch heaven's battery, and you will receive a Pentecostal shock. Take hold of the Omnipotent Savior for entire sanctification, and the old up-as-tree of inbred sin will leap up out of your soul's soil, and root and branch, pursuant to the Divine toss, light in the sea of forgetfulness. These bold metaphors about the *“tree”* and the *“sea”* symbolize tremendous spiritual truths. The sycamine in Palestine is the mulberry-tree, and not the sycamore, as some have supposed, which is the Egyptian fig-tree.

THE HERESY OF SUPEREROGATION

Luke 17:7-10. *“And which one of you having a servant, plowing or herding stock, who will say to him, having returned from the field, having come in immediately, Sit down to eat? But will he not say to him, Prepare what I may sup, and girding thyself, wait on me until I may eat and drink, and alter these things, you eat and drink? Does he thank the servant because he did those things which were commanded? So you, when you may do all things which have been commanded you, say, We are unprofitable servants; we have done that which we ought to do.”* False religions, in all ages, have taught salvation by legal obedience. Judaism was deep in this heresy in the days of Christ. Pagans, Moslems, and Romanists are wrapped in that fond delusion this day, blinded by the devil, depending on their own good works, priestly intercession and absolution, to save them — a dismal

nightmare from the bottomless pit, manipulated by demons, and stealing on religious people before they are aware, lulling them into deeper slumber, as the years by, till they are awakened by the awful thunder-peals of their own damnation. This seductive heresy is fast stealing in on the Protestant Churches, substituting Church loyalty for holiness of heart and life, and so beguiling the preachers that thousands of them are giving the people a clear record and an easy conscience if they will pay all their dues, attend all the meetings, and thus prove their loyalty to the Church week in and week out; meanwhile they can take recreations in the devil's fandangoes, neglect family prayer, and thus turn over the home to the devil, and get up as many Church frolics as they want for jollification and pastime, thus practically receiving a ticket through the Church down to hell, and really degrading the house of God into a mere tollgate, at which the people must pay their way to the bottomless pit. We are saved, not by our own work, or that of the preacher, but by the work of Christ, which we receive by faith.

(~~400~~ Ephesians 2:8) Our Savior clearly exposes this seductive heresy by a simple illustration of the man an, his servant. When the latter has done all of his work the former does not thank him, because he simply did, his duty. Hence the utter impossibility to bring God under the slightest obligation to us, from the fact that all of our time, members, faculties, resources, and facilities belong to God, and our very best service is due His every moment. This is an exceedingly important truth which our Savior enforces so clearly that no one can be mistaken, sweeping away forever the idea of salvation by works in any sense whatever, and the bare possibility of bringing God under any obligation to us. Hence everything we receive from Him, spiritual and temporary is the free and unmerited gift of God for Christ's sake alone, which we receive by faith alone, radical repentance putting the sinner on believing ground, where he can b justified by faith, and utter and eternal abandonment of all things, temporal and spiritual, to God in entire consecration, putting the Christian on believing ground, to be sanctified wholly by faith alone, in every case a: obedient life following as the normal fruit of your faith and whose absence is demonstrative proof of spurious profession or subsequent apostasy.

THE KINGDOM OF GOD UNOBSERVABLE

~~400~~ **Luke 17:20, 21.** *“And being asked by the Pharisees when the kingdom of God is coming, He responded to them and said, The kingdom of God comes not wit observation; neither shall they say, Lo here or there! for, behold, the kingdom of God is among you.”* Our Savior's teaching is frequently enigmatical, elaborating and enforcing some isolated phase of truth, as in this case, when the whole multitude had imbibed the idea, always prevalent among the Jews, that the Messiah is to be their King. This impression, received by a few about the beginning of His ministry, and frequently increasing under the influence of His stupendous miracles until He is constrained to render Himself invisible and change His location in

order to keep them from crowning Him King, has been constantly increasing through the three years of His ministry; especially since He came to Southern Palestine, nearly six months ago, has the popular fide been constantly rising; and since His open proclamation of His Christhood at Caesarea-Philippi, a short time before He left Galilee, His preaching has been more and more conducive to the open avowal of His Messiahship. The resurrection of Lazarus, about a week previous to this date, gave a tremendous impetus to the popular apprehension of His Christhood; and now, during these several days of His sojourn in Perea, the multitudes are following Him with great excitement, much trepidation, solicitude, and thrilling anticipation that He is about to proclaim Himself King and ascend the throne of Judea. At this critical epoch, when the multitudes are momentarily on the lookout for His assumption of the royal scepter, and bounding with eager enthusiasm to crown Him King, the Pharisees, watching Him with hawk-eyes every moment, propound this insidious question, as they had no good motives in the matter, "When is the kingdom of God coming?" To whom He responds, "*The kingdom of God comes not with observation;*" *i. e.*, "When the kingdom of God comes, you will not see it." Let us all profit by this correction given to the materialistic Pharisees. We go out and hold meetings, and, as Jesus says, if you do not see signs and wonders you will not believe. So it is with the present generation. If the people do not crowd the altar, and make great demonstrations, we think nothing is being done. This is our mistake. The thunder never kills anything. It is the silent lightning of the Holy Ghost that does all of the execution. Many an undemonstrative meeting has brought the kingdom to more souls than others where they joined the Church in platoons. The Holy Ghost is the Executive of the kingdom, working silently and unobserved in the deep interior of the heart, bringing the people to that repentance which evacuates the kingdom of Satan, and working in them the faith which cheers the kingdom of God. The kingdom of God is the Divine Government, established by the Holy Ghost in all truly humble, penitent, believing hearts. You can not see the Government of the United States. Yet it is everywhere, prevailing from ocean to ocean. But you can see the officers of the Government, and the work it is doing. While no one can observe the kingdom of God, because it is invisible and inaudible, like its Divine Executive, the Holy Ghost, yes you can see the officers of the kingdom and its work. Our Savior here lays a tremendous emphasis on the real spiritual essence of the kingdom, which is silently wrought in the human spirit and life by the invisible and inaudible Spirit of God. The E. V. translation of this passage, "The kingdom of God is within you," upon a moment's recognition, the reader will pronounce incorrect, as He was answering the insidious question propounded by those malicious, hypocritical, unbelieving Pharisees, with no good motive in view, but capriciously seeking to entangle Him, and if possible secure an accusation under which they could arraign Him, either before the Sanhedrin or the proconsul. The true reading of this passage is, "*The kingdom of God is*

among you,” involving the conclusion: “Here are My apostles and disciples in your midst, now scattered about over the country, who have the kingdom of God in their hearts, and here am I, their King, in the midst of you. Consequently the kingdom of God has already come, and is among you.”

OUR LORD’S SECOND COMING

☞ **Luke 17:22**, and ☞ **18:8**. *“And He said to the disciples, The days will come when you will desire to see one of the days of the Son of man, and shall not see it.”* Having answered the captious question of those critical Pharisees, informing them that the kingdom of God, which comes by the silent, invisible work of the Holy Ghost in the heart, is already among them, though in their gross spiritual blindness they are utterly unapprehensive of the fact, He now turns and addresses His disciples with reference to Himself, stating to them that the days will soon come when they will desire to see one of the days of the Son of man and shall not see it. As this is only about eight or nine days before His crucifixion, He notifies them that, having been with them three years, He is going to leave them, and they will desire to see Him and be with Him as hitherto, but shall not be able; this idea of His departure and return now running on into a beautiful and sublime revelation and exposition of His return back to the earth, where they will see Him again.

WARNING AGAINST IMPOSTORS

☞ **Luke 17:23, 24**. *“And they will say to you, Lo here! lo there! Go not away, neither pursue them; for as the lightning, shining from the region under heaven, flashes out to that which is under heaven, so shall the Son of man be in His day.”* Jesus knew that impostors were going to rise, and they did. Theudas, Simon Magus, Marchochab, and many others, did rise in that generation. So Jesus is warning them against these impostors who are going to rise, claiming to be Christ, and lead many after them, doomed to destruction. Now He gives a clear and unmistakable manifestation of His own coming, amply sufficient to fortify all of His disciples, in all coming ages, against imposture. So you see that when our Lord returns to the earth, a great light, like lightning, will flash athwart the firmament, girdling the globe with its splendor and glory, putting its sweeping illuminations into every land and nation, so that “every eye shall behold Him.” (☞ Revelation 1:7) There is no reason why the disciples of the Lord should ever run after impostors, because the revelation of our Lord’s return will be so demonstrative that none can fail to find it out; and with the light of this Scripture before us, we can actually know that it is none other than the splendor radiating out from the glorified Savior, whose visible person will quickly appear to all the earth.

HIS SUFFERINGS

◀ **Luke 17:25.** *“But in the first place, it behooveth Him to suffer many things, and to be set at naught by this generation.”* The whole panorama of the Messianic history was simultaneously moving before His eyes. He saw the cruel mob, the frowning tribunals, the rugged cross, the bloody death, and the open sepulcher before His eyes, anticipating Him in a little more than a week; and at the same time the unutterable glory of His second coming was equally vivid and conspicuous.

THE DAYS OF NOAH

◀ **Luke 17:26, 27.** *“And as it was in the days of Noah, so it will be in the days of the Son of man. They were eating, drinking, marrying, getting married, until the day on which Noah entered into the ark, and the flood came and destroyed them all.”* Abel was a holy man, and God’s first martyr, succeeded by his brother Seth in the leadership of the antediluvian Holiness Church; while Cain was the patriarchal founder of the Anti-holiness Church, being very religious, as we see from his offering to the Lord; but no blood — *i. e.*, no sanctification. After many centuries of separation, unfortunately the holiness people intermarried with the Cainites, the latter predominating and leading the former into worldliness, till the lights of truth and holiness had yielded to an almost total eclipse amid the fogs of worldly wickedness and dead Churchism, till God in mercy found it necessary to interpose, and miraculously give victory and a new start to His truth and righteousness on the earth, lest the last hope of humanity should go down in the gloom of rayless night, thus bringing the flood on an ungodly world, which He saw, if let alone, would do nothing but populate hen. Therefore, in mercy interposing to arrest the otherwise hopeless, hellward-bound trend, He rescued the only surviving righteous family to populate the newborn world, Noah’s ark, in which the faithful few mounted the raging floods and rode above a perishing world, emblemizing the cloud in which the faithful few will be caught up when the Lord comes. Here you see our Lord’s description of the business rush among the antediluvians, going fight on till the flood came. So the legitimate conclusion follows that this wicked world will be, like the people before the flood, engrossed and bewildered with transitory things, heeding not the solemn warnings we have in this precious Book, amply sufficient to fortify us against all delusion and surprise. So it was in the days of Noah, who knew well that the flood was coming, and preached it to the people; yet they believed him not, but rushed right on in their worldly impetuosity till the flood came and took them all away. Our Infallible Savior assures us that a repetition of these events is impending at the time of His coming. God help us to be true, and, like Noah, warn the people, and thus clear our skirts of their blood! If they believe us, it will be well for them; if not, we have delivered our souls.

THE DAYS OF LOT

◀17:28 **Luke 17:28-30.** *“Likewise it was thus in the days of Lot. They were eating, drinking, buying, selling, planting, building; and on the day Lot went out from Sodom, fire and brimstone rained from heaven, and destroyed them all. According to these things shall it be in the day the Son of man is revealed.”* Among the cities which dotted the Salt Sea round and round in the beautiful Vale of Siddim, indescribably fertile, and “well watered as the garden of the Lord,” encompassed by the mountains of Simeon, Judah, and Benjamin on the west, and those of Moab on the east, the largest and most prominent were Sodom and Gomorrah. We not only have Lot’s testimony as to the fertility, irrigation, and prosperity of this country, but (**◀14:1** Genesis 14) we find four great kings coming from Babylon, Nineveh, Persia, and Mesopotamia to invade this country, conquer it, and carry away the spoils. Hence it must have been very important. At present that whole region is desolate and barren, without an inhabitant, unless the wandering Arab should there pitch his tent. It is now a desert for the want of water, whereas the Bible assures us that in the days of its prosperity it was “well watered.” The soil is now very rich, and would be exceedingly productive if the rains fell on it. It is by all authorities admitted that the very site of Sodom and Gomorrah is now under the waters of the Dead Sea, so called because no fish can live in its waters, which doubtless abounded with valuable fish before the retribution of the Almighty fell on it, destroying the cities with fire and brimstone, withering and blighting all the surrounding country, so that death reigns without a rival, and the sea is significantly denominated “Dead.” The ruins of cities are found all around on the coast of that sea, while all authorities locate Sodom and Gomorrah within the territory now occupied by the sea. Just as Lot and his family were delivered from the awful doom of Sodom and Gomorrah, so will the saints be delivered when the Lord cometh. Jesus here says, with reference to both Noah and Lot, that they illustrate the state of things — calamities on the wicked and deliverance to the righteous — when the Son of man is revealed.

EXPEDITION

◀17:31 **Luke 17:31, 32.** *“In that day, let him who shall be upon the housetop, and his goods in the house, not come down to take them; and he who is in the field, likewise not return back. Remember Lot’s wife.”* From these and many other clear affirmations of our Savior, we learn that He will come very suddenly, giving no time for any preparations after the great light shall flash athwart the sky, belting the globe with the splendors of His glory, and attracting the attention of all the people in the world. “Every eye shall behold Him.” (**◀1:7** Revelation 1:7) Lot’s wife, in the precipitate flight from burning Sodom, only looked back, and, as E. V. says, was turned to a pillar of salt. The R. V. is evidently the more correct, rendering it “a monument of

warning,” as the presumption is she dropped dead in her tracks. That whole country gives every manifestation of volcanic influence. Where E. V. says, “God rained on them fire and brimstone from heaven,” the verb is impersonal, and properly rendered, “It mined on them fire and brimstone,” corroborating the hypothesis that these cities in the Vale of Siddim were destroyed by volcanic eruptions. In that case the brimstone gases are awfully suffocating. I tried them when I visited the crater of Mount Vesuvius. Hence there is quite a plausibility in the conclusion that the woman, halting and facing the scene, fell dead by suffocation of the sulfurous exhalations. As God rules the material world, with its oceans, seas, mineral resources, and volcanic fires, the hypothesis which imputes the destruction of Sodom and Gomorrah to volcanic eruptions and earthquakes is in perfect harmony with the Biblical history, imputing it directly to Divine intervention. The Dead Sea, which is about a thousand feet deep, doubtless occupied a much smaller area before the destruction of those cities, as now all authorities certify that the site of Sodom and Gomorrah is covered by the sea. Antecedently to that notable epoch, the Vale of Siddim, encompassing the Salt Sea, was exceedingly prosperous. Now, while the soil is immensely rich, it is all desert for the want of water, rains never falling there, and without an inhabitant except the roaming Bedouin. I have visited it twice, both times being under the necessity of hiring an armed escort. All this is a most striking and incontestable manifestation of the Divine retribution, which rained fire and brimstone on Sodom and Gomorrah, not only burning the cities, but bursting up and consuming the great strata of bitumen and asphaltum by the heaving of earthquakes and the eruptions of volcanoes, changing the face of the entire country, consuming the foundation and reducing the surface, and thus letting in the thundering sea, whose rolling billows for these thirty-eight hundred years have passed over the streets where once thronged the precipitate multitudes of these mighty cities. Such was the impregnation of the waters by the excessive quantities of sulfur, bitumen, asphaltum, and other poisons, as to render them so buoyant that the human body will not sink, and so caustic that no animal can live in them. Since the destruction of those cities, that country, once the garden of the East, has been deserted by the rain-clouds till utter desolation has monopolized it these long, rolling centuries. ³⁸⁴Ezekiel 47:1-12, tells us about the glorious redemption which awaits this wrath-smitten country in the coming millennium, when that great river, coming out of Jerusalem, shall course down the mountains into the Vale of Siddim, redeeming all of that desolate land, and transforming it into the garden of the Lord, and pouting into the Salt Sea, which has been denominated the Dead Sea ever since the calamitous visitation, healing its waters, so that they will be again occupied by vast quantities of valuable fishes, and the shore again dotted with thriving villages and populous cities, while the whole surrounding country shall again groan beneath the abundant harvests, the luscious semi-tropical fruits everywhere saluting the eye and gladdening the heart. The prophet says that the, grand restoration

shall extend from Engedi — which means the “goat-spring” — a short distance below the, southern terminus of the Dead Sea, to Enrogel, which is a celebrated well in the Valley of Jehoshaphat, thus including the Vale of Siddim, encompassing the Dead Sea and the wilderness of Judea, an arid desert, extending from the plain toward Jerusalem, within about a dozen miles of the city.

SANCTIFICATION AND GLORIFICATION

☞ Luke 17:33. “*Whosoever may seek to save his soul shall lose it; and whosoever shall lose it, shall find it.*” The E. V. here says “life,” where I have translated “soul.” The Greek is not *zoe*, “life,” but *psyche*, the regular word always used for soul. If you will analyze the above translation contrastively with the E. V., you will find it much more harmonious with the uniform teaching of God’s Word. Where James speaks of the “double minded,” the Greek says “double souled,” making the application to the unsanctified Christian — the sinner having one bad soul; the wholly sanctified, one good soul and the unsanctified having the depraved soul with which he was born, but now in a subjugated state, an, also tile good soul imparted in regeneration, but involved in an irrepressible conflict with the old enemy which he found dwelling in the heart. Now, if you see: to save the soul with which you are born into the work after doing your best you will wake up in hell. But: you turn over that fallen soul, which is none other than old Adam, to Adam the Second, and let Him slay him with the sword of the Spirit, then you will find your bright, spotless, immortal soul. in coming eternity, triumphant among the angels and all right. Sanctification must qualify you for the bridehood of Christ and a place in the first resurrection. The Greek *zoogoneo*, translated “find,” has a wonderful signification, too ample and complex to be translated by any one word. We can only reach it by circumlocution. It is from *zoon*, “a living animal,” and *ginomai*, “to bring forth,” and is the word used in reference to the parturition of the animal kingdom; *i. e.*, in which a living being is brought forth into life, liberty, and activity infinitely superior to that of the former state. Here it imparts a wonderful signification to the developments which await the living saints at the coming of the Lord, when both soul and body, though formerly alive, will leap into a sphere of life, liberty, glory, and felicity infinitely superior to the former physical life of the body and spiritual life of the soul which we here enjoy in the sanctified state. The illustration enforced by this word is inconceivably vivid and potent, contrasting the life of the glorified soul and body with that of the present state, as the aerial life of an animal is contrasted with its prenatal existence. So this word really means the glorification of the souls and bodies of the saints living on the earth when the Lord comes, as well as the resurrection of the sleeping generations, into an identical transfiguration glory.

THE RAPTURE OF THE SAINTS

◀178 **Luke 17:34, 35.** *“I say unto you, That night two men shall be on one couch; one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other shall be left.”* As the coming of the Lord will be simultaneous to all the world, the sun shining on one hemisphere and the night enveloping the other, you see “the *night*,” here specified as the time of His coming, must have a symbolic signification, typifying the sudden surprise which will light on the whole world when that most notable of all events shall transpire, as if all were lying wrapped in lethean slumber. It is really wonderful how the customs and popular habits stand still in the Bible lands, the people still sickling their wheat and barley and treading it out with cattle, and the women grinding it with their little hand-mills, sitting on either side, the one turning and the other feeding and taking out the flour. There is a deeply significant providence in this strange immutability of Oriental customs. These women are still holding on to the hand-mill, waiting for the Lord to come, and take one and leave the other. This is a clear reference to His pre-millennial coming to take away His bride, as it can not refer to the final judgment, as at that time all will be taken and none left. (◀608) **Revelation 20:11-15)**

THE CARCASS AND THE EAGLES

Luke 17: 37. *“And responding, they say to Him, Where, Lord? And He said to them, Where the carcass is, there the eagles will also be gathered.”* This statement is momentarily significant. Humanity has always been a failure, every dispensation winding up with tremendous calamities — Eden, with the fall; the Antediluvian, with the flood; the Patriarchal, with slavery, the desolating plagues, the death of the first-born, and the drowning of Pharaoh’s army. Now, the awful doom of Judaism is hastening and her destruction ripening. Jesus sees the Roman armies coming to obliterate the nation and annihilate the Jewish polity. Judaism at that time, both political and ecclesiastical, was well comparable to an old carcass, full of diseases, rotten, odoriferous, and already seeming up the birds of prey. The vulture belongs to the eagle species, mad is here really meant, as the bird of all others most voracious of carrion. It would be an exceedingly superficial view of these prophecies that would restrict them to their merely preliminary fulfillment in the destruction of Jerusalem; whereas you see plainly that the great moment is our Lord’s second coming, which did not take place at that time. He began this discourse by reminding His disciples of His speedy death, resurrection, ascension, and utter removal from the earth, and their subsequent anxiety “to see one of the days of the Son of man.” Hence you observe the emphasis laid on His personal coming throughout, and at the same time the warning He gives them in reference to the signs which would precede the destruction of Jerusalem, posting them lest they be led astray with reference to His coming, and at the same time assuring them that His

personal return to the earth will be so distinctly marked that no one can possibly be mistaken, as “every eye shall see Him.” Now, we know that this prophecy has not yet been fulfilled, neither the rapture of the saints nor the gathering of the eagles, except in a preliminary sense at the termination of preceding dispensations.

“I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fire stream issued, and came forth from before Him; a thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him... I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” (~~2009~~ Daniel 7:9-14.)

This is a clear and unmistakable prophecy setting forth the glorious pre-millennial coming of the Lord, preceded by the Ancient of Days — *i. e.*, the Father — who has nobody, and is consequently invisible, but will come, and, as you here see, shake every monarch from his throne, both political and ecclesiastical, thus clearing the way for the coronation of His Son, according to His promise, “Sit Thou on My right hand, until I may make Thine enemies Thy footstool.” Do you not see in the above quotation from Daniel, that when the Father comes to “cast down the thrones,” He will be accompanied by innumerable hosts of angels? Quite legitimate is the conclusion that these are angels of vengeance — *i. e.*, destroying angels — executive of the just retribution which the righteous government will inflict upon the usurpers of earth when the awful castigatory wars of Armageddon, so prominent in the prophecies, shall vacate every human throne for the coronation of the Son, as you see in verse 14, King of kings and Lord of lords, to reign forever. Hence these destroying angels are symbolized by the eagles, that will devour the old, corrupt, and debauched body of the Gentile dispensation, both political and ecclesiastical, thus literally verifying the “great tribulation.”

CHAPTER 15

THE UNJUST JUDGE AND THE INDEFATIGABLE WIDOW

◀**Luke 18:1-8.** This paragraph on the Lord's second coming begins with the twenty-second verse of the seventeenth chapter, and runs through the eighth verse of the eighteenth chapter. Of course you know there is no significance arising from the division into chapters and verses, as it was never made by an inspired hand, but by men of quite modern date, whose knowledge of the Scripture was, to say the least, very ordinary, as in many instances they seriously mar the trend of truth by breaking up the connection. This is one of those noted cases where they have inserted the eighteenth chapter in the middle of this beautiful paragraph revelatory of our Lord's return to earth. *"And He spoke to them a parable to the end that they themselves ought always to pray, and not to faint."* The E. V. insertion of "men," which you see by the italics is not in the original, is quite misleading; as you see our Savior is addressing His disciples directly, and here uses the definite pronoun, showing clearly that His disciples are the subject of the verb "pray." As this passage is generally entirely misconstrued as to both the subject and the object of the prayer, I hope you will see the connection, and understand the deliverances of our Lord in this paragraph.

N. B. — The leading thought in this paragraph is His second coming, while His disciples are the subjects addressed, because the world neither knows nor cares anything about either the first or the second advent. Having emphasized so forcibly the fact and the importance of His return, He now tells His disciples they should constantly pray for it, as E. V., "ought always to pray, and not to faint," remembering that His disciples (as "ought" means) are under obligation — *i. e.*, it is our duty to Him as our Savior, Sanctifier, Healer, glorious Lord, and coming King — always to pray for His coming, and never to faint; *i. e.*, never give way to indifference or despondency so that we cease to pray incessantly and importunately for the return of our ascended Lord. This conclusion is abundantly and transcendently sustained by the following parable, and consequently no mistake about it. *"Saying, There was a certain judge in a certain city, neither fearing God nor regarding man."* You will see that this unjust judge emblemizes God Almighty in point of independency. Our Savior here gives us one of His grand *a-fortiori* arguments. *"And there was a widow in that city, and she continued to come to him, saying, Avenge me of mine adversary."* While the unjust judge here, as to independency, represents God, the widow is the Church, which is constantly typified by a woman, and now in widowhood, because her Divine Husband has ascended up to heaven. Now this poor widow has an awful enemy — *i. e.*, the devil —

who troubles her incessantly. *Ercheto*, “continued to go,” is in the imperfect tense, showing an existing custom; *i. e.*, this woman has been going night and day, and pleading with God to send Jesus back to the earth, that He may put the devil out, and reign without a rival. *“And he was not willing for a time; and after these things he said in himself, Even though I fear not God, nor regard man, because this widow giveth me trouble, I will avenge her, lest coming on forever she may smite me in the face.”* You see our translation is much stronger than the E. V. *Hupopiadze* is from *hupopion*, “the cheek bone,” and here in the verb form; so the literal meaning is, “Hit me on the cheek-bone” — *i. e.*, “Smite me in the face;” or to use an American phrase, “Give me a black eye.” This old tyrant, who neither fears God nor regards man, is so annoyed by the widow coming incessantly and pleading with him to deliver her from her intolerable adversary, that, though he really cares nothing about the matter, he finally concludes to grant her request, because he believes that if he does not, she will come on indefinitely, annoying the life out of him, and finally, becoming desperate, actually smite him in the face. In view of, these stringent considerations, he resolves to avenge her of her adversary, simply in order to get rid of her. Jesus is not only the plainest, but the most forcible Preacher the world ever saw.

N. B. — This is an *a-fortiori* argument, which always commands a sweeping and overwhelming conclusion; *e. g.*, if this reckless old tyrant, centered all in self, would avenge this widow simply to get rid of her, how infinitely, inconceivably, and overwhelmingly conclusive the argument that our loving Heavenly Father, having all power in heaven and in earth, and at the same time full of kindness, pity, sympathy, and the tenderest Fatherly affection and superabounding in redeeming love, will certainly avenge the poor widowed Church, who, through the ages, continues to come, and under no circumstances will she be put off or relax her importunity, praying night and day to her Heavenly Father to send Jesus back to cast the devil out, because he torments her night and day, laying a thousand stratagems to capture her children and drag them into hell!

“And the Lord said, Hear ye what the unjust judge says. And must not God execute vengeance in behalf of His own elect, who cry day and night unto Him, and lie suffereth long in their behalf? I say unto you that He will execute vengeance in their behalf quickly. Moreover, the Son of man having come, will He then find faith on the earth?” We must leave everything where the Lord puts it. By this powerful *a-fortiori* argument He proves His own return to the earth, responsive to the prayers of His disciples, represented by this importunate widow, who is none other than the Church, bereaved of her ascended Lord, and during His absence suffering awful and intolerable harassment by the devil, who, “knowing his time is short,” is stirring earth and hell to get the regions of woe well populated before the Lord comes and casts him out. (Rev. 20:3) Now you see that when the Lord comes, He will find but little faith on the

earth. How is that? Why, everything must be left where Jesus put it. Do you not see that this question, which evidently involves a negative answer, warranting the conclusion that faith will be quite scarce on the earth when the Lord returns, winds up this paragraph of twenty-three verses on the Lord's coming? Therefore you see it means faith appertaining to this subject; *i. e.*, involving the conclusion that when the Lord comes, it will be an awful and shocking surprise to all the people on the earth, good and bad, with the exception of a few, represented by this importunate widow — *i. e.*, the true, holy Church of Christ — who, in all ages has been praying for His return, living night and day in anticipation of His coming. To her it will be no surprise, as she will run to meet Him with a shout. After these tremendously urgent and stringent deliverances of our Lord on the subject of His second coming, admonishing all of His disciples to pray for it incessantly, and not to faint — *i. e.*, never waver nor hesitate, nor doubt the propriety of so doing--how strange that so few who claim to be the disciples of Christ are actually praying the Father to send Him down on the throne of His glory, that He may cast the devil out and reign forever! When they see this positive affirmation of Jesus to His disciples that they ought constantly to pray for His coming and never cease, how strange that we find even holiness people, not only neglecting to preach this glorious truth and pray the Father to send back His Son, but even attempting to lay an embargo on those who do preach these grand truths and pray for His coming! As we see here that very few will He find on the earth who have faith for His coming, and are consequently looking for Him, is not that sufficient inspiration to stir up every reader of these pages to aspire to a place in that small number who have faith in His coming, are praying for His return, and on the constant outlook?

HUMILITY AND PRIDE

◀L**uke 18:9-14.** *“And He spoke this parable also to certain ones, having confidence in themselves that they are righteous, and treat others with contempt: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.”* The holy Temple Campus contains thirty-five acres, consecrated to God, and regarded even to this day as most holy. Since none but the priests were allowed to enter the temple proper, we conclude that these two men simply entered the sacred enclosure, and proceeded to pray.

“The Pharisee, standing, prayed after this manner: God, I thank Thee, because I am not like the rest of men, unrighteous, adulterous, or even as this publican. I fast twice a week, I give tithes of all things so many as I possess.” Tithe-paying is all right, and we do not blame the Pharisee for thanking God that he was not guilty of vulgar vices and midnight iniquities. This is all fight. We ought to thank God for keeping us from terrible sin, which ruin soul and body, world without end. If the publican was guilty of dark sins which this Pharisee would blush to contemplate, and from which

he. would recoil with horror, it is all right to thank God for the happy deliverance and the enviable contrast.

“The publican, standing a great way off, did not wish to lift up his eyes toward heaven, but smote his breast, saying, God, be merciful to me the sinner! I say unto you that he went down to his house justified rather than that one; because every one exalting himself shall be abased; and he that humbleth himself shall be exalted.” Jesus here tells the secret of the great difference between these two men. We have no right to call in question the testimony of that Pharisee as to the moral purity of his life and his amiable loyalty to the Church. That was all right, and very pertinent that he should thank God for it. O the millions of Church members who are in the succession of this Pharisee, depending on morality, legal obedience, and Church loyalty to save them! All such go down to hell, since Jesus alone can save. Here we have the clear affirmation that this publican, so despised by the Jews because he collected revenue for the Roman Government, went down to his house justified, while the Pharisee, the nice, honorable Church member, went to his house one hour nearer hell than when he went to the temple. As the publican was no Church member, had no consolation, and nothing to bolster him up, consequently the Holy Ghost had unobstructed access to him, giving him such an awful presentment of hell, damnation, eternity, and doom that, in the bitter anguish of despair, his heart was so heavy that he could not look up, while sheer agony of spirit constrained him to beat his breast with horror, crying out, *“God, be merciful unto me a sinner!”* *Etupen*, “smote,” is in the imperfect tense, showing that as there he stood, crying to God, he continued repeatedly to smite his breast, not in a formal way, but spontaneously, thus giving vent to the unutterable agony of a broken heart and a contrite spirit. God never turns away a case of that kind. Of course, he returned home justified, born from above, adopted into the heavenly family, and gloriously saved. You see from these two contrastive cases how Church membership, with its false comforts, is adroitly used by Satan in the damnation of millions. Hence we conclude that it is unsafe to receive or retain sinners in the membership of the Church, as Satan is certain to slip in like a weasel and persuade them, as he did this man, that if they keep the commandments, live good, moral lives, and show up their loyalty to the Church by paying all their dues, they are justified. You see from this parable that this conclusion is untrue, and a fond delusion of Satan for the damnation of souls. Hence if we can not get people truly and experimentally saved, we should neither receive nor retain them in the membership of the Church, lest they lean on it, as this man did, and lose their souls.

THE DIVORCE PROBLEM

Matthew 19:3-12, and Mark 10:2-12. *“And the Pharisees coming to Him, asked Him if it is lawful for a man to put away his wife, tempting Him.”* The Jews were very lax in their matrimonial relations, often

sending away their wives for very trivial causes. Even a great man like Josephus chronicles — apparently innocently — as he writes his histories, “This day I sent away my wife.” These Pharisees, as well as the people generally, were very appreciative of their privilege in this easy way to get rid of their wives. Consequently they interrogate Jesus on the subject, hopeful to catch something from His lips on which they can found an accusation, or at least render Him odious with the people.

“He, responding, said to them, What did Moses command you? And they said, Moses permitted us to write a tablet of divorcement, and to put her away.” Matthew says that Moses permitted divorcements *“on account of the hardness of their hearts;”* i.e., the incompatibility of tempers. The Mosaic dispensation being the infantile department of the Church, the standard was not so high as that of the gospel. *“Jesus, responding, said to them, Moses wrote to you this commandment on account of the hardness of your heart; but from the beginning of creation, God made them male and female. On account of this, a man shall leave his father and mother, and cleave unto his wife; and they two shall be one flesh. Therefore what God hath joined together, let not man separate. And again, His disciples in the house asked Him concerning this. And He says to them, Whosoever may put away his wife, and marry another, committeth adultery with reference to her; and if a woman may put away her husband, and be married to another, she committeth adultery.”*

Matthew: *“But I say unto you that whosoever may put away his wife, not for fornication, and may marry another, committeth adultery; and the one having married her who is put away, committeth adultery.”* The E. V. in ^{408B}Matthew 5:31, says, *“Whosoever marrieth a divorced woman committeth adultery.”* There is a great popular illusion and misunderstanding arising from the above erroneous translation in the E. V. The word *apolelumenen* does not mean the divorced woman, but simply, as R. V. has it, “the cast-off woman.” The truth of it is, she has no right to a divorce, and her husband has run her off for some unjustifiable cause. Consequently she is still his wife, and will be so as long as they both live. Therefore the reason why the man marrying her commits adultery, is because he has married the other man’s wife. Instead of there being a prohibition on the marrying of divorced people, the truth is diametrically opposite — a Scriptural divorce liberating the parties for another marriage, “only in the Lord.” (^{408B1}Corinthians 7:39)

a. The Divine, Edenic institution of matrimony unifies husband and wife, so they are *“no longer twain, but one flesh;”* not one spirit, as the spiritual unity is with God alone. Consequently no man has a right to interfere with the religious liberty of his wife, *nec contra*.

b. There is absolutely but one justifiable cause of divorce, and that is the dark sin of adultery, which in its very nature destroys the conjugal unity,

and thus nullifies the matrimonial covenant, making them twain again, the divorcement being but a recognition of the fact that their matrimonial unity, being destroyed, is now null and void.

c. *Apostasion*, “*divorcement*,” is the word which, slightly modified, has been transferred to the English language; *i.e.*, apostasy. Consequently you readily apprehend the meaning of a divorce. Just as, apostasy takes the soul out of the kingdom of God back into the dominion of Satan, so the Scriptural divorce takes your body out of the matrimonial covenant and puts it back in the realm of celibacy; *i.e.*, the divorce so utterly rescinds the nuptial alliance as to return both parties into celibacy.

d. The States are all filled up with unlawful divorces, the civil government granting them for a diversity of causes other than the one specified by the Savior. Of course, all such divorces are null and void, the parties standing in the sight of God as if they had never been given.

e. Of course, the design of the divorce is the relief and protection of the innocent party. But as you can not have a marriage without two, the same is true in reference to divorcement. Consequently the legal divorce affects the guilty along with the innocent. You say it is not right, as he is in no way entitled to it. The admission of your premise does not change the conclusion. Many dark sins never receive their just retribution in this life. The man who overtly violates the matrimonial covenant in order to get a divorce, must meet God, and account for the dark crime, not only of adultery, but perjury. Turn him over to God. He is certain to give him justice.

f. We should be very careful not to grieve those whom God has not grieved. I find the Lord’s people, in many localities in my travels, grieved, afflicted, snubbed, ostracized, and in some cases publicly denounced, on the charge of having two living wives or two living husbands, when really the parties have been Scripturally divorced from their former consorts before marrying the latter. This is unjust. If you are Scripturally divorced, she is no longer your wife, or he is no longer your husband. Consequently it is not true that he has two living wives, or that she has two living husbands.

g. In my extensive travels I meet all sorts of matrimonial complexities, which bring me to my knees before God, that He may give me light to answer the complicated questions propounded by the good and sincere people, who are anxious to do the will of God and get to heaven: *e.g.*, men and women who during the unsaved period of their lives, got married and separated, receiving civil, but unscriptural, divorcement; then, marrying others, have families of children, homes, and a diversity of domestic interests. Meanwhile they have been converted to God, are Church members, and frequently professors of sanctification. I have found them much disturbed over this problem, preachers and prominent saints having

told them that they ought to separate. now, before God and the judgment-bar, let me warn you to slowly, lest the last error be worse than the first. If it is your duty to administer temporal support to a former companion from whom you illegally separated, be sure that you satisfy your conscience when, on your knees, you tell God all about it. You see in these Scriptures that Moses granted a divorcement on account of the hardness of their hearts; *i. e.*, when they fell out, and could not live together in peace. Under the new dispensation of-entire sanctification, the normal attitude of the gospel Church contemplates the removal of all of these evil tempers, so there is no need of a divorce.

h. Though we are not under the dispensation of Moses, I am sorry to say that the rank and file of the Church, both clergy and laity, are there to-day. This is evinced in the fact that they neither preach, seek, nor enjoy full salvation, which is the standard of the New Testament Church. Now, I assure you the Mosaic dispensation is a million times better than that of the devil. Therefore, if your matrimonial relations are not fully up to the New Testament standard, you can fall back and live in the dispensation of Moses. But be sure that you go on your knees, and settle all this matter before God, who, in infinite mercy, requires no impossibilities. Perhaps there are matters in your past life which it is impossible for you to rectify. Then turn it all over to God, and put it under the blood. Do the best you can, and where impossibilities intervene, your blessed Heavenly Father will take the will for the deed, and in the end say, "Well done." Be sure you do nothing rashly, and without the triple illumination of heaven through God's Word, Spirit, and providence.

CELIBACY

Matthew 19:10-12. *"His disciples say to Him, If the cause of a man is thus with his wife, it is better not to marry."* Since Jesus thus abrogated all right to divorcement except for fornication, the disciples propound this very practical question, whether it is not better to abstain from matrimony altogether. *"Jesus said to them, All do not receive this word, but those to whom it has been given."* Now the meaning of this is very simple. God's providence is over all of His true people, leading some of them, both brothers and sisters, to abide in celibacy, thus foregoing the privileges of matrimony for the Lord's sake. Remember, the celibacy here mentioned is super-induced by the Divine guidance, matrimony being the Lord's order, who, at His own option, doubtless makes many exceptions. "For there are eunuchs who were so born from the womb of their mother." This affirmation of our Lord includes the people who have been born into the world with deficient genital organs. Of course, all such are excusable for abiding in celibacy. "And there are eunuchs who were made eunuchs by men." In bygone ages emasculation was common, especially about royal courts, preparatory for the office of chamberlain and various public offices, especially in regal harems. This custom is still somewhat prevalent in the

Old World. We read of the Ethiopian eunuch, who was the chief financial officer of Queen Candace. When I was in Egypt last November, I met an Ethiopian eunuch in the city of Cairo. "And there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. Let him who is able to receive it, receive it." Here you see our Savior throws wide open the door of celibacy for the sake of His kingdom, inviting all to receive it, at their own option, under the Divine leadership. Bishops Asbury, McKendree, and George, those grand heroes of pioneer Methodism in America, all, like St. Paul, lived and died unmarried, being wedded to the gospel of Christ, in which they spent their long, laborious, and useful lives. Doubtless they all wear a brighter crown in heaven this day because of this life of self-denial for the kingdom of heaven, having doubtless traveled more miles, preached more sermons, and led more souls to God, than would have been possible if encumbered with home and family. We are happy to see so many of the holiness people ready to forego matrimony, give up home and all domestic attachments, for the missionary field. God multiply them a thousand-fold, expedite the world's evangelization, and send along our glorious King!

THE LITTLE ONES

~~◀~~**Matthew 19:13-15;** ~~◀~~**Luke 18:15-17;** **Mark 10-13-16.** *"And they were bringing little children to Him, that He may touch them; and His disciples were rebuking those bringing them."* Matthew says they brought them that He might *"put His hands on them and pray."* Luke says they were *"infants."* *"Jesus seeing them was much displeased, and said to them, Suffer the little children to come unto Me, and prevent them not; for of such is the kingdom of God. Truly I say unto you, Whosoever may not receive the kingdom of God as a little child, can not enter into it. And taking them up in His arms, putting His hands on them, He continued to bless them copiously."* The E. V. has lost much out of this, because the *Textus Receptus*, from which it was translated, omits the *kata* in connection with *eulogei*, and consequently simply reads, **"He blessed them,"** the true reading being so grand and glorious, "He continued to bless them copiously." There is no dodging the issue in this paragraph, recorded by Matthew, Mark, and Luke, the two former giving us *paidia*, **"little children,"** and the latter *brephe*, **"infants."** It is certain they were small enough for Jesus to pick them up in His arms, thus blessing them abundantly and continuously amid loving caresses. This is a clear, bold, and unequivocal corroboration of His former utterances in reference to infants. Though they have inherited a sinful nature from Adam, they are not sinners, but Christians; because they are not only members of God's kingdom, but normal members, there being no defalcation in their case, like that of adults, who may, with the loudest professions, be hypocrites, as this was—really the case with the Pharisees, who were constantly in His presence. Hence, in the case of irresponsible infants, we know they are

saved, as we have the repeated and unequivocal *ipse dixit* of Jesus; while in the case of adults, as we can not know the heart, we are constrained to turn them all over to God and the judgment-day. All sinners are full of sin. All infants and unsanctified Christians are sinful — *i. e.*, have a tendency to sin — hereditary from Adam, which is certain to lead them into sin if not counteracted by grace in regeneration; but even then will keep up an everlasting warfare (Galatians 5) till eradicated in entire sanctification.

THE RICH YOUNG MAN

Matthew 19, 16-30; Mark 10, 17-31; Luke 18, 18-30. Mark:

“And He, traveling along the road, one running and kneeling clown asked Him, Good Teacher, what shall I do that I may inherit eternal life? Jesus said to him, Why do you call Me good? No one is good but One; God.”

This statement of our Savior is generally woefully misunderstood and erroneously construed, even preachers, standing up in the pulpit, having the audacity to look the people in the face and find here an unanswerable argument against holiness, alleging that even Jesus refused to be called good, deducing the conclusion, with an air of triumph, that nobody can be good, much less holy. May the blessed Holy Spirit now flash the light through your mind, and give you the true exposition of this passage! Jesus was almost constantly turning the edge of His opponent’s argument into the admission of His own Divinity. The high and primitive sense of the adjective “good” is only applicable to Go. The word “God” is a contraction of “good,” because God is the very essence, quintessence, and concentration of all good. Now when the young man calls Jesus good, instead of correcting him, He accepts the situation: “You call Me good, and so I am. Now since God alone is good, you call Me God, which is right,” thus turning the admission of the young man into the substantial affirmation of His Divinity; not only for his benefit, but that of the multitude who followed Him from day to day. While in the primitive sense, God alone is good, and all goodness emanates from Him (as John says, “God is light; yet the sun shines, but he shines by the light which God gives him); and while no man is good in a primary sense, because a good man would mean one who had never sinned; yet we may be righteous, because a righteous man is simply a justified sinner; and it is equally true that we may be holy, because a holy man is nothing but a sanctified sinner. The term good is variously used in subordinate senses, and not only applied to saints, but in common parlance even to sinners, animals, and things without life; however, in those cases, all the good they have has emanated from God.

“You know the commandments, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and thy mother.” Matthew says, *“Thou shalt love thy neighbor as thyself.”* *“And he, responding, said to Him, Teacher, I have kept all these from my youth. Jesus looking on him loved him, and said to him, One thing is wanting unto thee.”* Here Matthew says, *“If thou dost wish to be perfect,*

go, sell as many things as you have, and give to the poor, and you shall have treasure in heaven.” This interview took place out in Perea, east of the Jordan.

Though our Savior is constantly surrounded by the Pharisees, you must not conclude that this young man is one of them. The truth of the matter is, he is far from them, even at the opposite pole of the battery. While the Pharisees were full of pride, haughtiness, and self-righteousness, this young man is very humble, as we see him come kneeling down before Jesus, and making earnest inquiry, *“What shall I do that I may inherit eternal life?”* Luke tells us he is a ruler of the people. He certainly shows up a very beautiful, moral, and religious character, in the fact that he has kept the commandments of the Decalogue from his youth. No wonder Jesus loved him. The simple solution of the whole problem recognizes this young man as a paragon Old Testament saint, walking in all the commandments of the law and the prophets blameless. He evidently has lived up to all the light of his day and dispensation. So he has nothing to do but receive Jesus, and move forward into the gospel dispensation — *i.e.*, the kingdom of God whose normal standard is perfection, as you here see specified. Jesus responds to him, *“If you wish to be perfect,”* illustrating the fact that His dispensation requires perfection *i.e.*, spiritual manhood, the standard of the old dispensation being spiritual infancy. There was no trouble in the case of this amiable and promising young ruler till he declined to accept the Savior’s condition of discipleship, thus halting in the old dispensation after it had expired and become null and void. He was certainly a very fine subject of gospel grace, having nothing to do but meet the condition, which is Christian perfection, and pass from the law and the prophets into the kingdom of heaven.

“And he, being grieved at the word, went away sorrowful; for he had great possessions.” Jesus knew his heart, and went for his idol unhesitatingly. Adam the First must die before you can become a perfect Christian, with Adam the Second enthroned to reign without a rival. All the unsanctified have their besetting sin, in which the diversified appetites and passions, constituting the members of old Adam, concentrate their forces, make a general rally, and turn loose all the impetuosity of earth and hell to break the power of grace and ruin the soul, world without end. While this young man, having kept all of these commandments faithfully from his youth, living in beautiful harmony with his dispensation, exhibits the irreproachable character of a paragon Old Testament saint, yet that phase of inbred sin which he was weakest to resist, as it held a tighter grip on him than any other, was the love of money, which had been augmented and intensified by his vast possessions.

When the contractors began the Queen & Crescent Railway, they went to King’s Mountain, because they had a solid mile of tunnel to excavate, by far the heaviest job on the route of fifteen hundred miles. A wise general,

invading a country, always attacks the chief citadel first. Jesus knew that money-love was the serious trouble of this young man, and if he yielded there, victory flashed all along the embattled line, and He could rely on him as a paragon disciple. O how many preachers studiously avoid those things against which they feel assured their people will kick! Jesus, our only Exemplar, gives the trumpet no uncertain sound. This young man would have yielded outright if He had not put the sword to the throat of his idol. Luke says, "*He went away very sad.*" O how wonderfully history repeats itself! This young man lost his justification because he refused to consecrate all his possessions, the necessary antecedent to Christian perfection. Multitudes of the Jewish Church, in a similar attitude, enjoying justification before God because they walked in all the light they had, keeping all of the commandments, living under the law, without reprehension, faithfully anticipating the coming Messiah, forfeited their justification because they did not walk in the new light thrown on their way by the Shiloh of prophecy. If this young man had not met Jesus, doubtless he would have lived and died an irreproachable Old Testament saint and made his way to Abraham's bosom.

God holds us responsible for all the light we receive. If we do not walk in it appreciatively, we invariably backslide. Therefore Jesus is called "the Stone of stumbling," because multitudes, like this young man, stumbled over Him and fell, and they are still doing the same. God raised up Luther to pour new light upon the Church in his day and time. While his reformation was a blessing to many, it was the occasion of many stumbling and falling. The same is true of every great revival. While the present holiness movement is a God-send to myriads, it is the death-knell to multitudes, who unfortunately reject the light it brings, like this man stumbling over entire consecration.

"Jesus, looking round, says to His disciples, How shall those having riches with difficulty enter the kingdom of God! But the disciples were amazed at His words. Jesus again, responding, says to them, Children, how difficult is it for those having put their confidence in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying to one another, Indeed who is able to be saved? And Jesus, looking on them, says, With men it is impossible, but not with God; for all things are possible with God." So far as the record warrants, there is not a presumption in favor of the salvation of this amiable young man, who is not only a member, but an officer in the Church, and, most consolatory of all, his religious character utterly irreproachable. It is a simple case of stumbling over perfection, and thus failing to pass from the dispensation of the law and the prophets into that of Christ — *i. e.*, the kingdom of heaven whose standard is perfection. I believe, the reason why the disciples were so astonished over the utterances of Jesus, in reference to the difficulty in the way of salvation to the rich, was because the patriarchs in many

instances were very wealthy; *e.g.*, Abraham and Job, millionaires. There has been an awful squirming and dodging, twisting and floundering, especially on the part of the popular clergy, to evade and explain away these plain statements of Jesus relative to the difficulties in the way of saving the rich. Some have said that “*camel*” means rope, used about a ship, which of course could go through the eye of a large needle. *Kamilos* means “rope.” Though that word looks much like *kamelos*, “a camel,” you see they are entirely different words. Hence there is no truth in the exegesis. It is a miserable dodge to evade a square issue.

Again, I have heard, over and over, that there are small gates entering through the wall of Jerusalem, called the “Needle’s-eye.” This is utterly untrue. I have made two visits to Jerusalem — the one ten days, and the other seven — in which I was very active, running all over it and round it repeatedly, so that I am this day better acquainted with Jerusalem than any other city in the world. As it symbolizes heaven, whither I am a pilgrim journeying, I studied it with a flaming enthusiasm, diligently investigating everything that could throw light on the Word of God. The city has but eight gates leading through the wall: The Joppa gate, on Mount Zion, looking westward, opening through the west wall, a short distance from the northwest corner. Then, as we proceed, turning eastward, we next come to the New Gate, leading through the north wall. Then, proceeding eastward, we come to the Damascus Gate, looking toward the north. Pursuing the north wall, we next arrive at Herod’s Gate. Now, passing the northeast corner and turning southward, we come to St. Stephen’s Gate, so called because it is said that the mob dragged him out through that gate when they stoned him to death. It is known in Scripture as the Sheep Gate. (~~ERR~~ John 5.) Proceeding southward, we next arrive at the Beautiful Gate. (~~ERR~~ Acts 3:2.) This gate has been closed twelve hundred and sixty years, since the Mohammedans captured the city, on account of a Moslem prophecy that they can hold the city no longer than that gate is kept closed. Now the wall is on the high summit of Mount Moriah, the deep and impassable Valley of Jehoshaphat yawning beneath. Consequently there are no gates in this region, as there could be neither egress nor ingress. Pursuing the wall southward, turning the corner, we now travel westward, along the south wall, still on the summit of Moriah, till we reach a high valley between Moriah and Zion, where we arrive at the Excrement Gate, which leads out into the deep Valley of Jehoshaphat, and is used to carry, the offal out of the city; hence its name. Now the wall ascends Mount Zion westward, with a number of angles and offsets southward, by way of accommodation to the trend of the mountain. High up on the summit, in the City of David, we come to David’s Gate. These are the only entrances through the wall, with the exception which was made in 1898, when the emperor of Germany visited the city. They actually removed a section of the wall near the Joppa Gate for his convenient royal ingress and egress. Hence, you see, the report

about the Needle's-eye and the camel, *ex necessitate* divested of his burden in order to enter, is a fond fabrication to comfort the rich, but utterly untrue.

I hope you have no sympathy with any attempt to explain away the plain Word of God. What an insult to Jesus thus utterly to emasculate, eviscerate, and excoriate His Word till it is utterly divested of all its force! Remember you have to meet it at the judgment-bar precisely as it is. So I entreat you to take it now, without addition or subtraction, and never encourage any attempt to explain it away. I emphasize this point because I have heard more preaching on this subject than any other; *i. e.*, a labored effort to explain away the plain and unmistakable Word of God. All such evasion is foolish, fanatical, and Satanic. Jesus specifies in this paragraph that, while the salvation of the rich is impossible with man, with God all things are possible. What is the solution of this? God can give the millionaire grace to consecrate all on His altar, unreservedly and eternally to be used for His glory. In that case the millionaire becomes as poor as Lazarus. "Without the sanctification no one shall see the Lord." (~~scri~~ Hebrews 12:14.) Hence, as God is no respecter of persons, we all stand on the same platform. If we do not consecrate all to God, we can not "be perfect," as Jesus here tells the young man. Heaven is a perfect world, consequently nothing imperfect can enter there. In this statement we do not mean Divine perfection, which belongs to God only, nor angelic perfection, which belongs to angels alone; but Christian perfection, which means a complete work of grace in the elimination of all evil out of the spiritual organism. As Jesus alone can do this, we must unreservedly consecrate all to Him, in order that He may sanctify us wholly. As Jesus here says, the impossibility is with man, in case he does not make a perfect consecration, which God can not do for him, as that would ignore his free agency; but He can and will give him all the grace he needs to do it himself, of his own free will and accord. Then, when man puts all on God's altar, there is no trouble about sanctification, as that is the work of Omnipotent Grace. This whole subject, as delivered by the Savior, is perfectly lucid and consistent. O how many, like this rich young Church officer, hesitate to put all their possessions on God's altar, and go away sorrowing! Happy is the poor man who has s~ little to consecrate! Yet multitudes of them fail just like the rich. Jesus saves none but beggars. If you own a gold-mine, and do not turn it over to God to be used for His glory, you can not be saved.

~~scri~~ **Matthew 19:27.** *"Then Peter, responding, said to him, Behold, we have left all things, and followed Thee; what then shall be to us? Jesus said to them, Truly I say unto you, that you who have followed Me in the regeneration, when the Son of man may sit upon the throne of glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."* The regeneration here mentioned does not mean that personal spiritual birth peculiar to all the children of God, but it is a continuation of the subject under consideration with reference to this rich young Church officer, whose life was so beautiful under the law and the prophets; and his qualification to

pass out into the new dispensation, receiving his own Christ with joyful enthusiasm, and becoming a citizen of His kingdom, a *bona fide* member of the gospel Church, had all failed because of his delinquency in meeting the condition, *i. e.*, consecrating all his vast wealth to God — and thus getting in position for the fiery baptism to sanctify him gloriously at the Pentecost then speedily coming on. So the regeneration here means the transition out of the old into the new dispensation. As Peter well knew that he and his apostolical comrades had forsaken their fishing-boats, nets, companions, homes, employment, and everything to follow Jesus, and now having seen the sad failure of this eminently promising young man, at the very point of total abandonment where Peter knew that he and his brethren had succeeded, he proceeds to interview the Savior in reference to what is coming. There, amid the contrast of the two diametrically opposite attitudes the faithful disciples, on the one side, meeting the condition; and the young ruler signally failing and going away — our Lord proceeds to answer Peter's inquiry by the thrilling assurance that when He shall sit upon the throne of his glory, they shall all sit upon twelve thrones, judging the twelve tribes of Israel. We know that our Lord was soon glorified when He ascended from Mount Olivet; and in due time these apostles did divide up the world, and go to their diversified fields of labor — the Jameses taking Judea; Matthew, Ethiopia; Mark, Egypt; Matthias, Judas's successor, Abyssinia; Thomas, India; Jude, Tartary; Bartholomew, Phrygia; Philip, Syria; Simon Zelotes, the British Islands; Andrew, Armenia; John, Ephesus; Peter, Rome; and Paul, Western Asia and Eastern Europe. Of course, they all enjoyed episcopal supremacy in their diversified fields of labor.

But you must bear in mind that this wicked world did not let them live very long till they all suffered martyrdom, John being miraculously delivered, and, as we believe, finally translated. Hence this was but a preliminary fulfillment of our Savior's glorious promise, whose verification is evidently reserved for the Millennial Theocracy, when the saints will rule with Christ (~~Rev~~ Revelation 20:6), the apostles in their normal attitude enjoying the supremacy, and Israel populating the whole earth, Satan having been removed, and the glory of the Lord inundating the world, and, as He says here, when He shall sit upon the throne of His glory, then shall you "sit upon twelve thrones, judging the twelve tribes of Israel;" *i. e.*, ruling them. Christ came the first time, in His humiliation, to suffer and to die; but He comes the second time, on the throne of His glory, to conquer and to reign. Here we certainly do see a recognition of apostolical supremacy in the rulership of the world. There are now just about twelve national divisions on the globe. So the world seems to be getting ready for these twelve apostolical thrones. Of course, our Lord must come in His glory, cast out Satan, raise the dead members of the bridehood, and reunite soul and body and translate the living. The first resurrection, at the pre-millennial coming of our Lord, will prepare the way for His glorious kingdom, when He shall

sit on the throne of His glory, and the saints will judge the world (⁴¹⁶²1 Corinthians 6:2); *i. e.*, rule the world. I am so glad that I believe the whole Bible. Therefore I am looking for wonderful things.

“And every one, whosoever has left houses, brothers, sisters, father, mother, wife, children, or lands, for My name’s sake, shall receive a hundred fold, and inherit eternal life. But many first shall be last, and last shall be first.” Here you see again that the Jews are coming into the kingdom after all of the Gentiles. One of the cheering omens of the Lord’s near coming is the rapid gathering of the Jews into the Holy Land, and their conversion to Christianity in all the world. Luke says that the one leaving all and following Jesus shall receive a hundred-fold at this time, and in the age to come eternal life. We find some people certifying that there is no coming age after the present. Here, in ⁴²⁰³Luke 18:30, we have it positively specified. You find the same in ⁴³¹⁵Hebrews 6:5, and also in ⁴¹¹⁸Matthew 12:32. I am satisfied it occurs elsewhere in the New Testament, but certainly three clear and unequivocal witnesses are sufficient. In these passages, the E. V. says “world to come;” but the Greek used by our Savior is not *cosmos*, “world,” but *aion*, “age.” Hence these are certainly plain allusions, not only to the coming millennium, which will be the Edenic Age of the world restored back, but the Celestial Age, that shall follow the final glorification of the earth subsequently to its purification by the great fiery baptism simultaneously with the final judgment, the glorification following, transforming it into a new earth and a new heaven, or firmament (⁴²⁰¹Revelation 21), and finally conferred, as a soldier’s bounty, on the glorified saints, here to enjoy an eternity of heavenly bliss with myriads of unfallen angels, with whom, as our loving escorts, we will wing our flight from world to world, admiring the glory of Omnipotence, bespangling millions of bright celestial spheres which never knew sin nor sorrow. At the same time, with our angelic escorts, and accompanied by our sainted friends, always delighted to visit the New Jerusalem, the celestial metropolis, honored with Jehovah’s throne, and the center of universal gravitation, around which all celestial worlds speed their flight, and which this world, on her final restitution and celestialization, will so approximate as to enjoy a grand and conspicuous view, and to receive the copious illuminations of the Divine glory. (⁴²⁰⁹Revelation 21:9-27.)

CHAPTER 16

THE HIRED LABORERS

◀ **Matthew 20:1-16.** *“For the kingdom of the heavens is like unto a man who is a landlord, who went out early in the morning to hire laborers into his vineyard.”* The Jews counted the diurnal hours from six o’clock the year around. Hence this was the hour at which he hired the first lot. *“And agreeing with the laborers for a denarion per day, he sent them into his vineyard.”* “A penny a day,” E. V., is misleading, as *alination* does not mean a penny, being a Roman coin, corresponding to the Grecian *drachma*, with no synonym nor equivalent coin in our currency. It was worth fifteen cents, and equivalent to about one dollar in our time and currency, as money at that time was worth about seven or eight times as much as it is now, because of its scarcity, the paucity of people, and the great productiveness of the earth. So these people received good wages.

“And going out about the third hour, he saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and I will give you whatsoever may be right. And they departed.” This lot were hired at nine o’clock, the first having been laboring three hours. *“And again going out, about the sixth and ninth hour, he did likewise.”* So you see that he hired another group at twelve, and still another at three, and sent them into his vineyard. *“And about the eleventh hour, having gone out, he found others standing, and says to them, Why stand ye here all the day idle? They say to him, Because no one hired us. He says to them, Go ye also into the vineyard. And it being evening, the lord of the vineyard says to his steward, Call the laborers, and pay them their hire, beginning from the last until the first. And those having come about the eleventh hour, received each one a denarion. And the first having come, thought that they shall receive more; and they also received each one a denarion. But having received it, they began to murmur against the landlord, saying, These last wrought one hour, and thou didst make them equal unto us bearing the burden and heat of the day. And he, responding, said to one of them, Comrade, I do thee no wrong; didst thou not agree with me for a denarion? Take thine own and go. But I wish to give unto this last one as unto thee. Is it not lawful for me to do that which I wish with mine own? Is thine eye evil because I am good? So the last shall be first, and the first shall be last.”* This last statement, which is quite axiomatic, referring to the call of the Gentiles and the final conversion of the Jews, is only a single item in this grand and comprehensive parable, which really applies to all the people, in all ages, who ever have or ever will hear the call of gospel grace. *“For many are called, but few elected.”* While this statement really follows as a

logical sequence from the entire parable, it is a very comprehensive epitome.

a. The *denarion* here is a formal stipulation of wages, being a logical item in such a business transaction, and a necessary constituent. As to the times at which the five different lots were hired, you must recognize the fact that they did not arrive in the market-place previously to those respective hours; *e.g.*, those hired at twelve, three, and five o'clock, not having been on hand when their predecessors were called, had no offer nor opportunity.

Therefore this parable can not be used as an apology for people in gospel lands who hear the gospel all their lives, but willingly and overtly procrastinate, thus grieving away the Holy Spirit. It applies to heathen, and all others, who do not receive the gospel till late at night.

b. Now, we see at the conclusion of the day, the steward — *i.e.*, the Holy Spirit calls all of the laborers, and pays them their hire. Of course, the *denarion* was the mere stipulation, occupying its place as a constituency of the business transaction. But what is the *misthos*, "hire?" This is what we all receive in the *finale* of probationary life, and is so variant and comprehensive in its adaptation to the infinite diversity of the countless millions who, in some mysterious way, will move on and finally get to heaven, that we may safely conclude the *misthos* — *i.e.*, reward of all the laborers — is God Himself.

c. This parable teaches the unity of salvation, all alike receiving the *denarion*, which is a mere representation of the *misthos* — *i. e.*, the rewards which they will get through the *denarion*. Does not this prove that all are equal in heaven? We certainly must answer in the negative. Heaven is a place of endless diversity, like this world (1 Corinthians 15), differing either from other, "as one star differeth from another." This *misthos*, which we all receive, is God Himself, who of course is a Unit, yet He is infinite and inexhaustible. Now, while in eternity we all receive God for our reward, yet there is an infinite diversity of capacity on the part of humanity for this reception. Therefore we all receive God to our utmost capacity, which is by no means a constant quantity, but will increase through the flight of eternal ages, as God is everything to every immortal, intelligent spirit which that spirit is competent to receive. Hence you see the unity of the reward is in perfect harmony with the infinite diversity, as we see revealed in the parables of the pounds and the talents.

d. But what about those murmurers? They are easily explained. Of course, murmuring is sin, and the idea of people in heaven murmuring against God is revolting to contemplate. You find the solution of the mystery in file concluding statement, "Many are called, but few elected." This reveals the whole secret. "Chosen," *E. v.*, is *eklektoi*, from *ek*, "out of," and *lego*, "to select." Hence it means the elect. Now, the plain solution in reference to the murmurers is the simple fact that they heard the call, but were never elected.

Consequently they never got into the kingdom. We are “elected through sanctification of the Spirit.” (1 Peter 1:2.)

JESUS FORETELLS HIS DEATH AND RESURRECTION

Matthew 20:17-19; **Luke 18:31-34;** **Mark 1:32-34.** *“And they were on the road going up to Jerusalem, and Jesus was leading them, and they continued to be excited, and following, they were afraid.”* Our Lord is still over in Perea, east of the Jordan, walking along toward Jerusalem, accompanied by the vast multitudes. The disciples know that if He goes back to Jerusalem, something decisive will take place, as only a dozen days previously He had fled away from there for His life. As the Passover is now at hand, and the metropolis will be thronged with the people of Israel, not only from Judea and Galilee, but from their dispersions in all heathen lands, they know that His enemies are determined to do everything they can against Him. As it is said here that they were much excited and afraid, doubtless they were apprehensive that the thousands from Galilee, where He had spent by far the greater part of His ministerial life, would be at the Passover, and as His enemies were so hostile against Him, in all probability a bloody civil war would break out, in which they were all likely to lose their lives. Meanwhile the hopeful side of the matter was, that He would be crowned King there in Jerusalem, in the presence of the vast multitudes from all parts of the earth, who might fall in line and propagate His kingdom, and permanently establish Him on the throne of David.

“And again taking the twelve, He began to speak to them the things which were about to happen to Him, Behold, we go up to Jerusalem, and the Son of man shall be delivered to the chief priests and scribes, and they will condemn Him to death, and will deliver Him to the Gentiles, and they will mock Him, and will scourge Him, and spit upon Him, and will kill Him; and on the third day He will rise.” Luke says: *“And they understood nothing of these things; and this word was hidden from them, and they knew not the things spoken.”* This is the third time our Savior has told them plainly that He is going to be arrested, arraigned, condemned, scourged, crucified, and will rise the third day. Now you see that Luke here says that they understood none of those things, and we see in the subsequent history that they were utterly ignorant of His impending fate till it took place. Now why did Jesus tell them three times, and the Holy Spirit withhold it from them?

N. B. — The Holy Spirit is not only the Author of the Word, but the Revelator of that Word to every person who ever understands it. It was really important that Jesus should tell them all about it, as He did three times, distinctly, by way of emphasis. The importance of this revelation is seen in the fact that it was a most important item in the prophetic curriculum, which constitutes the basis of Christian faith in all ages.

Therefore it must be revealed. Now why must it be withheld from them till after His resurrection? Do you not know that if they had understood it, they would have mustered the countless hosts to whom He had preached during the three years of His ministry and have prepared for war, in order to defend their beloved Leader and preserve His life? Thus a terrible civil war would have broken out in Jerusalem while the city was thronged with the myriads from all parts of the earth attending the Passover, and a grand army would have rallied to prevent them from killing Him, thus defeating the great end for which He came into the world; *i. e.*, to suffer and die to redeem the lost millions of Adam's fallen race. Hence you see the pertinency on the part of the Divine administration, that the Holy Spirit should withhold these tragic, sublime, and wonderful events appertaining to their Master, so that they should not understand them till after they had all transpired. The same fact is true in all ages, despite all the efforts of human learning to fathom and comprehend the Bible. While these are not to be depreciated, it is an incontestable fact that we only know the Word as it is revealed to us by the Holy Ghost. After the Constantinian apostasy, during the Dark Ages, when the Church was monopolized by Romanism, and retrogressed into semi-paganism, every great, cardinal, spiritual truth having evanesced, and the Holy Spirit apparently retreating away and leaving her in the dismal midnight of ignorance and superstition, even collapsing so egregiously into human infatuation and folly as to become a secret society, like Freemasonry, her mystic rites only known to her muttering priests, and locked up in a dead language, incomprehensible by the laity, — amid this dismal night of ignorance, superstition, and idolatry, she remained a thousand years, till the light again broke in, God raising up Wyclif, a Roman Catholic priest, justly denominated the Morning Star of the Reformation; followed by John Huss, of Bohemia, whom the Roman Catholics burned, and threw his ashes into the Rhine, on whose waters they floated down, impinging on many lands, germinating quite a crop of martyrs, who sprang up spontaneously, like mushrooms in the night; and like the armed men who sprang up from the dragon's teeth which Cadmus sowed in Greece, so a magnificent crop of martyrs were soon testifying amid the flaming fagots in different European countries; finally, Luther comes to the front, the hero of the Reformation, the multitudes falling in line, getting their eyes open to the glorious truth of justification by the free grace of God in Christ, received and appropriated by faith alone, independently of Church rites, priestly manipulations, and clerical absolutions, — presenting a rank and file too formidable for the papistical power to overawe by thundering anathemas, bulls of excommunication, or the fires of Inquisition. We may here observe that during this long period of a thousand years, while the dismal Pagan night darkened the escutcheon of the historic Church, ignorance, superstition, priestcraft, prelacy, and popery, with their human institutions, autocracy, and tyranny having supplanted, and, to all human observation, obliterated every vestige of experimental godliness from the historic Church, yet God had a people in

the world who knew Him experimentally, and walked with Him in the beauty of holiness, despite the terrible persecutions waged against them by the Catholic Church, A. D. 251. The Novatians, the holiness people of their day and time, withdrew from the Catholic Church on account of her corruptions. The same people in later centuries were denominated the Waldenses and Albigenses, and despite all efforts to exterminate them in blood, survived several centuries; and finally the movement received a new impetus under the leadership of the Moravians, who were instrumental in the sanctification of John Wesley, who, in the providence of God, became exceedingly prominent in the great holiness movement of his day. While Luther was evidently a sanctified man, yet he never gave the doctrine or the experience any especial attention, having all he could possibly do to rescue the primary truths of justification, regeneration, and adoption from the black grip of Satanic oblivion, long fastened on them by the tyrannical intrigues of Romanism. I am satisfied that God had His way with Luther and his compeers, using them, pursuant to His own will and purpose, in the restoration of these grand fundamental doctrines of experimental salvation. As Wyclif was the morning star and Luther the rising sun of the great justification revival, in a similar manner George Fox, the founder of Quakerism; John Bunyan, the Baptist; and John Knox, the Presbyterian, were the morning stars of the great sanctification revival, whose sun arose with Wesley and his compeers. As the great doctrine of entire sanctification, so prominent in the apostolic age, had gone into eclipse with oncoming Romanism, and had slumbered in oblivion more than a thousand years, God raised up these mighty men to rescue from oblivion, formulate, and elucidate the profound and majestic-truth of Christian perfection. These heroic saints of bygone ages have faithfully and courageously done their work, and are now resting in glory. While experience is substantially identical in all ages, not so with exegesis. The Bible is our text-book, and the Holy Ghost our Teacher; but some of us are very slow scholars. The Holy Ghost is leading us on, and teaching us as we are able to receive it. Wesley and his coadjutors profited by the work of Luther, as Wesley was actually converted while listening to the reading of Luther's preface to the Pauline Epistles; but the labor of their lives was not on justification, but Christian perfection.

Our holiness brethren who would confine our investigations and elucidations to sanctification, make a great mistake. The Holy Spirit is still opening the Scriptures, and revealing them more and more, to the saints of God. If we should stop with sanctification, we would make no progress beyond our predecessors, whereas the school of Christ is the most progressive institution in all the world. The notable fact that the Holy Spirit is so wonderfully opening the Scriptures revelatory of the Lord's second coming, is to me an auspicious omen that the time is at hand. We are now living in the last century of the world's six thousand years, the millennium being the seventh thousand. As the popular chronology is believed by the

ablest critics to be too long, many authorities expiring the six thousand years already, we have many reasons to open our eyes to the incoming light shed by the blessed Holy Spirit on those numerous Scriptures revealing the return of Jesus to this world. During the last year I have traveled twenty thousand miles in America, Europe, Asia, and Africa. In all lands, and upon all seas, I met the Lord's dear people, looking out for His coming, and believing Him to be very nigh. The Holy Spirit is wonderfully lighting up the Scriptures on the coming of the Lord, Divine healing, and woman's ministry. We so much need the ministry of the sisterhood to help us carry the gospel to the ends of the earth, and expedite the return of our glorious King. It is very pertinent that we should all sit, meek and lowly, at the feet of Jesus, perfectly appreciative and acquiescent in the teaching of the Holy Ghost. If we refuse to move forward responsive to His leadership, we will certainly grieve Him.

Why did He not reveal the great doctrine of sanctification to Luther? Because he and his generation had enough to do to teach and establish justification. Why did He not lead out Wesley to elaborate the coming of the Lord? Because he had all he could do, in his long, laborious, and useful life, to expound and establish the great doctrine of entire sanctification. Now, with the full benefit of the proficiency achieved by our predecessors, shall we make no decisive process in the school of Christ? Shall we stand still, or go round like the blind horse in the treadmill? God's commandment to Israel is, "Go forward." This will be true indefinitely in the department of Biblical exegesis, which, like God its Author, is absolutely illimitable. We will not only learn during this life, but on through all eternity, and more rapidly after we get to heaven than ever before. God forbid that we should command Israel to stand still when He says, "Go forward!"

AMBITION OF JAMES AND JOHN

☞ **Matthew 20:20-28;** ☞ **Mark 1:35-45.** *"James and John, the sons of Zebedee, come to Him, saying, Teacher, we wish that You may do to us whatsoever we may ask. And He said to them, What do you wish Me to do for you? And they said to Him, Grant unto us that we may sit, the one on Thy right hand, and one on Thy left hand, in Thy glory."* Matthew says their mother, Salome, made the request for them. There is no disharmony between Matthew and Mark in this matter, as *Qui facit per alium, facit per se*, that old Roman law, transferred to England and then to America — "What any one does by another, he does by himself" — is not only recognized among all nations, but was so recognized by the inspired writers. At that time none of the disciples had any idea that Jesus was going to die and leave the world, but were on the constant lookout for Him to ascend the throne of Judea, and establish a kingdom, in glory eclipsing that of David and Solomon. The mother and the young men had considerable reason to believe that they would stand a good chance for the prime ministry in the coming kingdom, as He had repeatedly shown them and Peter

extraordinary courtesy, permitting them to be present when He raised the daughter of Jairus from the dead, and in the glorious scene of the transfiguration. They all, however, in this matter abundantly evince their need of entire sanctification, which they all received about two months from that date, when the Pentecostal baptism fell on them, consuming all their ambition.

“Jesus said to them, You know not what you ask. Are you able to drink the cup which I drink, and to be baptized with the baptism with which I am baptized? And they said to Him, We are able. And Jesus said to them, You shall drink of the cup which I drink, and be baptized with the baptism with which I am baptized; but to sit on My right hand and on My left hand is not Mine to give, but theirs for whom it has been prepared.” Jesus here alludes to the baptism of bloody martyrdom, which then awaited Him in about eight days. *Baptizo* means to purify. (☞¹John 3:26, and ☞²Luke 11:38.) Jesus took on Himself the sins of the whole world, an awful mountain of dark pollution. This was all purified away when He died on the cross, thus perfecting the vicarious atonement. It is quite significant that James was the first one of the Twelve to seal his faith with his blood, John outliving all, but suffering so much toil and persecution, even miraculously delivered from the caldron of boiling oil in Rome, that he would justly rank along with his brother, pre-eminent in martyrdom.

“And the ten, hearing, began to be displeased about James and John. Jesus calling them, says to them, You know that those seeming competent to rule the Gentiles, have the dominion over them, and their great men exercise power over them. But it shall not be so among you. But whosoever shall wish to be great among you, shall be your minister; and whosoever shall wish to be first among you, shall be the servant of all. For the Son of man did not come to be ministered unto, but to minister, and to give His life a ransom for many.” Our Savior here elucidates the difference between His kingdom and the secular governments, as in the latter there is such a thing as official emolument, remuneration, aggrandizement, and honor; whereas in the former the whole trend of the matter is diametrically opposite, the officer being a waiter, administering to the interest of others; and the chief officer actually being the servant of all the members of the kingdom, having the most laborious place, constantly encumbered with toil and labor in the interest of others, — a grand spiritual truth, so little understood and realized by the people, and even Church officials, who are prone to look upon ecclesiastical offices in the light of the secular. Here we have a deep and comprehensive signification in our Savior’s statement, “To give His life a ransom for many.” Did He not die for all? He certainly did. Then why did He not in this passage say, “Give His life a ransom for all,” instead of “many?” N. B. — “All” has an objective signification, while “many” is used subjectively. Now what is the difference? “All” means the whole human race, for whom Jesus died objectively; while “many” means the elect, in the broad sense, including every human being, of all ages and

nations, who, in the infinite mercy and goodness of God, may, in some way, effect an entrance into heaven at last.

THE BLIND MEN AT JERICHO

Matthew 20:29-34; Luke 18:35-43; Mark 10:46-52. *“And they are coming into Jericho. And He and His disciples and a great multitude going out from Jericho, blind Bartimeus, the son of Timeus, was sitting by the wayside begging. And hearing that it is Jesus the Nazarene, began to cry out, and to say, Jesus, thou Son of David, have mercy on me! And many continued to rebuke him, that he must keep silent; and he continued to cry out much more, Thou Son of David, have mercy on me! And Jesus, standing, said that he should be called. And they called the blind man, saying to Him, Take courage, arise; He calls you. And laying aside his cloak, rising, lie came to Jesus. And responding, Jesus says to him, What do you wish that I shall do to you? And the blind man said to Him, Master, that I may look up. Jesus said to him, Go, thy faith hath saved thee; and immediately he looked up, and follows Jesus in the way.”* As you see, Matthew, Luke, and Mark all give this narrative. However, it is pertinent to observe that Matthew says He healed two blind men as He came out from Jericho, while Luke speaks of but one, whom He healed as He was coming into Jericho; Mark alone giving us the name of Bartimeus, the son of Timeus, and stating that he was sitting by the wayside begging as the multitude passed out of Jericho. Doubtless his home was near by, and he made his living by begging of the travelers along the highway from Jericho to Jerusalem. On hearing the tread of the multitude, and learning that the Prophet Jesus is passing by, and as he had heard so much about His wonderful miracles, restoring sight to multitudes of the blind who had been enabled to reach His ministry in His peregrinations through Galilee, Judea, Perea, Samaria, and other countries, and having determined to avail himself of the opportunity if He should ever pass that way, and doubtless already having information that He had crossed the Jordan, out of Perea into Judea, the day preceding, and was traveling toward Jerusalem, and would certainly come that way, the only great road leading through the wilderness of Judea from Jericho to Jerusalem, he now cries aloud incessantly, *“O Jesus, thou Son of David, have mercy on me!”* As the prophecies revealed that the Messiah was to be the Son of David, in this appellation He really acknowledges His Christhood.

I always met many beggars in that country. While they all have their places, and unhesitatingly speak out in their language, asking for a contribution, I never heard one scream and roar as this one did. Luke uses the word *eboese*, which is from *boao*, which, you observe, if you will pronounce it loudly, makes a noise like the lowing of an ox. Hence we see that this man threw his mouth open, and roared aloud, refusing to be quiet, though many of the multitude rebuked him for his impetuosity and disorder. Jesus, however, gives His full approval to his persistent roaring by calling him to

Him unhesitatingly. Consequently, throwing aside his outer garment for the sake of expedition, rising, he hastens to Jesus, who immediately opens his eyes, certifying to him, "*Thy faith hath saved thee;*" thus laying an illimitable emphasis on the grace of faith, as Jesus is accustomed to do. O how wonderfully does Jesus preach salvation by faith! Blind Bartimeus not only received his eyesight, but the salvation of his soul, through simple faith in Jesus. Therefore we are not astonished that, having now become a disciple, he falls in with the crowd, and follows Jesus, doubtless, the remnant of his life, and is now playing on his golden harp. This is a notable case of whole-hearted, importunate seeking of Jesus. When they did their utmost to moderate him, telling him that screaming and roaring in the presence of that great multitude was so indecorous, you see he only roared the louder. Find a penitent on that line, and look out! — something wonderful is going to happen.

Now, as you see, Matthew tells of two blind men restored as Jesus passed out of Jericho; Luke speaking of but one, and that one as he entered into the city; while Mark tells us of Bartimeus as he came out. How do we reconcile this apparent disharmony? There is no need of any reconciliation. I have no doubt but He did, as Luke says, restore a blind man as He went in, and, as Luke says, two as he came out, of whom, doubtless, Bartimeus was one; as you must remember that many of our Lord's great miracles are not found now in the inspired records, but only a few salient ones.

The Jericho so celebrated in the days of Joshua stood on the plain of the Jordan, near the base of the Mount of Temptation, where Jesus was tempted by Satan, and ten miles from the ford of the Jordan where Israel crossed over and Jesus was baptized. You know when this city was destroyed, Israel having shouted down the walls, God forbade its rebuilding. So it has never been rebuilt. However, they built a new city, two miles south, where the road from Jerusalem reaches the foot of the mountain and proceeds out, crossing the plain of the Jordan. This was the Jericho in the days of Christ. In the desolation of Judea by the Roman armies, soon after the crucifixion of Jesus, Jericho was destroyed. When the Crusaders conquered and took possession of the Holy Land, A. D. 1099, they rebuilt Jericho, about two miles farther east, along the road to the Jordan ford. This Jericho is still standing. I lodged there during both of my visits in that country.

CHAPTER 17

CONVERSION OF ZACCHEUS

◀**Luke 19:1-10.** *“Having come in, He passed through Jericho. And, behold, a man by name called Zaccheus, and he was chief of the publicans, and he was rich.”* The publican was the sheriff of the Roman Government in Judea. Hence, you see, Zaccheus was high sheriff, having under him a number of deputies. Perhaps he was in good financial circumstances before he received the office; but doubtless his riches accumulated largely if not exclusively from the emoluments of his office, as the publicans were notorious and odious for rascality and oppression. The people hated them, not only for the above reasons, but because they loathed and despised the yoke of Roman despotism, which had been on their necks thirty-three years; *i. e.*, a whole generation. Such was the popular odium of the office that it was frequently difficult to prevail on a Jew to serve, as he knew his brethren would pour contempt on him by wholesale. In this case, the Romans had been enabled to command the service of Zaccheus, a full-blooded Jew.

“And He was seeking to see Jesus, who He is, and was not able on account of the crowd, because he was small in stature. And having run out in front, he went up into a sycamore-tree, that he may see Him, because He was about to pass that way.” The sycamore is the Egyptian fig-tree, much larger than the Palestinian fig-tree. The largest tree I saw in the Old World was of this species. The fruit is splendid, and very abundant. Hence it is said that Habakkuk was a “gatherer of sycamore fruit.” We see a wonderful manifestation of God’s prevenient grace in the conversion of Zaccheus. God put the sycamore-tree there for him to climb, that he might see Jesus; and also, the more important, that Jesus might see him. God sent His Spirit there to convict him, and get him ready to climb the tree, or do anything else in order to see Jesus. Depend upon it, it was not a little embarrassing to climb that tree in the presence of the great multitude. For some poor man to climb it, it had been a small matter; but here is the high sheriff of Jericho, a man of wealth and honor, — for him to render himself so indecorous and so undignified in the sight of all his *rich* friends, both Jews and Romans, as to climb that tree, was no small humiliation. Zaccheus had a true conviction. He had counted the cost, and was ready to pay the price, and meet every condition in order to be saved.

“And when he came to the place, Jesus, looking up, said to him, Zaccheus, come down quickly; for it behooves Me to abide in your house this day.” That was the Jewish Sabbath, our Saturday, and the last Sabbath Jesus ever lived on the earth, as He was crucified the following Friday. As He has spent a number of days over in Perea, during which He delivered those

thrilling parables recorded by Luke alone, it is highly probable that He crossed the Jordan the preceding day, just one week before His crucifixion, and had occupied the preceding morning traveling across the plain of the Jordan, ten miles, passing Gilgal on the road, and was now passing through Jericho. Hence, I believe, it is in the afternoon, and He proposes to spend the ensuing night in the house of Zaccheus, which was there convenient.

“And he came down speedily, and received Him rejoicing.” How long he had been under a genuine conviction of the Holy Spirit the record is silent. However, we are assured that when he ran on before the crowd and climbed up into the sycamore-tree, he was actuated by the real and genuine conviction of the Spirit, stirring him up to do anything and everything in his power to see Jesus and seek His pardoning mercy. Now you see him hasten down the tree and receive Jesus joyfully. Do you not know he is now converted? Sorrow fills the heart of a penitent sinner. Joy now floods the soul of Zaccheus. Rest assured, he is genuinely converted.

“All seeing Him, began to murmur, saying, He has come in to lodge with a man who is a sinner.” Of course, Zaccheus escorted Him to his house at once, which was there convenient, and, as the day was declining, all knew that He was going to spend the night with him.

“And Zaccheus, standing, said to the Lord, Behold, the half of my goods I give to the poor; and if I have taken anything from any one fraudulently, I restore fourfold.” The scene now continues in front of Zaccheus’s house, and in the presence of the listening multitude. This testimony gloriously climaxes and abundantly confirms the genuine conversion of Zaccheus. Now look at the case, and see how many of you can compare testimony with him. Remember, he was rich. So this is a notable case for the encouragement of all the rich people, as here they have a genuine conversion. O that all would parallel it! Now hear his protestation in the presence of Jesus, *“The half of all my goods I give to the poor.”* How we need such men now to help out starving India! Now, you must remember, he was a Jew, a son of Abraham, living under the dispensation of the law of Moses, which specified in case of theft or robbery — and all cheating and fraud are stealing and robbing — if a man stole a sheep, he was to pay back two; if an ox, three; and if a horse, four. Hence, you see, Zaccheus climaxed the law. Whereas the statement, *“If I have defrauded anything from any one,”* in English, implies doubt, whether he had or not, it is not so in Greek, in which the case is clear that he had defrauded. So here you see an open proclamation to everybody whom he had cheated to come right along and get four times the amount. Not that they demand it, as they are glad to get the principal back; but he is determined to sweep all defalcation from the field, and leave the devil no handle to get hold of. Zaccheus was a whole-souled fellow. While money was his god, he went for it with all his might, and got it. Now that salvation is the enterprise of life and soul, he

proposes to leave no stone unturned, but take the kingdom of heaven by storm. Of course, by the time he gives half of all his estate to the poor, and then restores all his ill-gotten gains fourfold, he has just about nothing left. But he is in a gloriously good fix, blessedly saved, and ready for the oncoming Pentecost, which is all he needs to send him, a flaming evangelist, to the ends of the earth, as he has the true and genuine foundation for a Pentecostal sanctification; *i.e.*, a conversion almost Pauline.

“And Jesus said to him, This day has salvation come to this house, because he is also the son of Abraham.” As Zaccheus was a Jew, a regular, royal descendant of Father Abraham, he hails with joy the blessed Christ of the Abrahamic Covenant, and passes normally out of the dispensation of the law and the prophets, into the kingdom of God. *“For the Son of man came to seek and to save the lost.”*

Jesus is seeking every sinner in all the world. It takes two to make a bargain. The reason why hell is filling up with such fearful rapidity is because the sinners do not seek Him. If you are hunting a man in a great city and he is not hunting you, it is doubtful whether you find him. But if he gets to hunting you, there will soon be a happy meeting. As Jesus is already seeking every sinner, when the sinner gets to seeking Him, they will soon meet in joyful embrace.

THE RETURN OF JESUS WITH HIS GLORIOUS KINGDOM

LUKE 19:11-27. This wonderful, inspiring, conclusive, unmistakable, glorious parable was delivered to the multitude by our Savior, in front of the house of Zaccheus, Saturday evening before His crucifixion the following Friday. It is so plain that I do hope every reader will understand and profit by it, as many of the Lord's dear people have not yet received light on His second and glorious coming. We have no doctrine to give you. We are only endeavoring to expound the Word of the Lord as the blessed Holy Spirit reveals it. *“And they, hearing these things, proceeding He spoke a parable, because He is nigh unto Jerusalem, and they are thinking that the kingdom of God is about to appear immediately.”* That He will be crowned King of the Jews at the oncoming Passover, which is to open the ensuing Sabbath, they are all fondly and eagerly anticipating. Having waited three years, they see plainly that a momentous crisis is at hand. Having no light on the bloody tragedy looking Him in the face, they are vividly contemplating the coronation scene for which they have been praying ever since His mighty works had convinced them that He must be the Christ of prophecy. You will see plainly from this parable that the connection abundantly justifies the conclusion that the glorious coronation, which they regarded as at that time pending in a few days, is to take place at the second coming, it being His mission during His first advent to suffer and to die; but in the second, to conquer and to reign.

“Then He said, A certain nobleman went away into a far country to receive for himself a kingdom, and to return.” Herod the Great having died while the infant Jesus was in Egypt, Archelaus, his eldest son, succeeding him, went away from Jericho, as his father died there, to Rome, a great journey for that day — fifteen hundred miles — to receive the kingdom of Judea from the hands of Augustus Caesar, the Roman emperor, and return to reign over the Jews. But as the Jews didn’t like him, they sent an embassy after him, beseeching the emperor not to crown him king. Consequently the emperor, to their unutterable surprise and disappointment, sent them no king; but turned Judea into a Roman province, sending them Coponius to serve as proconsul, thus taking away their kingdom indefinitely. Though he did not know it, God was in it fulfilling the prophecy, that “the scepter shall depart from Judah.... when Shiloh comes.” This transaction was vivid in the memories of the people who heard Him, and forcibly illustrates the case, because at that time Rome ruled the whole world, and no king could reign anywhere unless the emperor crowned him. So all the kings of the earth had to go to Rome to receive their kingdom before they could return to their own country and reign. Now we all know that Jesus Himself is the nobleman, who, instead of reigning at that time, went away to heaven to “receive His kingdom, and return,” illustrating most conclusively the patent fact that the kingdom He is to receive in heaven is special, and, in some important respects, different from the kingdom of grace which He brought with Him on His first advent. Our Lord soon went away to heaven, and is still there. But He is certain to receive this kingdom from the hands of His Father and come back. This conclusion is irresistible, unless you flatly contradict the Savior. I believe Him without the shadow of a doubt, and am constantly looking out to see Him coming back in the glory of that kingdom which He went up to heaven to receive, and return to earth to reign, as this conclusion is irrefutable, from the fact that it was then exemplified throughout the world, all kings going to Rome to receive their kingdom from imperial Caesar, and return with their kingdom to reign over the land given by the emperor. The analogy of this parable clearly warrants the conclusion that our Lord has gone away to heaven to receive a kingdom, and return and reign over this world. More errors in interpretation arise from spiritualizing the literal, and literalizing the spiritual, than any other source. Lord, help us to leave everything where Thou hast put it! If it is literal, let it so remain; if spiritual, let us all say, Amen! Though our Lord certifies that His kingdom is not of this world, yet it by no means follows that it may not have dominion over this world. He rules all other worlds without a rival, and is going to cast out Satan and extend His glorious dominion over all this world.

“And having called his ten servants, he gave to them ten pounds, and said to them, Operate until I come.” Ten is a prominent representative number in the Bible, being a convenient multiple of hundreds, thousands, millions,

etc. The *mnaa*, or *mina*, translated “pound,” was worth fifteen dollars. You see that he gave the money to his servants; *i.e.*, his own people.

“And his citizens hated him, and sent an embassy after him, saying, We do not wish him to reign over us.” This was literally verified, right there at Jericho, in the case of Archelaus, within the memory of that audience. Hence the parable must have been very forcible with those people. N.B. — The citizens here differ widely from his servants — the latter being his disciples, and the former the people of this wicked world. How signally is this item of the parable verified this day! The people of the world are panic-stricken at the thought of Jesus coming back. They are glad He is gone, and hope that He will never return. Even the worldly Churches are so horrified at the thought of the Lord’s return that they will not tolerate the proclamation from their pulpits.

“And it came to pass that he returned, having received the kingdom, and said that those servants to whom he had given the money should be called, that he might know what each one had accumulated. And the first came, saying, Lord, thy pound has gained ten pounds. And he said to him, Well done, thou good servant; because thou wast faithful in the least, have thou authority over ten cities. And the second came, saying, Lord, thy pound has gained five pounds. And he also said to him, Be thou ruler over five cities. And another came, saying, Lord, behold thy pound, which I had laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up what thou hast not laid down, and thou reapest what thou hast not sown. And he says to him, Out of thine own mouth I condemn thee, thou wicked servant. Thou knowest that I am an austere man, taking what I have not laid down, and reaping what I have not sown. Wherefore didst not thou indeed give my money to the bank, and having come, I would have received the same with the product?” “Usury,” in the E.V., is all objectionable translation of *toko*, which is from *ticto*, “to produce,” and has no such a meaning as unlawful interest, but simply the normal production of the money. Every investment, if judiciously managed, produces something. Money is no exception to commercial investments. The meaning of this passage is, that the man should have judiciously invested the money, instead of secreting it away where it brought no stipend to the proprietor. Of course, the estimation of his lord as an austere, unjust man was utterly false, the fault being in himself. Though a servant, you see that the lord denominates him “wicked,” thus showing up his character as a counterfeit disciple, parallel with the case of the tares growing among the wheat. Of course, these three reports sample all the balance, concerning whom we have no statement.

“And he said to the bystanders, Take the pound from him, and give it to him that hath ten pounds. And they said to him, Lord, he hath ten pounds. I say unto you, that to every one that hath, it shall be given; and from him that hath not, shall be taken away even that which he hath.” Here we see a

beautiful recognition of the great law of spiritual thrift. Money is magnetic. If you have it and use it judiciously, it will attract from all directions and accumulate. It is so with everything. The soil of the frugal farmer is getting richer and more productive all the time; while that of his profligate, indolent, or injudicious neighbor is constantly wearing out and washing away. Thus, in both temporal and spiritual things, we see people moving with great expedition to diametrically opposite destinies.

“Moreover, these my enemies, who do not wish me to rule over them, lead them hither, and slay them before me.” Here we have the awful destruction of Armageddon, deluging the world with rivers of blood, and heaping it with mountains of the dead, “the great tribulation,” such as the world never saw before and will never see again. The flood was terrible, destroying all the world except one family. The plagues in Egypt, winding up with the desolations of the destroying angel, slaying the first-born in every home, and culminating in the destruction of Pharaoh’s army in the Red Sea, was awful. The destruction of Jerusalem by the Roman armies, a million of people perishing by sword, pestilence, and famine, and a million more being sold into slavery, was an ordeal terrific in the extreme. Yet the indescribable calamities of all former ages will not be comparable to the unutterable woes which shall come upon this densely-populated earth in the last days. God made this world and has the sole right to rule it. With the fall of Jerusalem and the captivity of the Jews, B.C. 387, the last vestige of the Theocracy evanesced from the earth, human rule supervening, and being perpetuated in all lands down to the present day; but destined to be overthrown and utterly exterminated in the great tribulation, when the enemies of our Lord, who are opposed to Divine rule and conservative to human government, shall all be slain. (~~2008~~ Daniel 7:9) Here you see the adumbratory light on the Divine administration which shall cover the whole earth in the glorious coming kingdom, flashing out in the case of these two samples of our Lord’s service of those who shall prove faithful during His absence, diligently investing and utilizing His pound, which is committed to all of His servants. You see that the one who had quintupled his money, received the same loving congratulation as the mall who had centupled the pound committed to his care. However, we find each one rewarded according to his industry and thrift — the ten-pounder receiving the government of ten cities, and the five-pounder only five. Certainly the natural conclusion is very plain and simple. Our Lord is going to rule this world, in the glorious coming kingdom, through the instrumentality of His transfigured saints, among whom we find an endless diversity of reward. Of course, none but carnally-minded people will apprehend the administration of the Millennial Theocracy from a selfish standpoint. In the realm of grace, the more we have, the more there is for others. After the multitude ate the loaves and fishes, there was vastly more left than all they began with. Even so in our Lord’s glorious kingdom, the more you receive, the more will be left for others. O what a thrilling inspiration to diligence,

application, humility, frugality, industry, and perseverance! Let every one resolve to gain ten pounds, and receive the government of ten cities and the intervening country. I certainly would recoil from the responsibility of explaining away this plain and unequivocal parable of our Lord. O what a privilege to be one of His servants, and receive the pound from His hands, with all the encouragements of heavenly bliss and eternal felicity, on the one side, to inspire indefatigable energy, assiduity, and heroism; and on the other side, the awful incentives of hell and damnation to goad us up, and keep us, on precipitate wing, for truth, righteousness, holiness, and heaven! I certainly pity the exegete who shall undertake to emasculate, enervate, and explain away the lesson of this beautiful and unmistakable parable.

“Saying these things, He was going before them, marching up to Jerusalem.” Four times it has been my privilege to travel that same road from Jericho to Jerusalem. O how fond memories, on the wing of inspired history, did fly back to the days of yore, when Jesus walked along that road, accompanied by His disciples, and followed by the thronging multitude!

ARRIVAL AT BETHANY

John 11:55-57; 12:1, 9-11. Jesus, having spent Saturday night at the house of Zaccheus, the following day travels to Bethany, twenty miles, all the way ascending the great mountains of Benjamin, on whose lofty summit is situated the Holy City, the joy of Israel and the magnetism of the whole world. It is now Sunday, preceding the Friday of His crucifixion.

“And the Passover of the Jews was nigh, and many came up to Jerusalem from the country before the Passover, that they might purify themselves;” i. e., by conformity to the Levitical law, under which all who had come in contact with dead bodies, unclean animals, or Gentiles, should have some clean person sprinkle them with the water of purification. which was prepared by dropping some of the blood of a sacrificed red heifer in water, into which the hyssop was dipped, and this water of purification was sprinkled on the subject of ceremonial defilement. This was a prerequisite to their eating the Passover. Hence a great diversity of preparatory catharisms must be utilized, after their arrival at Jerusalem, before they can enjoy the Passover festival.

“Then they began to seek after Jesus, mad speak with one another, standing in the temple, What seems to you, that He may not come to the feast? The chief priests and Pharisees gave commandment that if any one Nay know where He is, he must divulge, in order that they may arrest Him.” When he came thither a dozen days previously and raised Lazarus from the dead, thus stirring the multitude to the very acme, the high priests and Pharisees had convened the Sanhedrin, and secured from them a condemnatory verdict against Him. As the period of His ministry had not yet expired, He

went away beyond Jordan, and spent the time preaching the gospel, saving souls, healing the sick, and restoring sight to the blind. Now, that His enemies have secured this condemnatory verdict of the Sanhedrin, they are on the constant outlook for His arrival at Jerusalem, and determined to lay violent hands on Him. The more mighty works He did, the madder they got, as they had grieved the Holy Spirit away, and actually yielded to diabolical possession.

“Then Jesus, six days before the Passover, came into Bethany, where Lazarus, who had died, was, whom He raised from the dead. Then a great multitude of the Jews found out that He is there, and came, not only on account of Jesus, but in order that they may see Lazarus, whom He raised from the dead.” You wonder that they did not come to Bethany to see Lazarus at an earlier date, as Jesus had raised him about two weeks ago. The explanation of that is easy: Lazarus had gone away with Jesus on His tour. Consequently they could not see him till he accompanied Him on His return.

“But the high priests passed a verdict that they would slay Lazarus, because through him many of the Jews were coming and believing on Jesus.” They had settled down in their policy to rule or ruin, having so given way to diabolical influence that reason no longer sat upon her throne in their refined and cultured intellects.

TRIUMPHANT ENTRY

John 12:12-19; **Matthew 21:1-11; 14-17;** **Luke 19:29-44;** **Mark 11:1-11.** **John:** *“On the morrow a great multitude, having come to the feast, hearing that Jesus comes into Jerusalem, took the branches of the palm-trees, and came out to meet Him, and continued to cry out, Hosanna! Blessed is He that cometh in the name of the Lord, the King of Israel!”* Having arrived at Bethany Sunday evening, and lodged at the house of Mary, Martha, and Lazarus, on Monday morning Jesus goes to Jerusalem, over Mount Olivet, as the road then led. Now it goes around it, south of the summit.

Mark: *“When they draw near to Jerusalem, to Bethphage and Bethany, near to the Mount of Olives, He sends forth two of His disciples, and says to them, Go ye into the village which is opposite you, and going into it, you will immediately find a colt tied, on which no one of men has sat. And if any one may say to you, Why do you do this? say that the Lord has need of him, and immediately he will send him hither. They departed, and found the colt tied at the door without, on the crossing of two roads, and they are loosing him; and certain ones of those standing there began to say to them, What are you doing, loosing the colt? And they said to them as Jesus commanded. And they led the colt to Jesus, and cast their garments on him, and He sat on him.”* I made a specialty of pursuing this old road over the

mountain which Jesus traveled on this notable occasion. Bethphage is about half-way from Bethany to the summit, on the mountain slope. From this place, in the journey, Jesus sent the two disciples, whose names are not given, with orders to go into a village on the mountain in full view, and bring to Him the young donkey, which had never been mounted. Matthew says they brought the mother along with the colt. Those donkeys have wonderful strength, utterly out of proportion to their size, which is quite diminutive. They are much used in the Holy Land, really more than any other domestic animal, the camel ranking next, and being used for all heavy burdens. Some get confused in the statement of Matthew that "He sat on them," thinking that He rode both of the donkeys, which is untrue, as "them" does not refer to the animals, but to the clothes which they laid on the young animal, and on which Jesus sat. Why did Jesus ride the donkey? Why not a horse? The reason is very obvious. The horse is the symbol of war, being always used in battle; while the donkey, too slow for war, is the universal symbol of peace, and consequently the appropriate animal for the Prince of Peace to ride. Again, the donkey symbolizes humility, as he is the poor man's animal, eating about as much as a sheep, hardy enough to live in the desert, and so small and tough that he can climb a mountain like a goat. Jesus came, the first time, in His humiliation, homeless and friendless, riding into Jerusalem on the donkey. He will come the second time in His glory, riding on a white cloud.

John: *"Jesus, having found the young donkey, sat on him, as has been written, Fear not, daughter of Zion; behold, thy King cometh, sitting upon the colt of the donkey."* (³⁰⁰Zechariah 9:9) That is certainly a very beautiful prophecy. As Jerusalem occupies the summit of Mount Zion, the application is clear and unmistakable.

Mark: *"And many strew their garments in the way; and others cut down the branches from the trees, and continued to strew them in the way. Those going before and those following alter continued to shout, saying, Hosanna! Blessed is He that cometh in the name of the Lord! Blessed is the kingdom coming in the name of our father David I Hosanna in the highest!"* Luke says: "He, drawing nigh to the descension of the Mount of Olives, the whole multitude of His disciples, rejoicing, began to praise God with a loud voice for all the miracles which they had seen." After the gushing, Oriental style of saluting kings and conquerors, they threw down their garments for Him to ride over them, demonstrative of their perfect submission to His authority, and at the same time they strew His way with palm-leaves, which are so majestic and beautiful in Oriental climates, and vividly symbolic of royalty, conquest, and victory. They had waited three years for that wonderful hour, and now feel sure that the desideratum for which they had prayed, sighed, and cried to God so long is fast culminating into a glorious reality; and when they reach Jerusalem, they are very sanguine that He will be crowned King of the Jews. At that time there were no factories, and clothing was so scarce and costly, comparatively with our day, that we can

hardly estimate the sacrifice which they so cheerfully and gladly made in throwing down the best apparel they had, in the dusty road, for the donkey to tread upon. O they are so glad to hail Him King of the Jews, little dreaming that this grand ovation was but a scintillation of the oncoming glory of the triumphant entry of King Jesus into Jerusalem on the white cloud, symbolized by the white donkey, when the mighty host of angels and glorified saints will accompany Him. Thus they witnessed an exultant prelibation of the grandest triumph in the history of redemption, when our Lord shall descend from heaven on the throne of His glory, accompanied by the celestial millions. The perfect submission they manifested by casting their garments beneath the tread of the donkey, and the royal triumphs emblemized by the palm-leaves strewn in the Conqueror's path, and the joyous shout of the appreciative disciples, "*Blessed is He that cometh in the name of the Lord! Glory in the highest!*" O what a grand adumbration of our Lord's triumphant return on the throne of His millennial glory, to girdle the globe with peace, righteousness, holiness, and victory! Satan will be chained and imprisoned; the six-thousand-year weekdays of toil, temptation, conflict, and suffering under the dark reign of Satan will be fled and gone, and the bright Sabbath of Eden return in millennial glories,

"Undimmed by sorrow, unhurt by time;"

the earth, exultant from the long winter of sin and oppression, will again leap into the life of perpetual springtime; and sterility, wintry storms, wasting tempests, will retreat forever before the glorious Sun of righteousness, rising on all the world, with healing in His wings, dissipating forever the long, dismal night of sin, and girdling the globe with God's hallowed millennial day. As the happy years roll on, the people will forget the awful suffering, conflict, and desolation of bygone ages. This shouting multitude caught a glimpse of the oncoming victory, and thought the long-prayed-for triumph had actually come. But it receded away, leaving bright memories which have inspired the saints in all subsequent ages. While we contemplate this symbolic adumbration of our Lord's coming glory, let us all thank God and take courage, remembering that we are eighteen hundred and sixty-seven years nearer that glorious hour when the triumphant coming of our King shall not only verify the prophecies, but triumphantly fulfill the thrilling symbolism of this memorable occasion.

John 12:16. "*And His disciples did not at first understand these things; but when Jesus was glorified, then they remembered that these things had been written in reference to Him, and they did them to Him.*" When the Holy Ghost descended on them at Pentecost, sanctifying and flooding them with light on the precious Word, then they were able to tightly divide the Word of Truth, and separate the prophecies — some appertaining to His first coming, in humiliation; and others to His glorious coming in triumph. At the time of this public entry into Jerusalem, they were awfully

disappointed, because He rendered Himself invisible and passed out of their hands when they came to crown Him King; but the Pentecostal baptism, which followed the glorification of Jesus, gave light on all these mysteries and filled them with joy.

“Then the multitude, being with Him, continued to testify that He called Lazarus out of the tomb, and raised him up from the dead.” Lazarus was then with Him, one of His loving disciples, and also a host of people who had actually witnessed that wonderful miracle, regarded as the greatest of our Savior’s ministry. Therefore the multitude came to Him because they heard that He had performed this miracle.

“Then the Pharisees said to one another, You see that you profit nothing. Behold, the world has gone after Him.” This grand ovation which Jesus received, along with the popular excitement over the resurrection of Lazarus, stirred the gall of the Pharisees and the higher clergy to the very bottom.

☞ Luke 19:39 *“And certain ones of the Pharisees from the crowd said to Him, “Teacher, rebuke Thy disciples.” Dead religion can’t stand hallelujah meetings. They are literal torture to dead professors and dry-bone preachers. “Responding, He said to them, I say unto you, that if they must keep silent, the rocks will shout.”* We see that the Lord believes in shouting meetings. This was a more noisy time than you ever witnessed at a holiness camp, and yet the Lord rebuked no one for fanaticism, but commended the whole affair. The Lord is going to be praised with “a loud voice.” If the Churches will not do it, He will convert the drunkards and harlots, though their hearts be hard as stone, till they will shout His praises. The rocks did cry out the next Friday, when He hung on the cross, and they were rent with the earthquake shock.

“And when He drew nigh, seeing the city, He wept over it, saying, If thou hadst known, even in this thy day, the things appertaining to thy peace; but now they are hidden from thine eyes. Because the days shall come upon thee, and thine enemies will throw a blockade around thee, and encompass thee in a circle, and they will press thee on all sides; they will slay thee and thy children in thee, and will not leave in thee stone upon stone, because thou hast not known the time of thy visitation.” On the very spot, descending Mount Olivet, here referred to, where Jesus poured forth gushing tears, weeping over the city, we have a most conspicuous view of all Jerusalem. Christian money has built a beautiful, snowy-white stone church-edifice on that very spot. It is called “The Church of Jesus Weeping.” His omniscient eye saw the great and formidable Roman armies coiled round the city, like a huge boa-constrictor, cutting off all ingress and egress, dooming the inmates to famine, which, along with the sword, slew them so rapidly that interment was impossible. Consequently the pestilential exhalations, from the putrefying corpses, produced an awful pestilence,

which swept its withering epidemic through the air, actually competing with the sword and famine by heaping the city with mountains of the dead. Josephus says the horrors of the siege actually beggared all possible description, Jesus, with immortal eyes, seeing the future like the present, gazes on these awful and shocking tragedies, while His pure, tender, unfallen human heart gives way to profoundest pity and lacerating sympathy, till His eyes flood with gushing tears. Only four days intervening till the bloody scene of Calvary is to seal the doom of that devoted city, and expedite the righteous judgments of the Almighty, the Holy Spirit, as we here see from the words of Jesus, having already been grieved away, while hell, with its black legions, has come to the front.

◀**Mark 11:11.** *“Jesus came into Jerusalem, and into the temple; and looking round upon all things, the hour already being late, went out to Bethany with the twelve.”* You must not forget that *“temple,”* in these Scriptures, simply means the Holy Campus, which is said now to contain thirty-five acres, with many valuable buildings on it, and more than than now; for none but the priests were admitted into the temple proper. Jesus, with His apostles, had lodged in Bethany the preceding night, and now goes back and lodges there Monday night. If He had lodged in the city, there is no doubt but His enemies would have attacked Him. Having lodged Sunday and Monday nights in Bethany, Tuesday and Wednesday nights in some of the villages on Mount Olivet, He remained in the city Thursday night, being arrested by His enemies at midnight.

◀**Matthew 21:10.** *“Jesus having come into Jerusalem, the whole city was stirred, saying, Who is this?”* We do not wonder at the excitement and the inquiry which had been produced by an entrance so exceedingly demonstrative. Besides the native population, multitudes have already arrived in the city, that they may prepare for the oncoming Passover. As the children of Abraham, the most enterprising people in the world in all ages, had gone away into all the cities of the known world, there to sojourn and accumulate wealth, therefore to the great annual Passover they came from the ends of the earth. *“And the multitudes continued to say, This is Jesus, the Prophet, from Nazareth of Galilee. The blind and the lame were coming to Him in the temple, and He healed them.”* Many of them are there now. O how they thronged me, last November and December, begging for contributions, which I was only delighted to give, of course, in small value! Jerusalem this day is a practical Bible looking-glass. O what a glory when the blind and the lame all crowded around Him there in the great Temple Campus, and on their sightless eyeballs He poured the light of day, and made the lame to leap for joy!

“And the high priests and scribes, seeing the wonderful things which He did, and the children in the temple, crying, Hosanna to the Son of David, got mad, and said to Him, Do you hear what they are saying? And Jesus says to them, Yes; have you not read that out of the mouth of babes and

sucklings Thou hast perfected praise?" (^{408B}Psalm 8:3.) We still see that Jesus believes in noisy meetings — none too young and none too old to shout aloud the praises of God. It made these big preachers and Church officers very mad; and they still get mad when you get up a sweeping holiness revival, and they hear the people praising the Lord with a loud voice, with no exception of age, sex, race, sect, or color.

THE BARREN FIG-TREE

^{410A}Matthew 21:18, 19; ^{410B}Mark 11:12-14. *“And on the following day, they having come out from Bethany, He was hungry.”* Doubtless He had enjoyed the kind hospitality of Mary, Martha, and Lazarus, the hunger here mentioned being simply an appetite for some good figs, as they were very scarce in that time of the year, April 11th, as they ripen in the summer and fall. “And seeing a fig-tree afar off having leaves, He came, if perchance He shall find something on it; and having come to it, He found nothing but leaves; for it was not the time of figs. Responding, He said to it, Let no one ever eat fruit from thee. And His disciples were hearing.” Matthew says the fig-tree immediately withered away. Why did He go to it if it was not the fruit season?

- a.** As this was early in April, and the figs do not ripen till summer and fall, it was not the time of fruit.
- b.** The fact of its grand foliage was calculated to impress the traveler that it belonged to the species known as winter figs, which hold their fruit tough the winter, which is there very mild, and ripen it in the spring. Hence the nice, full foliage, indicating a healthful condition, led Him to expect ripe figs on it, having survived the winter, and now ready and delicious for eating. We must not conclude that the man Jesus always utilized the God Jesus, especially in the small affairs of life; as in that case He would have known that there was no fruit before He went.
- c.** There are some trees belonging to all the fruitful genera which do not produce fruit. This was one of the non-fruit-bearing species, and consequently not only worthless, but deceptive.
- d.** The foliage of a tree is the advertisement of its vitality and consequent fruitfulness, corresponding to the profession of a Christian.
- e.** Here is a tree with full foliage and no fruit, never had borne any, and never would; but by its copious leaves attracting people to it only to be disappointed. Hence it is not pertinent that it cumber the ground, and absorb the fertility away from fruit-bearing trees. So Jesus pronounces on it a woe, and it withers away instantaneously.
- f.** This is an awful warning to hypocrites, who make a loud profession, but have no spiritual fruit, which is experimental and practical holiness. The

meaning of this transaction is, that though you may occupy a prominent place in the Church, and make ever so loud profession, without holiness, you are destined to wither away and abide the fate of all dead trees, which is to be burned with fire. The Lord help us all to profit by the fate of the barren fig-tree, which so suddenly withered away! The time is at hand when all who do not bear the fruit of holiness shall wither away so suddenly that all will be astonished, as the disciples were in case of the fig-tree.

g. The Jewish Church and people are often compared to a fig-tree. Hence the withering of this fig-tree, because it bore no fruit, symbolized the terrible fate destined so quickly and decisively to overtake and even annihilate the Jewish polity.

THE CLEANSING OF THE TEMPLE

Matthew 21:12, 13; **Luke 19:45-48;** **Mark 11:15-19.** *“And they came into Jerusalem; and Jesus, coming into the temple, began to cast out the buyers and sellers in the temple, and He overturned the tables of the money changers, and the seats of those selling doves; and He did not suffer that any one may carry a vessel through the temple. And He was teaching, saying unto them, Has it not been written that My house shall be called the house of prayer for all nations? But you have made it a den of thieves. And the scribes and the chief priests heard, and they were seeking how they shall destroy Him; for they feared Him, because all the multitude were delighted with His teaching. And when it was evening, He departed out of the city.”* **Luke 19:48:** *“And they did not find what they can do; for all the people hung on Him, hearing Him.”* Our Savior’s ministry embraced four Passovers, beginning with one by purifying the temple, verifying the prophecy, in reference to the Messiah, that on arrival He would come suddenly to the temple and purify it; two Passovers transpiring in the interim of His ministry and this one, at the conclusion, so eminently commemorated by His arrest, prosecution, condemnation, crucifixion, and resurrection, rendering it the most celebrated of all the Passovers since that memorable night when Egypt was visited by the destroying angel, slaying the first-born in every house in all the land, but passing over the tenements occupied by the children of Israel, because, pursuant to the commandment of Moses, they had sprinkled on their door-posts and lintels the blood of the slain lamb, that vivid type of the bleeding Lamb of Calvary which was perpetuated at the great Passover festival, through all the intervening ages, down to this momentous culmination, when they not only slay the innocent typical lamb, but the Great Antitype, who, symbolized by countless millions of bleeding victims through the fugitive ages, now Himself bleeds and dies. Our Lord having purified the temple when inaugurating His ministry, now performs the same responsible and significant office in the conclusion. He will also, when He comes in His glory, give it a complete

and final purgation, as it will be polluted no more, Satan having been east out. This traffic in beasts and birds was for the accommodation of multitudes, coming from afar, who desired to purchase a sacrifice, the birds being kept on hand for the especial accommodation of the poor. While in this you might see a degree of plausibility, doubtless much fraudulent dealing for the sake of filthy lucre had crept in among them, as we see plainly indicated by the Savior calling them thieves. All cheating and defrauding are theft in the sight of God, however honorable in the estimation of men. The temple was the house of God upon the earth in a sense vastly more preeminent than any other sanctuary in all the world, the great end in view being the rendezvous of God's saints, that they might prevail in prayer for all the nations of the earth. It is very sad to contemplate the fairs, festivals, frolics, and fandangoes now so frequently held in church edifices, to the grief of the Holy Spirit and the profanation of God's temple. Every preacher should walk in the footprints of Jesus in this and every other respect, making a specialty of purifying the Church in the inauguration and the conclusion of His ministry. No one has a right to hold a pastoral charge in the ministry of Christ unless he exemplified Him in all his ministration. This bold procedure was very offensive to the hierarchy, who looked upon Him as an intruder and a usurper, and would have interfered if they had not feared the people, who were so delighted with His preaching that they hung on Him spellbound.

◀218 **Luke 21:37, 38.** *“And He was teaching in the temple during the days, and at night, going out, He was lodging in the mount called Olivet. And all the people were assembled unto Him in the temple to hear Him.”* Tuesday night and Wednesday night He lodged in some of the villages on Mount Olivet, having spent the two preceding nights in Bethany; Thursday night He was arrested, and Friday night He was in the sepulcher. Jerusalem was this week thronged with vast multitudes, not only those having come to the Passover, but the whole country was on tiptoe with excitement about Jesus, a tremendous popular sensation breaking out three years previously, when John so powerfully preached Him to the multitudes attending his ministry, and increasing through the three successive years, having spread abroad into all nations, so that now the world is aroused and waiting spellbound to witness the issue impending, they know not what.

THE WITHERING OF THE FIG-TREE

◀219 **Matthew 21:20-22;** ◀220 **Mark 11:20-26.** *“And early in the morning, they, passing by, saw the fig-tree withered from its roots.”* The withering was so decisive that even the trunk of the tree dried up, as you see, from its roots, thus symbolizing the awful fate of the hypocrite, destined one day suddenly and decisively to wither away. Beware, lest the Lord come to you and find “nothing but leaves?” *“And Peter, remembering, says to Him, Master, see, the fig-tree which Thou didst anathematize is withered away.”*

And Jesus, responding, says to him, have the faith of God.” There is a difference between faith in God and the *“faith of God,”* the latter being a perfect faith, admitting no admixture of doubt. In justification, we have faith in God; while entire sanctification, eliminating all doubt and every other phase of depravity, is characterized by the *“faith of God.”* Here, Jesus imputes wonderful efficiency to the faith of God.

“For truly I say unto you, whosoever may say to this mountain, Be thou plucked up, and be thou east into the sea, and may not doubt in his heart, but believe that whatsoever he says is done, it shall be to him whatsoever he may say.” They were then walking along on Mount Olivet, the highest in Southern Palestine, and here pointed out by the Savior in order to illustrate the miraculous availability of prayer, as it is His custom in all His ministry to illustrate spiritual things by temporal. Just as if great Mount Olivet were lifted up and plunged into the midst of the sea, so towering mountains of sin, responsive to the *“faith of God,”* are lifted clearly away and dropped down into the sea of forgetfulness.

“Therefore I say unto you that all things, so many as you ask for, praying, believe that thou receive, and it shall be unto you.” While prayer in the Divine order is the invariable antecedent to the blessings involved in the gracious economy, yet we must remember that we do not receive what we pray for, but what we believe for, faith being the measuring-line of our reception from God. Then what is the utility of prayer? It is to bring us up to believing ground. Hence prayer and filth are like the two oars of the boat which row us across the river. The genuine *“faith of God”* is very scarce upon the earth, and it is because there is not enough of genuine, importunate prayer. We must so pray into the Divine presence and get in touch with the Almighty that the Holy Ghost will inspire our prayers as well as our faith. In a mysterious way we must sink into God, utterly abandoned to His will for time and eternity, getting away from self and humanity where we can fall prostrate on the great and precious promises, and there abide at the feet of Jesus, so illuminated and inspired by the Holy Ghost that we can receive and appropriate His infallible promises, and get where we can ask Him for great and wonderful achievements in the spiritual kingdom without wavering or doubting, and thus, by importunate prayer and indefatigable faith, take the kingdom of heaven by violence. Matthew says, in this connection: *“Verily I say unto you, If you have faith and doubt not, you shall not only do that of the fig-tree, but you may say to this mountain, Be thou plucked up and cast into the sea, and it shall be done.”* In the case of the fig-tree, the withering came instantly and complete.

Matthew 11:25. *“And when you may stand praying, forgive, if you have anything against any one; in order that your Father who is in the heavens may forgive you your trespasses. But if you do not forgive, neither will your Father who is in the heavens forgive your trespasses.”* Thus, you see, an unforgiving spirit is an effectual barricade against prevailing prayer.

You must not only clear away all obstructions by forgiving everybody, but in total and eternal abandonment to God so sink away into His will, losing sight of everything else, that the Holy Spirit will be pleased to confer the omnipotent grace of prevailing prayer and faith, putting you where you can ask and believe that He doeth it. This is the wonderful secret of bringing heaven down to earth. Lord, help us all to learn it!

THE HIGH PRIESTS DEMAND HIS AUTHORITY

◀19▶ **Matthew 21:23-27;** ◀20▶ **Luke 20:1-8;** ◀41▶ **Mark 11:27-33.** *“And again they come into Jerusalem. And He, walking round in the temple, file high priests, scribes, and elders come to Him, and say to Him, By what authority do You these things? And who gave You this authority that You may do these things? And Jesus, responding, said to them, I will also ask you one question; answer Me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? Tell Me. And they reasoned among themselves, If we may say, It is from heaven, He will say, Wherefore then did you not believe on him? But if we may say, It is from men; they feared the people: for all held John, that he was truly a prophet. And responding, they say to Jesus, We do not know. And Jesus, responding, says to them, Neither do I tell you by what authority I do these things.”* Those high priests considered the authority He exercised in the purification of the temple outrageous, intrusive, and usurpatory in the extreme. Consequently they look Him in the face, with the scribes and Pharisees holding up their hands, and publicly demand His authority, feeling that it was their prerogative to manage affairs in the temple. See how inconsistent their attitude, as they were really Satan’s preachers, worshipping him as God; while the Son of God, with all authority in heaven and in earth, was there, and they were too blind to see Him! How does history repeat itself! The Lord’s true people, saved, sanctified, and filled with the Spirit, alone have authority this day to preach and labor to save souls, going where He leadeth. Do we not see the authority of such called in question by the high priests and Pharisees on all sides? Jesus simply referred them to the ministry of John, under which He was baptized with water, and thus inaugurated into His official Messiahship, the Holy Spirit immediately descending and filling Him, thus qualifying Him for His work. As Jesus said to John, *“Thus it becometh us to fulfill all righteousness”* — *i.e.*, to verify every injunction of the Levitical law, which required the high priests to be anointed before entering upon the duties and exercising the authority of their office — so, pursuant to the example of our Great Leader, we should all conform to the ritual law of the New Testament, and be sure that, like Jesus, we get filled with the Holy Ghost, thus silencing criticism and disarming our enemies. You see all the high priests, Pharisees, and elders here dumfounded. They were in a dilemma, and dare not take either horn. If they denied the Divine authority of John, they were afraid of a riot, as the people all regarded him as truly a

prophet, there being no dissenting voice, but unanimity of opinion as to the Divine prophetic commission of John, whose ministry was a sunburst on Israel after a dark interregnum of four hundred years. Again, they were afraid to acknowledge the Divine authenticity of John's ministry lest Jesus would say, Why did you not believe on Him? Consequently they took a neutral position. O what a succession these blind, unspiritual high priests, ruling eiders, and Pharisees have this day! Do you not know that, as a rule, their successors in the Churches are now playing neutrality in reference to God's mighty works in the great current revival shaking all nations, and denominated the "Holiness Movement?"

THE TWO SONS

Matthew 21:28-32. *"But what seems to you? A man had two sons; and coming to the first, he said, Child, go today, labor in my vineyard. And responding, he said, I do not wish; and afterward, repenting, went. And coming to the second, he said likewise. And he, responding, said, I, Lord; and went not. Which one of the two did the will of the father? They say to him, The first. Jesus says to them, Truly I say unto you, that the publicans and harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him; but the publicans believed him. But you, seeing, did not afterward repent, in order to believe him."* The Lord called the whole Gentile world two thousand years before He called the Jews. Hence you see that the Gentiles are the elder son, who remained rebellious and alien from God four thousand years; meanwhile the Jews, in due time, received and responded to the call, saying, "O yes, Lord, we are Your people, and You are our God." But finally becoming proud, vain, arrogant, and self-righteous, they even reject and slay their own Christ, for whom they had waited through the ages, and consequently the terrible castigations of destruction and dispersion overtake them, sending them, aliens and vagabonds, upon the face of the whole earth, till all the Gentiles come into the kingdom. Here we see, from the unmistakable utterances of the Infallible, that it is actually easier to save publicans and harlots, the worst of sinners, than proud, self-righteous Pharisaical professors of Christianity. Hence you see from this clear and unequivocal teaching that, of all the people in the world, the hardest to save and the surest of perdition are these bigoted, dead, formal Church members, and even preachers, who have the form without the power. **Matthew 3:7,** tells us about these Pharisees and Sadducees coming to the ministry of John, and taking offense at his plain, straight, and awful appeals to them, calling them *"generations of vipers,"* and warning them to flee the wrath to come, his prophetic eye then contemplating their awful and speedy perdition. That was their good time to repent. They did not; but took umbrage, going away mad because the preacher called them rattle snakes, and demanded of them to repent in dust and ashes and get religion before he would baptize them. While they went away in a rage and abused the

preacher for insulting them, the poor publicans and harlots got awfully convicted; saw hell open and the devil after them; wallowed on the ground, irrigating the dust with copious penitential tears, — they sweeping with shouts into the kingdom, while these big preachers and proud Church officers go down to hell. Our Savior here beautifully reveals the order of repentance and faith, the latter invariably preceded by the former, which constitutes our indispensable qualification for the exercise of justifying faith, repentance breaking the yoke of Satan, and faith receiving that of Christ.

N. B. — It is still Wednesday, and yet in the morning, and Jesus is preaching in the temple, having cleansed it Tuesday afternoon. This is a wonderful day, in which He does an immense amount of preaching. His time is getting short, as to-morrow night His enemies will lay violent hands on Him, thus winding up the most wonderful evangelism the world ever saw.

THE WICKED HUSBANDMAN

◀208 Matthew 21:33-46; ◀209 Mark 12:1-12; ◀210 Luke 20:9-19.

Matthew: *“Hear another parable: A man who is a landlord planted a vineyard, and placed a hedge round it, and dug a wine-trough in it, and built a tower.”* The dense thorn-hedge was to protect it from the intrusion of animals as well as thieves. The wine-trough was located deep down beneath the press, in order to catch the sweet juice of the delicious grapes expressed and running into it. The tower was for rest and recreation, and especially for vigilance against thieves, who might stealthily intrude into the vineyard and spoliates the fruit. It is difficult for Occidentals to conceive the paradoxical abundance of grapes produced by a Palestinian vineyard. I have seen the whole earth burdened with the great clusters of grapes, almost sweet as honey. I could not forbear making myself sick eating them. American grapes, with the exception of California, have no such flavor and sweetness. Truly, the land abounds in corn and wine.

“He gave it out to husbandmen, and went away. But when the time of the fruits drew nigh, he sent his servants to the husbandman to receive his fruits; and the husbandmen, taking his servants, beat one, slew one, and stoned another. Again he sent other servants, more than the first, and they did unto them likewise.” These servants were the prophets. Isaiah was cut in two with a cruel saw; Jeremiah, imprisoned in a deep well to starve to death; King Ahab ordered the imprisonment and starvation of the prophet Micaiah; John the Baptist, the greatest of the prophets, was beheaded by King Herod.

“And afterward he sent unto them his own son, saying, They will reverence my son. But those farmers, seeing the son, said among themselves, This is the heir; come, let us kill him, and take possession of his inheritance.” This

is precisely what they did. The leading preachers and official laymen regarded him as a competitor, who, if successful, would deprive them of their fat offices. Consequently they conspired against him, and slew him, thus taking possession of the Church, to conduct it in their own way, and receive the emoluments of office. *“Having taken him, they cast him out of the vineyard, and slew him.”* They actually arrested Him at midnight of the ensuing day, and on the following morning cast Him out of the city, and nailed Him to the cross on Calvary.

“Then, when the lord of the vineyard may come, what will he do to those farmers? They say to Him, He will miserably destroy those wicked men, and give out the vineyard to other farmers, who will render to him the fruits in their seasons.” This was literally done very quickly. God the Father has no incarnation, and is consequently invisible to mortal eyes. He actually came in those vast and formidable Roman armies, who slew a million of Jews with sword, pestilence, and famine, doubtless every one who had been guilty of the above crimes falling in the awful death-harvest that rolled over the city. Then, you see, the Church was turned over to the Gentiles — the new people becoming the cultivators of the vineyard during the time of their fidelity to the Proprietor. Otherwise, the same awful calamity awaits them. Here you see clearly that the gospel Church is not a *de novo* institution, but substantially identical with the Church organized in the house of Abraham, and perpetuated nearly two thousand years under the prophetic and Mosaic economy. You see that the vineyard was not destroyed, but, surviving, was given into the hands of other husbandmen; showing clearly and demonstratively that the identical Church of the patriarchs and prophets, in which Jesus lived and died, was perpetuated and given to the Gentiles. Precisely as those wicked farmers, who met the awful fate, were not the vineyard, so the carnal, self-righteous priests, elders, and Pharisees who killed the prophets and Jesus were not the Church. God has had a holy people in all ages, who have eaten the delicious grapes and drunk the sweet wine of His spiritual kingdom.

“Jesus says unto them, Have you not read in the Scriptures, The stone which the builders rejected, the same has become the head of the corner: this was wonderful with the Lord, and was marvelous in our eyes? Therefore I say unto you, that the kingdom of God shall be taken from you, and given unto a nation bringing forth the fruit of the same. The one falling on this rock shall be dashed to pieces; and on whomsoever it may fall, it will grind him to powder. [4802] Psalm 118:22; [2184] Isaiah 8:14; [3015] Zechariah 12:3; [2024] Daniel 2:34-44] And the chief priests and Pharisees hearing His parables, knew that He was speaking concerning them. And seeking to arrest Him, they were afraid of the multitudes, since they had Him as a prophet.” The impression that the Jewish people killed Jesus is a slander on them which they do not deserve. You see here, the leading preachers and Church officers were anxious to arrest Him, and were only restrained through fear of the people. Jesus was an exceedingly popular preacher with

the common people, but awfully unpopular with the higher clergy and ruling elders, because they looked upon Him as an official rival, feeling satisfied that if He succeeded, deposing all of them, He would promote His friends to office. You see in the above Scriptures that Jesus is that Chief Corner-stone rejected by the builders — *i. e.*, the Jewish officials rebut by the power of the Holy Ghost becoming the Head of the corner. All houses in that country are stone. At the corner a great, solid, and elegantly-dressed stone is laid, with both walls built on it, and thus held together: as they both rest on this one corner-stone, and consolidate the house, since the wonderfully tenacious calcareous cement of that country actually unifies the different stones of the wall into one grand conglomeration. Thus Jesus, the Chief Corner-stone of the gospel Church, not only unites Jews and Gentiles, but all sects, races, and nationalities. How momentous the awful responsibility of dealing with this Stone, since if you fall on it, you are dashed to pieces; and if it falls on you, you are ground to powder! People may be saved, if sincere and true, despite multitudes of heresies. Meanwhile heresy on the Christhood of Jesus, as here you see, is necessarily fatal. O the infinite importance of preaching Christ, as all are necessarily lost who have the misfortune, through Satanic intrigue, to assume position either antagonistical to Him or depreciative of Him. Let us take the alarm. Unitarianism is rapidly, though occultly, everywhere stealing into the Protestant Churches. It bears blight and desolation in its wake.

CHAPTER 18

THE MARRIAGE OF THE KING'S SON

◀**Matthew 22:1-14.** *“And Jesus, responding, again spoke to them in parables, saying: The kingdom of the heavens is like unto a kingly man, who made a marriage for his son.”* We are betrothed to Christ in regeneration and married in sanctification. Luxuriant festivals have in all ages been customary at weddings, and especially in the Old World, where they constrain every one who even happens to come in to eat with them. I called to see a sick American friend, at a Moslem house in Jerusalem, during the time of a wedding festival, which had been protracted, the nuptials having been celebrated a few days previously, but the music and festivity still continuing. Stranger as I was, from this far-off land, they constrained me to eat. When the soul passes out of Satan's dreary starvation country into the kingdom of God, a wonderful time of spiritual festivity follows. Hence God's wedding festival has really been in progress about six thousand years, Abel, Seth, Enoch, and Noah being honored guests. While it is a blessed experimental fact that this wedding festival has been running in all ages, the Excarnate Christ being on the earth from the beginning, yet the incarnation of Jesus gave a grand and glorious ovation and culmination to this wedding festival, to which isolated references are frequently made by way of pre-eminence.

“And he sent his servants to call those who had been invited to the wedding, and they were not willing to come.” The patriarchs and prophets, from Abel down, had been calling the people to this wedding. Eventually John the Baptist came, the last and the greatest of the prophets, to invite those who had been called by all of his predecessors to come at once to the wedding festival, as the King's Son had already come on the earth, and the time had arrived for all the guests to enjoy the royal banquet of the heavenly nuptials.

“Again he sent other servants, saying, Say to those who have been called, Behold, I have prepared my dinner; my oxen and my fatlings have been slain, and all things are ready; come to the wedding.” John the Baptist and his disciples gave them the first call. Jesus not only called them Himself, but He sent out the twelve apostles, to go two by two throughout the whole country and invite them; and also the seventy evangelists, commissioned and restricted to Israel, besides the innumerable volunteers who, in homes, social circles, business places, and along the thoroughfares, had been calling them now three years. Hence the Jews were abundantly notified, and really left without excuse.

“And they, being careless, went away, the one to his farm, and another to his merchandise. But the rest, taking his servants, insulted and slew them.”

Do you not remember how the apostles, during the Pentecostal revival, preached all day on the streets and spent the ensuing night in jail? At a very early day, James, the brother of John, was martyred right there in Jerusalem. Stephen leading the way — O how the bloody tide did flow under the leadership of Saul the persecutor! Hence this was literally verified, some of the Jews treating the call with utter indifference, and others becoming demoniacally mad and killing them without mercy, beginning with Jesus, and going on, determined to exterminate the Nazarene heresy in blood.

“And the king, hearing, was angry, and sending forth his armies, destroyed those murderers, and burned up their city” That was literally fulfilled in the Roman wars, A.D. 66-73, deluging the whole country in Jewish blood, and culminating in the destruction of the city, leaving it a heap of ruins, without an inhabitant during the next fifty years, when the Emperor Adrian founded a Roman colony on the site, naming it Ella Capitolina, as there was no Jerusalem. It had been destroyed, and remained in oblivion till the conversion of Constantine, A.D. 325, who rebuilt and restored the name Jerusalem.

“Then he says to his servants, The marriage is ready, and those who have been called are not worthy. Therefore go ye into the highways, and as many as you may find, call to the wedding. And those servants, going out along the way, led in all so many as they found, both bad and good. And the marriage was filled with guests.” Here you see the call of the Gentiles, and we are at! so glad that we ever heard that call, and found our way into the marriage festival. Rest assured, we are delighted with it. I heard the call and responded fifty years ago, and the festival is far better now than ever. You see here a strange statement, that they brought in all indiscriminately, the bad and the good. How shall we understand that strange statement? *“Good”* is here used simply in a moral, practical, worldly sense; while *“bad”* is antithetical, and means the rough, dissipated, reckless, hard cases *i.e.*, outbreaking sinners. Now, there is every encouragement for that class, because they are mentioned before the flood, showing up a broad, open door and a world-wide welcome for the worst reprobates that ever trod the globe. Though I was one of the *“good,”* my life when a sinner being morally irreproachable, yet I needed salvation just as much as the vilest debauchee that ever walked the earth. It is hard to tell which of these classes is the more hopeful and the easier saved, as there is nothing hard with God. The great trouble with the good is self-righteousness. Who knows but this fair, hypocritical garment of self-righteousness, hiding beneath it the very virus of hell, is as abominable in the sight of God as the blackest debaucheries, the most revolting blasphemy, and even theft and murder? The truth of it is, the whole world, out of Christ, are exposed to wrath and hell regardless of moral character or Church membership, these frequently

being used by Satan to hoodwink the poor devotee, till he can dump him headlong into the bottomless pit.

“The king having come in to look upon his guests, saw there a man not having on the wedding garment. And he says to him, Friend, how camest thou in hither not having on a wedding garment? And he was dumb. Then the king said to the servants, Binding him hand and foot, take him away, and cast him into outer darkness and there shall be weeping and gnashing of teeth. For many are called, but few elected.” This scene of the drama is profoundly significant and momentarily interesting, developing a phase characteristic of spiritual wedlock which should bring us all low down in the dust of humiliation, crying unto God for that deep illumination of the Holy Spirit, which is our only fortification against the appalling catastrophe which overtook this man in that final ordeal, when the last opportunity having fled, emendation was utterly impossible, doom and damnation opening wide the yawning vortex of the bottomless pit. How awful to be hurled from the celestial portals into the regions of irremediable woe! Now, what is the wedding garment? It is none other than the snowy-white, spotless robe, washed and perfectly purified in the blood of Calvary’s Lamb. It is the righteousness of Christ, the robe of holiness, which the loving Father had the angels bring to clothe the prodigal son, preparatory for the salutations and congratulations which awaited him in the royal festival which followed. We see that this man had heard the gospel call, and had come along with the guests; but was never elected. Consequently the woeful discomfiture in the end supervened. “Chosen,” in E. V., is too weak a translation of *eklektoi*, “elected.” Peter says, “Elect through the sanctification of the Spirit.” Hence, you see, we are elected, and the Holy Spirit sanctifies us, having been nominated in conversion. No wonder Peter exhorts us to strive with all diligence to make our calling and election sure. If we should meet the sad fate of the above guest, who was cast out into endless perdition because he there appeared without a wedding garment, infinitely better for us that we had never been born. Rely upon it, entire sanctification is this wedding garment, as we are betrothed to Christ in justification, but married to him in sanctification. All the guests collectively constitute the Bride, the Church. Since you have heard the gospel call, by the living ministry and the Holy Spirit, let it be the great enterprise of probationary life to make your calling and election sure, and settle the matter beyond all defalcation, lest you incur the sad fate of the guest without the wedding garment.

TRIBUTE TO CAESAR

☞ **Matthew 22:15-22**, ☞ **Mark 12:13-17**; ☞ **Luke 20:20-26**. *“And lying in wait for Him, they sent sharpers, hypocritically claiming to be righteous, that they may catch His word, in order to deliver Him up to the tribunal and authority of the governor. And they asked Him, saying, Teacher, we know that Thou dost speak and teach correctly, and that Thou*

dost not receive the face, but teachest the Word of God in truth: is it lawful for us to give tribute to Caesar or not? And He, knowing their rascality, said to them, Why do you tempt Me? Show Me the denarion. Whose image and superscription hath it? And they responding, said, That of Caesar. And He said to them, Therefore render unto Caesar the things which are Caesar's, and unto God the things which are God's. And they were not able to capture His word before the people. And being astonished at His answer, they kept silent." We have given you Luke's narrative, who simply states that sharpers — *i.e.*, critical tricksters — waited on Him in this adroit interview, hoping to perplex Him, and get some clew at Him, deduced from His phraseology of and Mark state that these critics were Pharisees and Herodians — the former the most loyal and enthusiastic Jewish party, and the latter consisting of a political faction favorable to Roman rule. Though diametrically opposed either to other, in this instance, as ever and anon hitherto, they united their forces against Jesus. How common it's for the belligerent sects to make peace among themselves and unite their forces against holiness! They felt sure of success in this united hypocritical assault on Jesus, as the Pharisees represented the Jewish interest and the Herodians the Roman. In case that He had decided in favor of paying tribute to Caesar, the Pharisees aimed to prefer treasonable charges against Him, and arraign Him before the Sanhedrin for disloyalty to the Theocratic Government. On the contrary, if He answered the question in the negative, the Herodians were ready to have Him arrested and brought before Pilate to answer charges of treason against the Roman Empire. Now, you see how easily and conveniently He foils them both by simply asking them to show Him the *denarion*, a Roman coin, worth fifteen cents, and used to pay regular poll-tax, as well as the revenue to the Roman Government. Now, asking "*Whose image and superscription is on this coin?*" they respond, "*Caesar's.*" Then He simply says, "*Render unto Caesar the things which are Caesar's, and unto God the things which are God's.*" As the Jews claimed to be under the Divine government, while they were also subject to Roman rule, this answer covered all the ground in both cases, at the same time showing up absolute equity in behalf of each, so that no exception could be taken. Consequently the sharpers were all dumfounded.

Matthew 22:22. "*And hearing, they were astonished, and leaving Him they went away.*" We see most indubitable manifestations of His Divinity thus cropping out on all occasions. Here, He is besieged by the most intellectual and cultured men of Church and State, criticizing every utterance, and doing their best to lasso Him, and all are signally foiled, defeated, and dumfounded. No other man ever trod the globe whose ordinary utterances, day by day, were utterly invulnerable.

THE RESURRECTION

Matthew 22:23-33; **Mark 12:18-27;** **Luke 20:27-40.** *“And certain ones of the Sadducees coming to Him, who deny that there is a resurrection, interrogated Him, saying, Teacher, Moses wrote to us [Deuteronomy 25:5], If the brother of any one may die, having a wife, and he may die childless, that his brother must take his wife, and raise up seed to his brother. Then there were seven brothers; the first taking a wife, died childless. And the second. took the wife, and he died childless. And the third received her; and likewise also the seven; and they left no children, and died. And last of all the woman also died. Therefore in the resurrection whose wife is she? for the seven had her a wife. And Jesus, responding, said to them, The children of this age marry and are given in marriage; but those considered worthy to reach that age, and the resurrection from the dead, neither marry nor are they given in marriage; for they are not able to die any more: for they are equal to the angels, and they are the sons of God, being the sons of the resurrection. And that the dead rise, Moses mentioned at the bush, as he says the Lord is the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living; for all live unto Him. And certain ones of the scribes, responding, said, Teacher, you spoke well. And no one any more dared to ask Him anything.”* While the Sadducees were the richest denomination of the Jewish Church, they leaned much to materialism, being heterodoxal on the resurrection, as well as the great spiritual truths of the Bible generally. The Pharisees, boasting of their orthodoxy, were rivals and antagonists of the Sadducees, as well as the Herodians. While these three parties were all antagonistical, either to other, it is remarkable how they united and cooperated in their constant and uncompromising opposition to Jesus. They felt that in the case of the woman surviving the seventh husband, they certainly. would get Him into a puzzle. But while in this they were signally mistaken, the multitude are astounded over the deep truths brought out in His answers to their questions.

a. He here corroborates the Scripture with reference to another age following this, as He says, “The sons of this age marry and are given in marriage; but those being found worthy to attain unto that age, indeed the resurrection which is from the dead, neither marry nor are given in marriage;” showing up the act that the present probation and the resurrection state constitute two distinct ages, yet contrastive either with other, the resurrection age beginning at the second coming of Christ, when He will raise the saints, who shall reign with Him during the millennium. (Revelation 21.)

b. We see from these utterances of our Lord that matrimony is peculiar only to these material bodies in this probationary age, there being no such thing as sexual distinction in the kingdom of grace and glory. In Him there is

neither male nor female. (^{<BRD}Galatians 3:26.) Consequently the matrimonial state does not survive the present probationary, age.

c. Our Lord also says that in the resurrection state, we are *isaggeloi*, from *isos*, “equal,” and *aggelos*, “an angel.” Therefore you see that the glorious resurrection confers on us angelic perfection. Angels have often been seen upon the earth. Hence they must have some kind of a body or form. While in the resurrection we will receive these identical bodies in which we now live, yet they will be perfectly free from matter or anything like physical organism. They will be pure spiritual entities, yet identical with themselves in the present life, but having all ponderable matter eliminated away. Hence you see that in the resurrection age we will be like the angels, and immortal forever.

d. How beautiful, and yet how conclusive, His argument deduced from the burning bush, proving the resurrection in a way never thought of by mortal man, “I am the God of Abraham, Isaac, and Jacob!” Now, as He says, He is not the God of the dead, but of the living. God does not do a fragmentary work, but solid and complete. Hence these patriarchs, as well as all the rest of us, must have bodies in order to completion in the highest sense. In the Divine estimation, the future is all present and under His eye. Hence He looks upon Abraham, Isaac, and Jacob in the resurrection state. It is equally true that He thus contemplates all. Here, again, we see His critics so dumfounded that they interrogate Him no more.

THE THEOLOGIAN AND THE GREAT COMMANDMENTS

^{<BZD}Matthew 22:34-40; ^{<BZD}Mark 12:28-34. *“And one of the scribes coming to Him, and having them interrogating Him, knowing that He answered them beautifully, asks Him, What is the first commandment of all? And Jesus responded to him, The first commandment of all is, Hear, O Israel; The Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. [^{<BRD}Deuteronomy 6:4; ^{<BRD}Leviticus 19:18.] And the scribes said to Him, Beautifully, Teacher, You spoke the truth, that He is one and no other beside Him; and to love Him with all the heart, with all the understanding, with all the mind, and with all the strength, and to love the neighbor as himself, is more than all whole burnt-offerings and sacrifices. Jesus seeing him, that he answered intelligently, said to him, Thou art not far from the kingdom of God. And no one dared to interrogate Him any more.”* This theologian so meekly and intelligently corroborated and endorsed Jesus on the great plan of salvation, as He showed from the Scriptures the pre-eminence of love into God supreme, with all the heart, mind, and strength, and our neighbor as ourselves, that Jesus, reading his heart like a book, saw his sincerity and candor, and notified him that he was

not far from the kingdom of God. You see, the attitude of this theologian, when he exalted Divine love — to God supreme and to the neighbor as ourselves — and so frankly confessed that this love was infinitely more important than all the sacrifices of the Levitical law, clearly demonstrated that he was on the fight line, recognizing the pure spirituality of the redemptive scheme, while sacrifices and oblations are merely subordinate and symbolic. This man clearly evinces that the light of the Holy Ghost was already shining in on his mind, and revealing to him the true way of salvation. What a beautiful exception to the hypocrites, legalists, and ritualists, who so constantly thronged about Jesus with their captious questions and occult intrigue!

◀1206 **Matthew 22:40.** *“On these two commandments hang all the law and the prophets.”* Hence you see that even the Old Testament teaches a religion of perfect love, its burdensome ritual constituting a symbolic school, in which the people were constantly and vividly reminded of the vicarious atonement of the Son and the Pentecostal baptism of the Spirit.

CHRIST THE SON OF DAVID

◀1125 **Mark 12:35-37;** ▶2014 **Luke 20:41-44;** ▶1224 **Matthew 22:41-46.** *“And the Pharisees being assembled, Jesus asked them, saying, What do you think concerning the Christ? Whose Son is He? They say to Him, The Son of David. He says to them, How does David in the Spirit call Him Lord, saying, ‘The Lord said unto my Lord, Sit Thou on My fight hand, until I make Thy enemies Thy footstool?’ [▶810 Psalm 110:1.] If therefore David calls Him Lord, how is He his Son? And no one answered Him a word, neither did any one from that day dare to ask Him anything.”* Whereas on many occasions hitherto our Lord so dumfounded all of His critics as to silence all batteries, now we have really reached the *finale* of all their quizzical assaults against Him, vainly hoping to capture some remark dropped from His lips. Any other man in all the ages would doubtless have suffered more or less embarrassment, and probably entanglement, if thus beset from day to day by capricious, hostile critics, all combined, their wits under heaviest contribution, to entangle Him if possible. Amid all He is perfectly tranquil, and proves utterly imperturbable, by all the powers of earth and hell, throughout all the vicissitudes of His ministry, arrest, arraignment, and suffering. We see here they readily respond that Christ is the Son of David; but why he calls Him Lord, none of them can answer. This is plain and simple, setting forth in this terse manner His humanity and Divinity, the former being the Son of David, and the latter his Lord.

WARNINGS AGAINST THE EVIL EXAMPLE OF THE SCRIBES AND PHARISEES

It is still Wednesday, and the last day our Lord ever spoke in the temple. These scribes and Pharisees are thronging Him on all sides, being the great

and influential people of the Church. He acquits Himself of all responsibility by publicly exposing their evil example, and warning the people against following them. N.B. — All this He did boldly in their presence; meanwhile they got so awfully mad that they laid violent hands on Him and took His life. Two hundred millions of martyrs have traveled the same road to bloody death. Lord, help us to be true, and tell the whole truth, even under the most embarrassing environments, fearless of men and devils!

☞ **Luke 20:45, 46;** ☞ **Mark 12:38, 39** “*And He spoke to them in His teaching, Beware of the scribes, who wish to walk about in robes, and receive salutations in the markets, and the first seats in the synagogues, and the first couches in the suppers.*” All this pompous display panders to pride, feeds vanity, and grieves the Holy Spirit now as in the days of Christ; and is more abominable in preachers and Church members than in debauchees and prostitutes.

☞ **Matthew 23:1-12.** “*Then Jesus spoke to the multitudes and to His disciples, saying, The scribes and Pharisees sat in the seat of Moses. Therefore, all things so many as they may say to you to observe, keep and perform; but do not according to their works; for they say, and do not. For they bind heavy burdens and difficult to be borne, and place them on the shoulders of the people; and they do not wish to touch them with their finger.*”

How lamentably do we see this identical maladministration on the part of many leading clergymen this day, taxing their members heavily, and even oppressively, while they do not tax themselves! It is a shame for a pastor to enforce the tithe law among his members and not personally lead the way in keeping it. The truth of it is, the tithe is the minimum. We all ought to go vastly beyond it, even to the half of our income in many instances; but the preachers, true to their attitude as leaders of the flock, ought to excel all their members in self-denial, frugality, economy, and consequent liberality to the heathen, the poor, and every laudable philanthropy.

“*They do all their works to be seen by the people.*” O what abominable pride! Who is guilty? But Jesus is speaking of the preachers. “*They broaden their phylacteries, and enlarge the borders of their garments.*” These phylacteries were strips of parchment, on which passages of Scripture were written, and swinging about as they moved hither and thither, made quite a conspicuous display. Lord deliver us from all needless ornamentation of every sort!

“*They love the first couch at the suppers, and the first seats in the synagogues, and salutations in the forums, and to be called by the people, Doctor, Doctor. Be ye not called Doctor: for one is your Teacher, even Christ: and you are all brothers.*” Doctor is a Latin word, from *doceo*, “to teach,” and literally means a teacher. Here you see that our Savior forbids

the use of the honorary epithet, as no man has anything to teach, Christ being our only Teacher, while we are all disciples — *i.e.*, students; for this is the meaning of disciple. This is certainly a final settlement of all questions appertaining to the honorary appellation of “*Doctor*” as applied to a minister of the gospel. Of course, we can not control the people in their salutations; but we certainly should never recognize the title, nor use it in its application to ourselves, nor encourage the use of it on the part of others. As Jesus well says, none of us preachers are Doctors — *i.e.*, teachers — but all students at the feet of Jesus, who is our only Teacher. As Jesus here well says, we are all “brothers.” So let us lay aside all of this Babylonian pomposity, which sacrifices to pride and grieves the Holy Spirit, and henceforth salute one another by the humble and loving appellation of “Brother” and “Sister.”

“Call no one father upon the earth: for one is your Father, who is in the heavens.” This sweeps away the vanity of Romanism, calling their priests “*Father*,” while the Protestants salute their preachers with “*Doctor*,” which means teacher. *“Be not called teachers: for one is your Teacher, Christ.”* Lord, help us all to abide with Thee in loving obedience in this matter as in all others!

“But let him who is the greater of you, be your servant: for whosoever shall exalt himself, shall be abased; and whosoever shall humble himself, shall be exalted.” All these manifestations of pride grieve the Holy Spirit away and ruin religion. The leading preacher should invariably lead the way in self-denial, self-sacrifice, humility, and meekness; otherwise he is utterly unworthy to be a leader. Why will not the preachers and Church members hear the voice of Jesus, and govern themselves accordingly? If we do not learn of Him, and walk in His commandments, we will ere long encounter the awful embarrassment of the guest at the marriage feast without the wedding garment.

WOES AGAINST THE SCRIBES AND PHARISEES

☞**Luke 20:47**, ☞**Mark 12:40**; ☞**Matthew 23:13-39**. *“Woe unto you, scribes and Pharisees, hypocrites! because you devour the houses of widows, and through pretense make long prayers; therefore ye shall receive the greater damnation.”* You see He withers them awfully for oppressing the widows. You must not here understand a condemnation of long prayers. Jesus Himself sometimes prayed all night. The condemnation is on the hypocrisy, because through pretense they made long prayers. However, we should all take warning and condense our prayers, throwing away all forms and routines, introductions and conclusions, except the simple “Amen,” and by the help of the Spirit focalize and concentrate our prayers, making them *multum in parvo*; *i.e.*, “much in little.”

“Woe unto you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens against the people: for you do not come in, neither

do you permit those coming in to enter.” What awful preaching to the pastors of the Churches, ruling elders, and leading members, while looking them in the face! How terrible was the grip of Satan on them, that they did not heed the warning, but got violently mad, and killed Him for telling them the truth! Lord help us to walk in Thy footprints! There is a world of truth in this accusation. Those were the very men who would not enter the kingdom nor permit others. If they had repented under the preaching of John the Baptist, instead of getting mad at him for telling them the truth (~~4~~Matthew 3:7), and received their own Christ with open arms, thus passing exultantly from the Mosaic dispensation into the kingdom of heaven, the people would have followed them in solid columns, the whole Jewish nation receiving their own Christ, turning evangelist, preaching Him to all the Gentiles, and actually bringing on the millennium, far back in the early centuries of the Christian era, the Lord returning on the throne of His glory, as He said He would when the gospel was preached to all nations. The same sad phenomenon you may observe this day. If the leading preachers and Church officers throughout Christendom would receive the Holy Ghost and get sanctified wholly, as Jesus is now calling them, the Churches would follow in swelling multitudes, the revival tide of holiness to the Lord inundate the globe like a mighty swelling sea, and bring on the millennium in the present generation. The rank and file of people will follow their leaders. The climacteric trick of Satan in all ages has been to lead the leaders, and thus populate hell with the downward rush of millions lost.

“Woe unto you, scribes and Pharisees, hypocrites! because you compass sea and land to make one proselyte; and when he may become, you make him twofold more the son of hell than yourselves.” This poor, deluded, heathen proselyte, not only retains his own sins, but takes on those of hypocrisy and formality peculiar to his Jewish leaders. The deader a Church is, the more proselytic, ready to do almost anything to get a member, especially if he has money. Misery loves company. When people have God with them, they are satisfied to walk alone. When they are without God, they seek comfort in all the company they can get, going for the popular Church.

“Woe unto you, blind guides, saying, Whosoever may swear by the temple, it is nothing; but whosoever may swear by the gold of the temple, he is debtor. Ye foolish and blind: for which is the greater, the gold, or the temple that sanctifies the gold? Whosoever may swear by the altar, it is nothing; but whosoever may swear by the gift which is upon it, he is debtor. Ye blind, for which is the greater, the gift, or the altar that sanctifies the gift? Therefore he that sweareth by the altar, sweareth by it, and by all things which are on it; and he that sweareth by the temple, sweareth by it, and by Him that dwelleth in it; and he that sweareth by heaven, sweareth by the throne of God, and by Him that sitteth upon it.” That our Savior is not here condemning judicial oaths,; we have abundant proof, as He Himself

responded to Caiaphas when he administered to Him a solemn oath (~~418~~ Matthew 26:63), and Paul administered a solemn oath to the Thessalonians that the epistle should be read to all the brethren. But Jesus is here speaking of profane swearing, condemning the use of bywords, which is incitive to profanity at least, and all superfluous language, as indicative of evil and conducive to sin, cutting down our phraseology to simple statements of fact. We have in this paragraph a very important specification, certifying that the altar sanctifies the gift, which has in all ages been a prominent battle-cry in God's holiness movements. Consecration is man's work, just as the Jew brought the sheep, with his own hands, and placed it on God's altar, neither daring to take it off nor thinking of a doubt as to God's acceptance of it, believing unhesitatingly and unwaveringly that everything on God's altar was thereby sanctified and holy. Therefore consecration is man's work, assisted by the Holy Ghost. When we make the clear, unequivocal, and eternal consecration, we should never doubt the sanctification, as we know God is infallible. He never fails to do His work, while doubt is grievous and dishonoring to Him. All we have to do is to keep all on the altar, consecrated for this world arid all other worlds, to live or to die. Then believe without a doubt that God accepts and sanctifies, going on undeviatingly in the line of joyful obedience, never again listening to the devil, who would destroy your experience by the injection of doubts. Once you move out on this line, and abide, your life will quickly become a constant sunshine, a sweet heaven in which to go to heaven, victory night and day brightening the escutcheon of your joyful experience, and proclaiming Satan's signal and perpetual defeat.

“Woe unto you, scribes and Pharisees, hypocrites I because you tithe mint, anise, and cumin, and you pass by the weightier matters of the law, judgment, mercy, and faith: it behooveth to do these, and not to leave those undone.” When preachers and Church members have no salvation, they are apt to be very particular about little things, and ready to criticize harshly all who do not conform to their little, silly notions punctiliously. Jesus does not object to their tithing everything, even these garden vegetables, giving one-tenth of all their produce to the Lord; but lie commends it. Meanwhile lie denounces them awfully for neglecting the great issues of the law; *e. g.*, judgment — *i. e.*, doing right by everybody, vindicating truth and righteousness, at home and abroad, with all classes indiscriminately, exhibiting to the world a life irreproachable from the standpoint of all rectitude. Mercy also must characterize all our deportment, reaching out to man and beast to friends and enemies, Jews and Gentiles, indiscriminately; full of kindness, pity, sympathy, and love for everything that hath feeling; and always holding up the banner of truth. in harmony with the blessed Word of God, enforcing it, not only by precept, but by example, in small matters as well as great, alway and everywhere on the side of truth and righteousness. While those preachers and Church officers were particular about little non-essentials, they were awfully delinquent in the grand and

indispensable, item of true and genuine Holy Ghost religion. Our Savior: even charges these scribes and Pharisees with neglecting faith, which is the basis of all salvation, and without which it is impossible to please God. Now, these were the bon tons of the Jewish Church, both clerical and laical, claiming to be paragons of faith, the boasted children of faithful Abraham. But you see they really had no faith. They had plenty of intellectual and doctrinal faith, but were destitute of spirituality. “With the heart man believeth unto righteousness.” (Romans 10:10) None but spiritual faith has any availability, or even possesses the essence of faith, in the Divine estimation.

“Ye blind guides, who are straining out the gnat, but swallowing down the camel.” As the gnat was unclean, and condemned by the Levitical law, they were very careful to strain their wine and milk lest a gnat might happen to be in it; thus straining it out, and not straining at it as in E. V., The camel is an unclean animal, and the largest in that country. Now, what is meant by straining out the gnat and swallowing down the camel? Be sure you understand it. This is a logical conclusion from the preceding verse, in which, calling them hypocrites, He denounces them for tithing mint, anise, and cumin, garden herbs, and at the same time neglecting judgment, mercy, and faith, these grand, cardinal, spiritual graces. If I had the wings: of an angel and the trump of an archangel, I would fly from ocean to ocean, and warn the blind guides in pulpits and Amen-corners who are this clay straining out gnats — *i. e.*, very punctilious about all sorts of Church finances and duties harmonical with the popular shibboleth of Church loyalty — and at the same time deplorably delinquent with reference to the momentous relations to the Divine government, and the immeasurable obligations arising out of the same; and the poor widows, orphans, and slumites in the neighborhood, are ready witnesses to their deplorable deficiency of that sweet grace denominated mercy; and as to the faith inspired by the Holy Ghost, the only medium through which we can possibly receive anything from God, and without which all are doomed and lost, it has actually become a dead-letter in their Creed. Those Church bon tons, to whom Jesus did this awful preaching, rejected it as an insult, and killed Him for what they regarded as insolence, and even blasphemy. O how the clergy and ruling elders are this day straining out gnats and swallowing down camels I If you are all right on the gnat question — *i. e.*, little Church duties — you can be an acceptable member or preacher though you have a devil in you as big as a camel. You see. here the gnat represents the little items of practical obedience to the moral and ritual law, like tithing everything, Small as well as great; while the camel represents your delinquency in the great and momentous graces of the Spirit; *i. e.*, like justice, mercy, and faith. While our Savior says we should do all the former, so as not to swallow gnats, as they are unclean, you see how your deficiency in, the graces of the Spirit is illustrated by swallowing do the great camel, which is unclean as well as the gnat, and a thousand million

times larger. Good Lord, help us to see this truth, and preach it fearlessly, like Jesus!

“Woe unto you, scribes and Pharisees, hypocrites because you cleanse the exterior of the cup and the plate, but within they are full of extortion and impurity. Ye blind Pharisee, first purify that which is within the cup, in order that its exterior may also be pure.” The holiness movement is everywhere shouting the battle-cry of a clean heart. You see that is precisely what Jesus is here preaching; *i.e.*, inward purity. O this is the crying need of the Churches — heart holiness. They all want their members to be externally obedient, prompt, faithful, and dutiful in every ramification of Church work, interest, and enterprise. This is all right; the outside of a cup ought to be clean. But Jesus charged the Church leaders in His day with neglecting heart purity. When the people want inward purity, you can not preach entire sanctification too forcefully to suit them. Here the Savior commands them to purify the interior, assuring them that in that case the outside would also be clean. The interior is your immortal spirit, the eternal self, that must live with God in heaven forever or with demons in the regions of woe. Hence, when the immortal spirit is clean, the exterior always falls in line, and everything is right.

“Woe unto you, scribes and Pharisees, hypocrites because you are like whited sepulchers, which indeed appear fair without, but within they are full of dead men’s bones and all impurity.” It is still customary in that country of whitewash the sepulchers. You can see them a fire at way off, because they are white as snow. What a vivid illustration of a fair external profession and inward rottenness! If the leading preachers of the Jewish Church were in that awful condition, and so blind that they were utterly unconscious of it, should we not all fall on our knees before God, and ask Him for the light needed to see our heads as God sees them? I am witness that the sepulchers in that country, externally, appear most beautiful and fair, while within they are full of putrefying bodies.

“Thus you also indeed appear righteous unto the people; but within, you are full of hypocrisy and iniquity.” What awful preaching to the pastors and leading members of the popular Churches while looking them in the face. “Yes; but the Churches at the present day are more spiritual than those to whom Jesus preached.” I hope that is so; yet there is no doubt but multitudes of preachers, Church officers, and leading members, this day, stand precisely where those did. The only remedy for this awful state of things is experimental holiness; *i.e.*, entire sanctification. The very fact that preachers and members kick against the plain truth when preached in its purity, is demonstrative proof that they are not right.

“Woe unto you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and ornament the sepulchers of the righteous; and you say, If we were in the days of our fathers, we were not their comrades

in the blood of the prophets. So you witness to yourselves, that you are the sons of those who murdered the prophets.” Here Jesus turns on them the homogeneity argument; *i. e.*, the very fact that they build the tombs, shows them up as carrying forward the work which their predecessors began, though they aim it to signify the very opposite. Multitudes of preachers and members who now honor John Wesley, close the doors against the men who preach precisely what Wesley did. The same is true of all the great Protestant Churches. John Bunyan among the Baptists, and John Knox among the Presbyterians, would this day meet a very cold reception.

“You fill up the measure of your fathers. Ye serpents, generations of vipers, how can you escape from the damnation of hell?” If the loving Jesus could look people in the face and thus preach, we need not be afraid of using language too strong, if we are sure we are telling the truth. Of course, we can not read their hearts as He did; but the Holy Ghost can, and He will apply the truth Where it belongs.

“Therefore, behold, I send unto you prophets, wise men, and scribes; some of them you will slay and crucify, and some of them you will scourge in your synagogues, and persecute from city to city.” This awful prophecy was literally verified. Soon afterward those same people murdered Stephen and many others in the bloody persecution which followed, doing their utmost to exterminate the Nazarenes in blood. “In order that all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of the blessed, may come upon you.” The very fact that those people, who, in less than forty-eight hours after that awful sermon, actually killed Him, and subsequently put Stephen and many others to death, showed them up in the same line with their bloody predecessors, and consequently *particeps criminis*.

“But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house. Now, after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them but they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada the priest, who stood before the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye can not prosper? Because ye have forsaken the Lord, He hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada

his father had done to him, but slew his son. And when he died, he said, The Lord look upon it, and require it.” (⁴⁰⁰2 Chronicles 24:15-21)

King Joash was only seven years old when he began to reign, his life having been preserved from the cruel Athaliah, who had murdered all of his brothers; and through the kindness of Jehoiada the priest, he reigned and did well during the lifetime of Jehoiada, his foster-father. But, as you see, after the death of Jehoiada, he was led into idolatry by the princes of Judah, and when God put the spirit of prophecy on Zechariah, the son of Jehoiada, so that he boldly told them the truth, the king encouraged an evil conspiracy against him, and they stoned him to death, as Jesus here says, “between the temple and the altar;” *i. e.*, the brazen altar for burnt offerings, which stood outside of the temple. While this prophet of God was dying, he said, “The Lord look upon it, and require it;” *i. e.*, he turned over the case to the Lord. “Barachias,” in E. V., a proper name, is evidently a mistake, as Zacharias was not the son of a man by that name, but the son of Jehoiada the priest. The plain solution of the matter is, Barachias is a Hebrew word, and simply means “the blessed.” Therefore I translate it, “Zacharias, the son of the blessed,” — an epithet of Jehoiada. That bloody scene took place right there on the spot where they were standing when Jesus referred to it.

“Truly I say unto you, All these things shall come upon this generation;” *i. e.*, the awful Divine retribution for the martyrdoms of God’s prophets and saints, from Abel down, was coming on that generation, because God had sent them all to prepare the people for His Son; and now that He has come, they are rejecting Him, and going to kill Him, thus climaxing all the murders of their predecessors.

APOSTROPHE TO JERUSALEM

⁴⁰⁰**Matthew 23:37-39.** *“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how frequently did I wish to gather thy children, in the manner in which a hen doth gather her brood under her wings, and ye were not willing!”* What a glorious, sweeping revival would have inundated Jerusalem with the very presence, power, and glory of God under the wonderful ministry of Jesus, if she had only opened wide the door, and bade her own long-expected and prayed-for Messiah a hearty welcome! This was the grand opportunity for which she had waited two thousand years, the glorious Antitype to which all her symbolisms, sacrifices, and oblations conspired. If she had received Him with an appreciative and enthusiastic welcome, she might have enjoyed the most exalted honors beneath the skies, in carrying the glad tidings to the ends of the earth. Then all the world would have hailed Jerusalem as the luminary of the nations, the beauty of the ages, and the glory of the whole earth — fable emblem of heaven.

“Behold, your house is left unto you desolate!” We can not stand still. Those who will not have God’s blessings, must abide in the retributions of the enemy. That whole country, with all of its cities, soon went into utter desolation, falling into the hands of the vilest enemies to Christianity. After Jerusalem was destroyed by the Romans, a heathen temple to Jupiter was built on the very site of Solomon’s Temple, where Jesus was then preaching. The desolation is still on that land, and will remain till the Lord returns. The cheering omens of revival at the present day are auspicious forebodings of our Lord’s near coming.

“For I say unto you, that you can not see Me any more, until you can say, Blessed is He that cometh in the name of the Lord.” What a wonderful leap this utterance gives us into the unseen future! At that time the city was full of Jews, whose awful doom Jesus saw in rivers of blood and mountains of the dead, and actually a million sold into slavery and carried captives into all nations, and the little surviving remnant driven to the ends of the earth, under penalty of death in case of an attempted return. So rigidly was this death penalty enforced against all Jews who attempted to come back, that if a Jew was found in some other country, traveling with his face toward the Holy Land, he was taken up and killed. Yet the omniscient eye of Jesus, looking over seas of blood and fields of desolation, saw the elect remnant (^{see}Romans 11), salamander-like, surviving the fires of persecutory centuries, and finally, in the good providence of God, coming back to repopulate the desolate fields of Zion, and again clothe the fertile mountains and alluvial plains with vineyards and orchards, and rebuild Jerusalem with unprecedented grandeur; saw this remnant wake up to the awful mistake of their ancestors in rejecting their own Christ, and ultimately find in Jesus, whom their ancestors had crucified, the blessed Shiloh of prophecy and the glorious Redeemer of Israel. Thus the *bona fide* children of Abraham, happily converted to their own loving Brother Jesus, and gloriously sanctified, filled with the Holy Ghost, cultured, posted and delighted with the glorious prophecies confirmatory of His second coming, and consequently ready to receive Him with open arms, will send forth the joyous shout, “Blessed is He that cometh in the name of the Lord!”

CHAPTER 19

THE WIDOW'S MITE

◀**Luke 21:1-4;** ▶**Mark 12:41-44.** *“Jesus, sitting in front of the treasury, was seeing how the multitude cast their money into the treasury. And one poor widow, having come, cast in two mites, which is a farthing. And calling His disciples, He says to them, Truly I say unto you, that this poor widow has cast in more than all those casting into the treasury. For all, out of that which abounded to them, were casting in; but she, from her scarcity, cast in all things so many as she had, her entire living.”* Jesus knew that this was all she had, and it only amounted to three-eighths of a cent. Here is a matter of fact: These two mites — *i. e.*, three-eighths of a cent — were all she possessed beneath the skies. With a grateful heart, making no reserve, she casts it all into the treasury of the Lord.

N. B. — God is not poor, and does not need anything that we can give Him. He looks upon the heart and knows precisely what we are doing. This widow gave more than any of the balance, because she was the only one who gave all she possessed. We should all take courage. God will feed us as He feeds the birds. Let us realize it a great privilege, like this poor widow, just to give all. In that case we are utterly disencumbered of all worldly care, depending on God alone, who will certainly take care of us.

THE GREEKS COME TO SEE JESUS

◀**John 12:20-36.** *“And there were certain Greeks of those having come up that they may worship during the festival; then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. Philip comes and speaks to Andrew; Andrew and Philip come and speak to Jesus.”* When Jesus was born, the Magi came from the East to pay Him homage at the manger, and offer valuable gifts, which proved so opportune in the defrayal of the traveling expenses into Egypt. Now, we see men coming from the West, to witness to His Messiahship, and pay Him homage at the cross. Thus the East and the West, representing the whole world, unite their testimony to the Christhood of Jesus, the former testifying at the manger, and the latter at the cross.

“And Jesus responds to them, saying, The hour has come that the Son of man must be glorified.” As the Gentiles were not allowed to enter the Temple Campus, these Greeks awaited Jesus at the gate, where He is now preaching to them, having bidden adieu to the Temple, and left it to return no more till He rides down on a cloud, accompanied by the mighty angels and the trump of God. Jesus was glorified when He died, as you and I will be if faithful to redeeming grace, and in case that our wonderful Savior

should not honor us by the translation, which is a nigh-cut to glory, without passing through the portals of death.

“Truly, truly, I say unto you, Unless the grain of wheat, having fallen into the ground, may die, it remaineth alone; but if it may die, it produceth much fruit.” It seems that the presence of these Gentiles, who had come from the far-off land of Greece, to see Jesus and hear Him preach, reminds Him of the speedy call of the whole Gentile world to the gospel feast. As bloody Calvary was then looking Him in the face, the; glorious ascension and victorious Pentecost coming on speedily, consequently our Lord at once moves out into the deep truths of the atonement and experimental salvation. When the grain of wheat is sown in the ground, if it remains solid — *i. e.*, does not soften, germinate, die, and rot — it will produce no crop. If Jesus had not died, His great spiritual posterity would never have existed. So if you do not die — *i. e.*, old Adam die in your heart — you’ll never amount to anything as a soul-saver. That explains the woeful failure of the ministry, only one now and then succeeding as a soul-saver. The germination of your wheat symbolizes the regeneration of the heart. When the wheat sprouts, the old grain must die and rot, in order to give nutriment to the young sprout, which otherwise will die, superinducing a failure in the crop. Now, follow the analogy: When you get converted, old Adam must die, in order to feed the young convert on honey. N.B. — When Sampson slew the lion, he soon found the carcass full of honey, as the bees in that dry climate had utilized it for a hive, and filled it with honey. So if you have the courage to slay the man of sin, you will soon have plenty of honey to eat, which is the only edible on which the new-born soul can subsist. The reason why the Churches abound with backsliders is because the old body did not die, and consequently, as in the case of the wheat, the germ — *i. e.*, the babe in Christ — died. What a deplorable condition! The Church ought to be an embattled army of stalwarts, making it awfully hot for the devil, and running, him out of the community. But what does the devil care for a morgue, filled up with dead babies?

“He that loveth his soul, loseth it. He that hateth his soul in this world, shall preserve it unto eternal life.” It is strange that the E. v. has “life” in every instance in this verse, when the Greek has *psyche*, “soul,” in the first two, and *zoe*, “life,” only in the last. The man who. so loves his hereditary, Adamic soul — which is fallen and destined to perdition if not crucified here — as to cling to it with pertinacity to the end of probation, is going to lose his soul eternally; while the man who courageously comes to the cross, and has that old, fallen, depraved, hereditary, Adamic soul crucified, will *“preserve his soul unto eternal life.”* The solution of the mystery is, Adam the Second gives him a new soul, which, surviving its predecessor, lives on forever.

“If any one may minister unto Me, let him follow Me; and where I am, there My minister will be also. If any one may minister unto Me, him will the

Father honor.” Our Savior, in His preaching to these Greeks, who represent the whole Gentile world, delivered the plan of salvation and discipleship with remarkable clearness.

“My soul is now troubled; and what must I say? Father, save Me from this hour? But on account of this I came to this hour.” This is Wednesday, and, I trow, about 2 P.M. He has spent the entire morning preaching in the Temple Campus. The following day is the last, as at midnight the bloody mob is coming, cruelly and demonically to lacerate and abuse His body. His case was infinitely different from ours, as we would not have known with certainty what was coming. But in His case, Omniscient Scrutiny contemplated the bloody panorama, even then making haste.

“Father, glorify Thy name. Then a voice came from heaven, I glorified Thee, and I will again glorify Thee. Then the multitude, standing, hearing, said that it had thundered; others continued to say that an angel has spoken to Him. Jesus responded and said, This voice did not come on My account, but on yours.” While Jesus perfectly understood the inaudible voice of His Father from heaven, the multitude, upon hearing the audible voice ringing down from the skies, should have been convinced, confirmed, and established in their faith, appropriate of His Christhood, by all these appeals to their bodily senses. Hence the articulated voice was a signal mercy to the audience. There is no doubt but John, the Writer, along with the spiritual people present, actually understood what was said; while the unspiritual multitude only heard the sound, afraid thought it was thunder; some taking the more intelligent view and concluding that an angel spoke to Him.

“Now is the judgment of this world; now shall the ruler of this world be cast out. And if I may be lifted up from the earth, I will draw all people unto Myself.” This is a direct allusion to His crucifixion, elevated high up in a conspicuous place, as Mount Calvary stands in the angle at the intersection of the two most important roads entering Jerusalem *i. e.* to Damascus and Jericho. Here, we see, Satan is recognized as the ruler of this world, from the fall possessing it for four thousand years, and very largely having his way with it, the people mistaking him for God and worshipping him as God. While the devil stirred up the preachers, and through them the people, to kill Him, thinking His death would consummate His victory, he made the greatest mistake of his history, not understanding the vicarious atonement; as he is utterly destitute of spiritual light, though possessing wonderful intellectual power and sagacity. The death of Jesus redeemed the world and broke the devil’s power forever, thus in that very crisis bringing him down under the crushing verdict of the law which he, and man through him, had violated; but now, through the vicarious atonement, that law is satisfied and magnified, humanity is redeemed, and the devil dethroned and signally defeated. That was the grand culmination of the conflict which had been running four thousand years, Satan now receiving the great and signal

defeat of his campaign against humanity, then and there beginning to fall under the crushing wheels of King Immanuel's triumphant chariot, and destined to suffer defeat after defeat preliminary to his final and eternal discomfiture, ejection, and imprisonment.

"Then the multitude responded to Him, We have heard from the law that Christ abideth forever; and how do You say, It behooveth the Son of man to be lifted up? Who is this Son of man?" ²⁷⁰⁴ Daniel 7:14, describes Christ as coming at the end of the tribulation, and receiving from the Ancient of Days a kingdom "which shall never pass away," and over which He shall "reign for ever and ever." You see that this quotation, with many others, applies to Him in His second advent, the Jews having the misfortune to mix the prophecies relative to His two advents, applying them all in one, and consequently settling down in the conclusion that when Christ came he would abide forever. Even all of His disciples so believed, and were consequently utterly disconcerted and disappointed when they crucified Him.

"Then Jesus said to them, Yet a little while the light is among you. Walk about as you have the light, in order that darkness may not overtake you. He that walketh in darkness does not know whither he goes. As you have the light, believe in the light, in order that you may be the sons of light." Our Savior in this Scripture alludes to Himself as the Light. He is the glorious Sun of righteousness. As all the light in this world emanates from our sun, the moon and every object on the earth shining by light reflected by the sun, so Christ is the only spiritual Light in all this world, the saints His satellites, shining by light reflected from Him.

"Jesus spoke these things, and having gone away, was hidden from them." This is Wednesday. Only day before yesterday He entered the city in triumph, amid the grand ovation of the multitude, hailing Him as the royal Son of David. These two days have flown; meanwhile He has been very busy, preaching to the vast multitudes on the Temple Campus, all eyes centered on Him, somehow anticipating His royal coronation during the Passover. They are eager and anxious to expedite the matter, and crown Him King without further delay. How they are foiled when, rendering Himself invisible, He suddenly disappears, and no one can find Him! This He had often done on former occasions in order to prevent them from crowning Him King. Now that Jesus has disappeared, John, the writer, proceeds with his narrative.

JUDICIAL BLINDNESS OF THE JEWS

²⁷⁰⁵ **John 12:37-41.** *"He, having performed so many miracles in their presence, they did not believe on Him, in order that the word of Isaiah the prophet may be fulfilled, which he spoke, Lord, who hath believed our report? and to whom has the arm of the Lord been revealed?"* [²⁷⁰⁶ Isaiah

53:1] For this reason they were not able to believe, because Isaiah again said,

He hath blinded their eyes, and hardened their heart; in order that they may not see with their eyes, and understand with their hearts, and turn, and I shall heal them.” (²³⁰⁹Isaiah 6:9)

The reader is liable to take up the conclusion from the above Scriptures that there was a constraint on the Jews, so they could not receive Jesus. This conclusion arises from a misapprehension of the prophecies. N. B. — Prophecy is nothing but history from a Divine standpoint. God saw just what they would do of their own free will, and revealed it to Isaiah, who wrote it down long before it occurred, just as we write up the history of events after they have occurred. Perhaps you are puzzled with the statement, “*He hath blinded their eyes, and hardened their hearts.*” When God gives light and we refuse to walk in it, He takes it away, and leaves us to the infatuation of the devil in his black darkness. All are practically blind in darkness. The same sun which softens the wax, hardens the clay. Consequently it is impossible for people to reject the gospel without actually receiving hardness of heart. As it is God’s gospel, there is a practical sense in which He hardens all hearts who reject it.

COWARDICE OF THE RULERS

²³¹⁰John 12:42, 43. “*Moreover, indeed, many of the rulers believed on Him; but did not confess Him on account of the Pharisees, in order that they might not be put out of the synagogues; for they loved the glory of men rather than the glory of God.*” Of course, the faith with which they believed on Him was not spiritual, or it would have put the glory of men into speedy eclipse. But their faith was merely intellectual, like that of the popular clergy and Churchmen of the present day; e. g., a presiding elder in Texas took me aside and requested me to pray for his sanctification; but not to tell anybody. He was afraid of popular depreciation and official humiliation. Thousands of America’s truest saints have been put out of the Church for professing sanctification. Hence you see that history repeats itself as the world moves on.

SUPREMACY OF THE WORD

²³¹¹John 12:44-50. “*And Jesus cried out and said, He that believeth on Me, believeth not on Me, but on Him that sent Me; and he that seeth Me, seeth Him that sent Me.*” In this affirmation, Jesus certifies His identity with the Father. “*I have come a Light into the world, in order that every one believing in Me may not abide in darkness.*” The world had waited four thousand years for the coming of the Incarnate God; meanwhile the profound learning of Egypt, the metaphysical lore of India, the transcendent philosophy of deep-thoughted Greece, and the lofty dictations of mighty

Rome, had ransacked the world, exploring every ramification of mythology, science, literature, poetry, oratory, and the fine arts, in the vain and unsatisfactory attempt to solve the mysterious problem of humanity, adjust man to his Creator, tame the ferocity of his animal nature, and subordinate it to the intellectual and the moral, and make him the incarnation of virtue instead of vice, — all having exhausted their resources, and despaired of their enterprise, and mutually acquiesced in the conclusion that the Creator and Preserver of the universe would certainly, in condescending mercy, send a Divine Teacher into the world. Hence the Incarnate Son of God was a glorious sunburst on all the nations of the earth, lighting the dark places of every land and clime, and more than satisfying the anticipations of the saints and sages of all the earth.

“If any one may hear My words, and not keep them, I do not judge him for I did not come that I may judge the world, but that I may save the world.”

The judgment of the wicked world can mean nothing but condemnation and retribution. But, fortunately for us all, He came, not for judgment, but for salvation. However, in the end, He will judge the quick and dead.

“He that rejecteth Me, and receiveth not My words, hath that which judgeth him: the Word which I have spoken, that will judge him in the last day.”

How infinitely momentous is the revealed Word of God! By this Word we are saved, sanctified, edified, fortified, and finally judged. If you are out of harmony with any part of God’s Word, to your knees quickly! Repent and get right before you are called into judgment! Even religious people, as a rule, are asleep relative to the momentous importance of the Word.

“Because I have not spoken of Myself; but the Father Himself, having sent Me, gave Me the commandment what I may say and what I shall speak. And I know that His commandment is eternal life. Therefore whatsoever I speak, as the Father hath said unto Me, so I speak.” Jesus here affirms that the commandment of God is eternal life. Now, the commandment is the Divine injunction for us to obey. Hence you see that we must receive the Word as it is, not venturing to tinker with it, nor attempt to bend it to suit our unsanctified natures, as we will all be judged by it precisely as the Holy Ghost gave it. If your life is in harmony with the precious Word, you should thank God and take courage.

CHAPTER 20

COMING OF THE LORD

Matthew 24; 25; Mark 13; Luke 21. It is now in the afternoon, on Wednesday, preceding the arrest of our Savior about midnight the ensuing day, and His crucifixion the Friday following. He had spent the morning preaching to the multitudes on the Temple Campus, bidding a final adieu to the temple and its holy environments, prophesying the desolation of the temple, city, and land, and assuring them that they will see Him no more until they shall say, “Blessed is He that cometh in the name of the Lord;” *i. e.*, till He comes in His glory, and the elect remnant, gathered from the ends of the earth, will thus salute their Savior, Brother, King. Having preached to the Greeks at the gate as He came out, now He goes away to the Mount of Olives, east of Jerusalem. We are gratified to have this wonderful sermon, which, at this time and place, He preached to His disciples about His return to the earth, recorded by three of His faithful amanuenses. As we proceed we will endeavor, aided by the Spirit, to give you the full benefit of this triple record. ⁴²⁰⁷**Matthew 24:1:** “*Jesus having gone out, departed from the temple; and His disciples came to Him to show Him the buildings of the temple.*” From Mount Olivet we enjoy, not only a conspicuous view of Jerusalem, but especially of the entire Temple Campus, containing thirty-five acres, occupied by many great and valuable buildings now, and more at that time.

⁴²⁰⁸**Luke 21:5.** “*Certain ones speaking concerning the temple that it was ornamented with beautiful stones and offerings, He said, The days shall come in which not a stone shall be left upon a stone, which shall not be thrown down.*” In that day they had no banks, gold and silver and other valuables being frequently hidden away for safe-keeping. When the city was destroyed, the Roman soldiers tore up the very foundations of the temple, searching for hidden treasures, thus verifying this prophecy of Jesus.

⁴²⁰⁹**Mark 13:3.** “*He, sitting on the Mount of Olives in front of the temple, Peter, James, John, and Andrew asked Him privately*” (⁴²¹⁰**Matthew 24:3**), “*Tell us when these things shall be, and what shall be the sign of Thy coming, and the end of the age.*” E. V. says “the end of the world.” Our Lord did not say *kosmos*, “world,” but *aion*, “age.” The same word means time. The E. V. translation, “end of the world,” has given currency to the popular idea that this world is going to have an end and be consumed — *i. e.*, annihilated, blotted out of existence — which is contradictory of Scripture, which plainly teaches another age following this (⁴²¹¹**Matthew 12:32**, and ⁴²¹²**Hebrews 6:4**), the glorious Millennial Theocracy succeeding

the present age, which will also be followed by the new heaven and new earth (⁽⁶²¹⁾Revelation 21), when this lost planet (⁽⁶²¹⁾Luke 15) shall take its place with Other celestial worlds, the especial reward of the meek (⁽⁶¹⁸⁾Matthew 5:5), to possess, shine, and shout with the unfallen angels forever.

“And Jesus, responding, said to them, Beware lest any one may deceive you. For many will come in My name, saying, I am Christ; and will deceive many.” I am a personal witness to the fulfillment of this prophecy, several persons in the last score of years having actually claimed to be Christ. Soon after His ascension, many made their appearance in Palestine, and other Oriental countries, claiming to be Christ *e. g.*, Theudas; Simon Magus, Marchocab, and others. As the times of our Lord’s second coming draws nigh, doubtless many false Christs will arise.

“And you will be about to hear of wars and rumors of wars; see that you are not shaken: for it behooveth all these things to take place, but the end is not, yet.” Pretty soon it was rumored that the Emperor Tiberius, and after him Caligula and Nero, were going to make war on the Jews, as they threatened them because of the commotions prevalent among them. Here you see that Jesus puts them on their guard against the idea that those terrible Jewish wars, commotions, and revolutions, which put an end to the Jewish state and Church at the expiration of forty years should be mistaken by them as ominous of the end of the age, which will not come till Jesus in person returns.

“For nation shall rise up against nation and kingdom; there shall be famines, pestilences, and earthquakes in various places. But all these are the beginning of birth-pangs.” *Odinon* (“sorrows,” E. V.) literally means “birth-pangs” — *i. e.*, the pains and acute sufferings characteristic of parturition — and has a deep significance as here used by the Savior. The awful death-agonies of the drowning antediluvians proved the birth-pangs of the newborn postdiluvian world. The terrible death-shock when the destroying angel winged his flight into every Egyptian home, slaying the first-born, was the birth-pangs of a great nation, as Israel that very hour issued from the dark womb of Egyptian slavery, and took her place among the nations of the earth. So the awful death-roll of a million Jews, when the Romans destroyed the city, was the birth-pangs of the glorious Gospel Dispensation, unfurling the banner of Redeeming Grace to the whole Gentile world. In a similar manner, the death-agonies of the human powers, when the Ancient of Days shall descend and execute righteous judgments against all the usurpers of His royal throne, shaking down the false claimants and clearing the way for the coronation of His Son, King of Kings and Lord of lords (⁽²¹⁰⁾Daniel 7:9), deluging the world with blood and heaping it with mountains of the dead (⁽⁶¹¹⁾Revelation 16-19), will prove the birth-pangs of the glorious millennium, restoring Eden back to earth, and imprisoning Satan in the dungeons of the pandemonium.

◀1139 **Mark 13:9.** *“But you, take heed to yourselves; for they will deliver you up into the Sanhedrins, and you shall be beaten in the synagogues.”* You see, those are Jewish punishments. *“And you shall stand before governors and kings for My name’s sake, for a testimony unto them.”* These are Gentile punishments. Paul, in Cyprus, testified before Sergius Paulus, the Roman proconsul, and was instrumental in his conversion. He also testified before Felix, at Caesarea, who rejected his testimony. The martyrdom of Stephen, soon after Pentecost, lifted the flood-gate, and poured in on them rivers of blood, the Jews making every possible effort to exterminate them. This world is no friend to grace. The apostles all suffered martyrdom among the Gentiles except the two Jameses.

◀1139 **Mark 13:11.** *“And when they may lead you forth, delivering you up, do not be solicitous what you shall say, nor premeditate; but whatsoever may be given unto you in that hour, speak this: for it is not you speaking, but the Holy Ghost.”*

◀2119 **Luke 21:15.** *“For I will give unto you a mouth and wisdom, which all those who are opposed shall not be able to gainsay nor resist.”* This has been literally verified by the martyrs in all ages, pagan Roman historians certifying that the executioners, in the bloody work; of martyrdom, were frequently so convicted by the testimony of the dying saints that they confessed Christ on the spot, becoming willing and heroic subjects of the martyr’s fate.

◀2119 **Luke 21:16, 17.** *“And you shall be delivered up by your parents, brothers, kindred, and friends; and they will put some of you to death. And you shall be hated by all for my name’s sake.”* During the martyr ages; most shocking scenes, as above described, were common, the nearest relatives of consanguinity testifying against one another as the only way of escape from bloody death, since the persecutors would take the whole family if they did not thus deliver up the confessors of Christianity.

◀1819 **Matthew 24:10.** *“And then many will be offended;”* i. e., backslide, and repudiate Christ, in order to save their lives. This was always the case during the martyr ages, many thus recanting to save their lives, and resuming their places in the Church after the persecutionary wave rolled by. *“And they will deliver one another and hate one another. Many false prophets shall rise and deceive many.”* A false prophet is a counterfeit preacher, who preaches a religion that lets Adam the First not only live, but have a very good time; while the true Christianity always slays Agag. Carnal, anti-holiness religion is never persecuted, from the simple fact that Satan has no objection to it. *“Because iniquity doth abound, the Divine love of many doth wax cold.”* While this has had its fulfillment in all ages, its verification has been overwhelming in the last quarter of a century. I can remember well when no man could preach Holy Ghost religion too straight, strong, and hot to suit Methodists, Baptists, and Presbyterians. O what a

change! You will now generally find them, not only in a North Pole atmosphere, but in many instances actually so opposed to fire:: that they can not stand a red-hot testimony. You all see this confirmation of the near approach of the end, Jesus being the Witness. *“But he that continueth to the end, the same shall be saved.”* Lord, help us to be true, as the promise is only to the finally faithful! *“And this gospel of the kingdom shall be preached throughout the whole world for a testimony to all nations; and then the end shall come.”* This is very plain and explicit. He has fortified His disciples against the idea that the end of all things will take place with the destruction of Jerusalem.

N. B. — Jesus had in His mind, and at that time saw in panorama, not only the wonderful events coming on so quickly — not only destroying Jerusalem, but annihilating the Jewish polity — but also the end of the age; *i. e.*, the winding up of the gospel dispensation, though the time of the latter, being then a long way off, had not been revealed to Him. Again, you must remember that a few centuries in the Divine mind are but fleeting moments. Consequently the events connected with the destruction of the Jewish State and Church insensibly blend with those transpiring at the end of the Gentile times. Here you see the clear and unequivocal affirmation that the end of the age will come so soon as the gospel of the kingdom shall have been preached to all nations. Two years ago there were regions in Africa and Asia — *i. e.*, Thibet and Rangoon in the latter, and the Soudan in the former — where no missionary had ever been, so far as we know. Since that time the missionaries have reached all of these countries. So we do not know that there is any nation on the earth now which has never received the gospel, as so many great countries in Asia and Africa, where once the gospel flourished, are now missionary grounds, wrapped in the darkness of idolatry and the False Prophet. You see, as God is the Judge of the witness, we can not ascertain to what extent the gospel must be preached in any nation in order to develop the required testimony. When Jesus returns, in glory to reign over the whole earth, He must have the charter members for His kingdom in every nation, as the different nations of the earth will be perpetuated in their integrity, in the diversified countries which they now occupy, through the millennium. Of course, the saints of bygone ages, who represent these nations that once had the gospel, but have it not now, are not dead, but living in heaven, and ready to return with Jesus, and receive their glorified bodies in the first resurrection, at the beginning of the millennium. (¹⁶⁰⁰Revelation 20:6) For ought we know, they are sufficient : for the Divine testimony in behalf of the nations which they represent. The exceedingly rapid spread of the gospel among the heathen at the present time is certainly a most cheering omen of the Lord’s near coming. While it may seem strange, yet it is true, that the phenomenal apostasy of the Protestant Churches in the last few years is an equally striking fulfillment of the latter-day prophecies (¹⁶⁰²2 Thessalonians 2), and convincing manifestation that the Lord is nigh.

☞ **Luke 21:18, 19.** *“Not a hair of your head can perish. In your patience gain your souls.”* What thrilling inspirations to the perseverance of the saints! We actually gain our souls by patiently suffering and toiling to the end, with the blessed assurance that if we will be true, no spiritual detriment whatever shall overtake us.

DOOM OF JERUSALEM AND ESCAPE OF THE DISCIPLES

☞ **Matthew 24:15-18.** *“Therefore when you may see the abomination of desolation, spoken of by Daniel the prophet [²⁰⁰⁷Daniel 9:27], standing in the holy place, let the one reading take notice then; let those who are in Judea go. to the mountains; and let him who is on the housetop not come down to take things out of his house; and let him who is in the field not turn back to take his garments.”* A.D. 66, Gallus, the Roman general, laid siege to Jerusalem, succeeded, A.D. 68, by Vespasian, the emperor, who was succeeded by his son Titus, A.D. 71, who prosecuted the war to its awful end, as the Jews were divided into bloody factions, and were killing one another, and would not surrender to the Romans. Read Josephus, and you will find the horrors of the siege beggared all description — famine raging, people dying in piles; pestilence, arising from the putrefying corpses, sweeping the city with the besom of destruction far more terrific than the sword, which was also devouring them on all sides, till a solid million perished, and a million more were sold into slavery, the city utterly destroyed and left without an inhabitant. After fifty years a Roman colony was founded on the memorable site where Jerusalem once stood, even the name being dropped, and the new Roman city was called Elia Capitolina the ensuing two centuries, till the conversion of the Emperor Constantine, who came thither, revived the city, and restored the sacred name, Jerusalem. When the Roman armies effected all entrance through the walls, they at once set up their battle-flags on the Holy Campus, on the summit of Moriah, taking possession of the temple and all the holy places. This was the *“abomination of desolation”* — *“abomination,”* because the Roman gods were pictured on it, and the soldiers worshipped them as they looked on the flags; and *“desolation,”* because those battle-flags meant the destruction of Jerusalem. Jesus notified His disciples that the moment they saw these Roman battle-flags floating from the pinnacles of the temple, they should all recognize it as the signal for, them to make their escape. Their flight was to be so sudden that, if on the housetop, they were not. to come down. N. B. — You can now run all over Jerusalem on the flat roofs of the houses, as the narrow streets are overarched, the buildings being continuous, jam up to the wall, which is a part of the contiguous edifice. Consequently they could run to the wall on the roofs of the houses and pass down, thus making their escape, which must be sudden and expeditious, or they would be intercepted and detained. This is a vivid symbolism of the rapture of. the saints at the end of the age.

◀2119 **Luke 21:22.** *“Because these are the days of vengeance, to fulfill all things which have been written.”* Josephus says that a sword, suspended from the pinnacle of the firmament, was visible in the blue sky, hanging over the city a whole year before this awful siege. He also says that a strange man walked upon the walls of the city some time before the siege, crying aloud, “Woe, woe to Jerusalem!” continuing, there to walk and utter this awful sentence of coming doom till a stone struck him and he fell dead.

◀1840 **Matthew 24:19-22.** *“Woe to those who are in gestation and nursing in those days!”* The pure, tender heart of His unfallen humanity thus gives expression to the deepest sympathy in behalf of all thus encumbered in those terrible perils. *“Pray that your flight may not be in a storm, nor on the Sabbath.”* Jerusalem is only forty miles from the great sea, two thousand miles long and continuous from: the ocean of five thousand miles, thus giving the western storms a tremendous sweep, and the city is five thousand feet above the sea-level. Consequently storms at Jerusalem are terrible. I was in one which, as they all do, had come from the sea. Though they have but little effect on the stone houses, I found it difficult to stand and move about. Besides, these storms are not only wind, but rain, carried from the sea which is so nigh. Again, they were not protected with clothing as we are, there being no factories in that day. As to the Sabbath, so punctiliously was it kept in Jerusalem that the gates of the city were closed. Hence the probability of their being shut in. *“For then there shall be great tribulation, such as was not from the beginning of the world until now, neither may be.”* We do not understand this statement to antagonize the probability of the great Gentile tribulation, as the Jewish was preliminary to it, and really will culminate in it. *“Unless those days were shortened, no flesh were saved.”*

◀1819 **Mark 13:20.** *“But on account of the elect, whom He hath elected, He shortened those days.”* You must remember, not only some of the elect of grace were there, who doubtless afterward got saved, but a special reference is here made to the elect of Israel, the recipients of the infallible promises of the Abrahamic Covenant, who in due time will be restored, and eventually saved and sanctified, and become the honored recipients of their Brother King, coming in His glory in the last day. They were there in that awful siege and must be saved.

◀2119 **Luke 21:24.** *“They shall fall by the edge of the sword, and be led captives into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles may be fulfilled.”* Much of this wonderful prophetic verse has been fulfilled, while things of profoundest moment are yet in the future. Jerusalem is still trodden down by the Gentiles, but, as you see here, destined to be relieved when the times of the Gentiles are fulfilled. When our Lord returns on the throne of His glory, the elect of Israel will have possession of Jerusalem, and come again to the front of the world, there to remain. Now, what about these Gentile times?

When did they begin, and when will they end? God's plan was to rule the world. Man was dissatisfied with Divine rule, rejected the government of God, preferring human administration. When Nebuchadnezzar conquered the world, he captured Jerusalem, and carried away the Jews, B.C. 587. So at that date the last vestige of the Theocracy disappeared, the whole world falling into the hands of a heathen monarch. I doubt not but Nebuchadnezzar was the most competent man in the world to rule it, and consequently God gave it to him when He saw that the people would have human government and reject the Divine. You remember (²⁰⁰¹Daniel 4) how Nebuchadnezzar became so utterly crazy that he vacated his throne, followed the predilections of his boyhood, dwelt among the herds and flocks seven years, so utterly insane that he all this time played king among them, thus illustrating the utter incompetency of any man to rule a nation, a responsibility to which none but God is equal. (Simultaneously symbolizing the Divine interregnum in the world's government on the part of the Eden Theocracy.) This insanity lasted seven years, which, according to the year-day system of prophetic interpretation thoroughly established in the Bible, — this period, according to lunar time, which is measured by the revolutions of the moon and 354 days in the year, the seven years equal 2748; the planetary chronology, 360 days in the year = 2520; and the solar time, 365 days in the year, equal 2555. Now, let us see how much time has elapsed since the beginning of the Gentile times: B.C. 587+1900=2487. Now, you see, 2487-2478=9. Hence you see, according to lunar time, the times of the Gentiles are just about to run out, only lacking nine years. Now, if you count the tribulation as Daniel gives it (²⁰²¹Daniel 12:11, 12), 1335-1290=45, the years of the tribulation (which, as you see from the above, are very likely to be shortened, for the sake of the elect of grace as well as that of Israel), 45-9=36. Hence you see, according to lunar time, the tribulation is even now overdue thirty-six years. Planetary time, 2520-2487=33. Now, 45-33=12. Hence you see, the calendar time makes the tribulation overdue twelve years. Now, the solar time, 2555-2487=68-45=23. Hence you see that the solar chronology makes the rapture due in 23 years, the calendar chronology makes it overdue 12 years, and the lunar makes the rapture of the saints overdue 36 years. Of course, no man knows the exact chronology, and consequently no human being can ascertain the day of His coming.

“But thou, O Daniel, shut up the words, and seal the book,
even to the time of the end; many shall run to and from,
and knowledge shall be increased.” (²⁰²⁴Daniel 12:4)

When Daniel saw these wonderful visions of the latter days and the end of all things, he was so wrought upon and thrilled with solicitude to understand his own vision that he fainted. You see in this verse that he is commanded to shut up the words and seal the book till the time of the end, when the mystery will be revealed, and “many shall run to and fro,” publishing it to all nations. I gather from the above chronologies, and other

Scriptural sources, that we are living now in the “time of the end,” when the Holy Spirit is opening these latter-day prophecies to His saints, who are running to the ends of the earth proclaiming the good news. I have traveled twenty thousand miles within the last year, through Europe, Asia, Africa, and America, and of course much of the time on the seas, and with many different nations. I find the saints in all my travels on the outlook for the Lord’s appearing, and publishing the glad news in every land. I am abundantly satisfied, for a thousand good reasons, that we are nearing the close of the “Gentile times” and the wonderful fulfillment of these thrillingly interesting latter-day prophecies. Of course, we appoint no time for our Lord to appear. But it is right and proper, and His positive mandate, for us to be incessantly on the lookout. As our Lord here quotes largely from Daniel, it is impossible to restrict these prophecies to the destruction of Jerusalem, as Daniel’s grand theme is the “end of all things.” While the former is preliminary, the latter is the grand moment of our Lord’s discourse.

Matthew 24:23-29. *“Then if any one may say, Behold, here is Christ, or there; believe them not. For false Christs and false prophets shall arise, and give forth great signs and wonders, so if possible to deceive even the elect. Behold, I have told you.”* Christ did not come in His glorified person at the destruction of Jerusalem. Here He warns His disciples not to be deceived by the bold claimants who arose in those times, or may arise in any other age. Here you see plainly the possibility of deceiving even the elect. Consequently Jesus gives the elect this timely warning to watch and pray, and diligently heed His plain words, which will prove an ample fortification against delusion. *“Therefore if they may say to you, Behold, He is in the desert; go not out. Behold, He is in the secret chambers; believe them not.”* As many false Christs arose in the Jewish times, so they will in the Gentile times.

“For as the lightning comes from the east, and shines even unto the west, so shall be the coming of the Son of man.” This is a perfect fortification against all the delusions of impostors, which would prove our ruin. Now, you see plainly that you need not heed anybody who says, “He has come; He is in New York, or London, or in the wilderness of Judea.” I have met persons who actually told me thus, certifying that He has come in His glory. You see from His own unmistakable statement, that when He comes, we will all know it, because a great light, like sheet lightning, will suddenly sweep athwart the firmament, lighting up every sky with the splendor of His glory, and flashing into every human eye. “Every eye shall behold Him.” (**Revelation 1:7**)

“For where the carcass is, there will the eagles be gathered together.” The vulture belongs to the eagle species, and is evidently here referred to as always voraciously feeding upon carrion. At that time the Jewish State-Church had reached such a culmination of political and ecclesiastical

corruption that she was already odorizing the elements, and attracting the vultures from afar. Within forty years those revolutionary fires, then rankling in the deep interior of her putrefying vitals, burst forth into a terrific volcano, disgorging the fiery venom of internal corruption, and transforming into an awful whirlpool, swallowing up her time-honored institutions into the oblivion of an eternal night, and actually annihilating the Jewish polity forever. This awful catastrophe, which overtook and obliterated the Jewish politico-ecclesiasticism, is but the brilliant scintillation of the oncoming conflagration destined to over take the Gentile world. These eagles emblemize the destroying angels, who shall accompany the Ancient of Days when He shall descend from heaven on the throne of righteous, retributive judgment, sweeping from the earth every rival of His Son. (²⁰⁰⁹Daniel 7:9-14.)

“Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.” (²⁰⁰⁹Daniel 7:10)

It does not take a philosopher to see the patent and indisputable fact that Church and State are rapidly deteriorating. This means something tremendously significant. The accumulation of diseases in a physical body can only end in dissolution. Why should men cry, “Peace, peace,” when there is no peace? You see political and ecclesiastical corruption increasing on all sides. This is one of the most indubitable omens of the rapidly-approaching end of the Gentile age. We see it in America, to our unutterable sorrow; while in the Old World it is actually inconceivably worse. Every tendency has a culmination, when Divine intervention will produce a reaction. The antediluvians became more and more corruption the flood overtook them. This deterioration continued to develop more and more among the Jews, till the old carcass became so stenchy as to attract the Roman eagles to the carrion banquet. All Scripture points to a similar culmination of the present age. Christian men are everywhere becoming heart-sick of the political and ecclesiastical corruption we see everywhere rampant. Olfactories must be very obtuse not to detect the putrefaction already so alarmingly developed in the body, both political and ecclesiastical. Methinks the vultures of the great tribulation are already flapping their pinions, eager to light down upon the carcass and voraciously devour the prey. Even here, in America, the best country in the world, candid men are everywhere bewailing the political corruption, and recognizing the distressing fact that office and emolument are sought, pre-eminently and recklessly, at the sacrifice of truth, honor, and right.

“Immediately after the desolation of those days, the sun shall be darkened, the moon shall not give her light, and the stars shall fall from the firmament, and the powers of the heavens shall be shaken.” (²³⁰⁹Isaiah 13:9, 10, and ²⁴⁸⁵Joel 3:15)

These allusions to the heavenly bodies are very common among the prophets, the sun symbolizing the kings, the moon the queens, and the stars the subordinate rulers. Heaven frequently means the firmament enveloping the globe. The powers of the heavens — *i. e.*, firmaments — indicate the secular powers, ruling the nations of the earth. Our Savior here prominently quotes Daniel, who says, “I beheld till the thrones were cast down, and the Ancient of Days did sit.” (²⁰¹⁹Daniel 7:9)

²⁰¹⁹**Luke 21:25, 26.** *“There shall be signs in the sun, in the moon, and in the stars; commotion of the nations upon the earth in their bewilderment; the sea and the wave roaring; the souls of men failing them, on account of fear and expectation of the things coming upon the world.”* In connection with the universal commotions and disturbances of the nations, kings tottering upon their thrones, princes falling from the dizzy heights to which political ambition has climbed, and ecclesiastical rulers appalled with revolution and dismay, Luke here also speaks of strange and extraordinary phenomena of the sea, operating to the augmentation of the universal discomfiture and dissolution, evidently involving the conclusion that oceanic inundations, rolling waves of tremendous and unprecedented altitude over the maritime cities, will doubtless destroy millions. You must remember that these prophecies are parallel with John’s Armageddon. (Revelation 16-19)

²⁰¹⁹**Matthew 24:30, 31.** *“Then shall the sign of the Son of man appear in the sky.”* We must not confound this sign with the Lord Himself, as it is entirely different and distinct. What it is, is not revealed. When He came the first time, He was preceded by the star in the East, seen by the wise men. Analogy certainly favors the conclusion that this sign will be something after the order of that star. As His second coming will be infinitely more demonstrative than the first, doubtless this sign, though of the stellar type, will be like a great comet, sweeping through the sky and leaving its train girdling the globe; lighting up the world, and attracting the gaze of earth’s panic-stricken millions. This sign is evidently identical with the *“lightning coming from the east, and shining even unto the west.”* (²⁰¹⁹Matthew 24:27.) While the sign will precede the personal appearance of our Lord, we know there will be no interval between them, the premonitory sign lingering in the firmament till the glorious King, descending on a white cloud, shall actually again enter the realm of vision, where “every eye shall behold Him.” (²⁰¹⁹Revelation 1:7) *“Then shall all the tribes of the earth wail, and see the Son of man coming in the clouds of the firmament, with power and great glory.”* Having waited through all the long, rolling ages for the “tribes of the earth” to get ready to meet Him with a joyous shout, riding; down on a snowy-white cloud as He went up (²⁰¹⁹Acts 1:11), now the centuries have flown, and the appointment of the Father has arrived. The Son in His glory returns, and all the tribes of the earth weep and wail when they see Him. Does this look like the millennium is coming before our Lord comes and brings it? If the millennium were girdling the globe with the glory of God,

all the tribes of the earth would run to meet Him with a shout. This is positive proof that the world will get worse to the end, as you see here there will not be so much as a righteous tribe in all the earth, because they shall all see Him, and “wail at Him.”

“And He will send forth His angels with the great sound of a trumpet, and they will gather His elect from the four winds, from the extremities of the firmaments unto the extremities of the same.” Here you all see the rapture of the saints. Rapture means taking up. The word is here clear and specific — the angels will gather up the elect from every land and clime, from Abel down to the living generation. You see here all the tribes of the earth will be awfully disappointed, affrighted, and panic-stricken when the Lord appears. But not so with the elect. O what an exultant hour that will be, when the resurrection angels meet the elect, and embrace them in their pinions of light and arms of love! Reader, be sure that you settle this matter without further delay. If a light should flash round the world, and our glorified Savior descend into view, what would you do? Would you join the wailing of all the tribes of the earth, or join the shout of God’s elect? How can I know that I am one of the elect? There is only one way; of election, and that is through “sanctification of the Spirit.” (1 Peter 1:2) The Holy Spirit always witnesses to His work in the heart. If sin is dead in you, rest assured, you have already found it out. A dead man never kicks nor strikes back. Plug him full of bullets; and he does not feel them. Entire sanctification is the most knowable of all experiences. It always tells its own story. I tremble for the preacher who opposes our preaching on the coming of the Lord. I am afraid he is not ready, and consequently disquieted by such preaching. To melt is the most inspiring theme. I am looking for Him constantly. “Then are you not disappointed while He tarrieth?” That could not be, since my will is lost in His will. Consequently there is no disappointment.

☞ Luke 21:28. *“These things beginning to take place straighten up and lift up your heads, because your redemption draweth nigh.”* Here our Savior represents the widowed Church bowed clown with sorrow during her bereavement, and terribly persecuted by the devil, and all of this time longing, waiting, and watching for the return of her Heavenly Consort. Now: that He actually comes, He rings the shout round the world, “Straighten up your curved back, and lift high your head, for I am here!” Now lie assures us that our redemption is nigh. Do you not know that redemption means the transfiguration of soul and body, even our translation to heaven? O what a glory! What an inconceivable sunburst upon the saints of all ages will the return of our glorified Savior bring to earth! This redemption includes, not only the transfiguration and translation of the living saints, but the glorious resurrection of the dead. Thus the whole body of the Lord’s elect who have trodden the globe from the days of Eden — soul and body — are glorified, the dead raised, and the living translated, and all gloriously transfigured into the similitude of His own glorious body.

(~~108~~Philippians 3:20) Be sure you take the safe side, and get to where, instead of weeping and wailing, you will meet the Lord with a shout.

~~108~~**Matthew 24:32-35.** *“Learn the parable from the fig-tree: When her branch may be tender, and puts forth leaves, you know that summer is nigh. Thus when you may see all these things, know that it is even at the door.”* While no one knows the day of His coming, we must all be very stupid if we do not recognize the “time of the end.” Daniel Says that at the “time of the end,” the book of this latter-day prophecy shall be opened, and “many will run to and fro,” telling its wonderful contents and shouting to the people, “The Lord is nigh!” You see from the parable of the fig-tree that we can know, beyond the possibility of doubt, the time of the end, as every one call tell by the fig-tree that the summer is nigh. Satan’s reign of six thousand years has been a long, dreary night. Praise the Lord, the millennial day is breaking! The morning-star now hails the approaching Sun of righteousness. Uniformly in the Scriptures the Jewish people are represented by a fig-tree, as. in the parable here alluded to. The awful blight came on them when they rejected their Christ, and O how they withered from the face of the earth! Fifteen years ago there were not more than ten thousand Jews in all Palestine. When. I was there last November and December, I was informed by the most knowing people of that country that there are now two hundred thousand-fifty-five thousand in Jerusalem alone, more than all who returned under Nehemiah out of, Babylonian captivity. O how they are making that land to flourish, and the delicious fruits of Canaan to abound wherever they get, it into hand!

“Truly I say unto you, that. This race can not pass away until all things may be fulfilled. Heaven and earth shall pass away, but My words can not pass away.” The E. v. translation, “This generation shall not, pass,” has puzzled many. *Genea*, means “race” as well as “generation,” while the verb is in the subjective mode. So you see, with the above translation, the difficulties all get away. As to the firmament and the earth passings away, of course they will in their present form, this being no conflict with the prophetic revelation of the new, heaven (firmament) and new earth. (Revelation 21) The Roman armies did their best to exterminate the Jews. All nations have conspired in the persecution of Abraham’s children. They have endured all conceivable outlawry, disfranchisement, and oppression, scathed and peeled by all the nations of Europe. Yet they are a separate and distinct race of people, numbering seventy millions while all their contemporaries of bygone ages have faded from the face of the earth, and the mighty nations of olden times, who used to meet them on the battle-field, long ago sunk into oblivion. The Jews in every age have been the most industrious, enterprising, and aggressive people in all the world. Robbed of their country, no land beneath the skies on which to rest their weary feet, practical tramps in the earth, they have outstripped all nations in the accumulation of wealth, becoming the richest people in the world, holding the purse of the nations, and ruling their kings by their money power;

standing at the front of the learned professions, climbing to the acme of the world's learning, and leading all the greatest universities of the globe. The Hand of the Almighty is on them. The elect of Israel is among them, and O how wonderfully they are now getting ready for the metropolitanship of the globe during the glorious Millennial Theocracy, When they shall again, as in bygone ages, stand at the front Of the world I How wonderful are the signs of His coming among His own consanguinity! Surely the fig-tree has again begun to revive, and the summer is nigh. Not only among the Jews, but among Moslems, Romanists, and Protestants, the signs of His coming are exceedingly rife.

Mark 13:32. *“But concerning that day or hour no one knows; neither the angels in heaven, nor the Son, except the Father.”* “The periods and epochs hath the Father retained in His own authority.” (⁴⁰⁰⁰Acts 1:7) While Jesus saw the entire panorama of the world moving before Him, the time of His coming had not then been revealed to Him by the Father, as it was not necessary, being then a long way off. There is no doubt but Jesus has long known the very time of His glorious coming, it having been revealed to Him since His ascension. You see from this Scripture that all appointments of the time are fanaticism, because neither man nor angel knows it. Yet we should not run into fanaticism on the other horn of the dilemma, and lose our appreciation of the wonderful and glorious latter-day prophecies, which are so helpful to our experiences and so conducive to a tiptoe anticipation of His coming, which is so eminently qualified to make us unworldly, spiritual, heavenly-minded, faithful, and obedient, looking well to our attitude before God, and every moment solving the problem, “Am I ready to meet King Jesus, coming in a cloud?”

Matthew 24:37-41. *“But as the days of Noah, so shall the coming of the Son of man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and they knew not until the flood came and took them all; so shall be the coming of the Son of man.”* Only one family was taken up from the earth, fortunate to escape the devouring deluge. Does this look like the world is getting better? You see from this that comparatively few of the world's population at the time of the Lord's coming will go up in the cloud, along with the glorious Antitype of Noah's Ark. The Church (not the sects) is getting better; but the world is like a diseased man, who gets worse till he dies, thus becoming a carcass for the vultures to eat. We are called pessimists by the progressionists, who call themselves optimists. They misrepresent us. A pessimist is one who believes things are getting worse, while the optimist claims that they are getting better. I am both — an optimist on grace, believing that the true saints are getting better and multiplying in the earth; but that the world, like the devil, its god (⁴⁰⁰⁰2 Corinthians 4:4), is getting worse, as all finitudes are progressive. While the World is fast moving down to hell, the saints, with joyful expedition;

are going up to heaven. Never in all the ages did the people of God enjoy so much light on the Bible, and study it so generally and exhaustively as now. While Noah, a hundred and twenty years, pleaded with the antediluvians to get ready for the coming flood, they treated him with contempt. O what a striking verification do we see in the heedless disregard of this wicked world, with its anti-holiness Churches, and the contempt cast upon the Lord's coming and upon that "holiness without which no man shall see Him," except to weep and wail!

"Then shall two men be in the field; one is taken, and one is left. Two women grinding at the mill; one is taken, and one is left." Here we have specifications of the rapture again. In this wonderful sermon, which our Savior preached to His disciples on Mount Olivet in the afternoon of the day preceding His arrest by His enemies, we have three distinct judgments: That of the Jews, from which, pursuant to His instructions, the disciples were taken, flying away to the mountains, making their escape to Pella, beyond the Jordan, and surviving to preach the gospel to the world. Then we have the pre-millennial judgment, from which, as you here see, the Lord will take away the elect. (V. 31.) How natural and simple our Savior's description of the rapture when He comes! Two men, working out on the farm, a saint and a sinner — the former is translated, like Enoch and Elijah; and the latter is left to take chances in the tribulation. Two women are grinding with the little hand-mill in the house, so common in that country — one is suddenly invested with the transfiguration body and translated, flying up to join the mighty host of saints and angels descending with Him in that majestic cloud, broad as the firmament, and bright as the pure, white light. You will see before we wind up this sermon that the final judgment takes all, leaving none on the earth.

Mark 13:33. *"Behold, watch and pray; for you know not when the time is. As a man going away, leaving his house, and giving authority to his servants, and to each one his work, commanded the porter that he must watch."* The porter is the doorkeeper of the Church; *i. e.*, the pastor, evangelist, and Christian worker, who gathers the lost souls from Satan's kingdom and leads them to Jesus, who is the Door, and thus escorts them into the kingdom of God. Jesus commands this porter to be on the constant outlook for His return.

"Watch therefore: for you know not when the lord of the house cometh, late [i. e., during the large hours; nine to twelve], or at midnight, or at the cock crowing, or in the morning." Here our Lord specifies all the time we are likely to sleep, putting us on our guard to be on the constant outlook. David says, "I sleep, but my heart waketh." So, while the body is wrapped in ambrosial slumber, the soul should be on perpetual outlook for the Lord to come.

“Lest having come suddenly, He may find you: sleeping. But what I say to you, I say to all, Watch,” How dares any one speak or write a word calculated to make people unwatchful for the Lord’s sudden coming? The post-millennialist believes that a thousand years’ millennium has to come in before the appearing of the Lord. Consequently he can not be on the lookout for Him to come now. Any doctrine or theory which is out of harmony with God’s plain Word is false., He believed: that the millennium had to come and abide a thousand years before the coming of the Lord, I could not look for Him now. I am glad I do not believe that, nor anything else which disqualifies me to obey the positive commandments of Jesus, as I know that everything antagonistical to His plain Word is untrue. I am glad I have no creed to sustain. If the creeds are true, they do not need my poor help; if untrue, they do not deserve it. I have no theory to sustain; and if I had any, I would throw it away, being more than satisfied with the simple Word of the Lord. If you can not get up and preach in such a way as to encourage the people, and exhort them to be on the constant outlook for Jesus to come in His glory with the mighty angels, and take away the elect, you are out of harmony with His plain and unmistakable. Word. Your poor little theories, notions, and creeds will not be mentioned at the judgment-bar, unless to condemn you; but you will be judged by this Word just as it is. It is bad enough for the worldly Churches to preach human creeds and antagonize the Word of God; but holiness people forfeit their shibboleth if they do not take the Bible, all of it, and believe and preach it, fearless of men and devils. If the holiness movement is not on this line, she has forfeited her birthright, and is ready for a decent interment. I am glad that God has a grand army, now girdling the globe, who believe and preach everything written in the blessed Book, and are not going to be intimidated by ecclesiastical autocrats and critics.

☞ Luke 21:34-36. *“But take heed to yourselves, lest your hearts may be burdened with gluttony, and drunkenness, and worldly cares, and that day may come upon you unexpected.”* O what valuable and timely admonition! While we have about a hundred thousand drunkards. every year going down to the drunkard’s hell, do you know that we Americans are a nation of gluttons, bringing on a thousand diseases by sheer gormandizing, even holiness preachers paying fifty cents a meal instead of one dime, which would get them all a king could want, while the people of India are starving to death in piles? Will not the holiness people wake up, and give the world an example of temperance, appertaining to eating as well as drinking, teaching them that hygienic living, so indispensable to health and temporal prosperity, and at the same time so conducive to intellectual culture, is harmonious with spiritual illumination and well pleasing in the sight of God? Gluttony, like drunkenness, stupefies the mind, and degrades and brutalizes the body. Do you not know we would be much brighter intellectualists and more efficient preachers if we would live hygienically, and take fasting along with prayer? These brutalizing habits are awfully

antagonistic to spirituality; and O, how incompatible with the translation for which we should all be living when the Lord comes I Can we not go along and do our work unencumbered. with worldly cares, content with food and raiment and constantly looking for the Lord? To say that this is not our appropriate attitude is to reject the plain word of Jesus.

“For as a lasso it will come upon all those sitting down on the face of the whole earth.” Just as the robber, from his hidden retreat, throws the lasso high in the air, dropping it round the body of the unsuspecting traveler, the other end attached to a fleet horse, dashing away and dragging him into the bushes, where, now dead and unconscious, he is robbed, so Jesus says the day of His coming will light on *“all the people who are sitting down upon the face of the earth;”* not as E. V., conveying the idea that there are no exceptions. Jesus says it will so come on all those who are “sitting down,” thus indicating the attitude of carelessness and unexpectancy; while the elect are watching, not “sitting down,” but Standing on tiptoe, stretching their eyes to catch the first glimpse of the coming glory.

“Watch therefore, praying all the time, in order that you may be counted worthy to escape all these things about to take place, and to stand before the Son of man.” He has already spoken of the terrible troubles, such as the world never saw, even more terrific than Noah’s flood. You see how the angels will gather up the elect. So the matter is lucid and clear. We are to be constantly watching and praying all the time, that we may be found worthy to be translated, like the man taken from the field and the woman from the mill, to meet the Lord in the air. (☞1 Thessalonians 4:17)

☞**Matthew 24:42-51.** *“Watch therefore, because you know. not at what hour your Lord cometh.”* This is the climactic commandment, repeated over and over and more frequently than any other. Good reason! If you are watching every moment for your Lord to appear, you will obey all the other commandments, as this is the grandest of all restraints against sin in thought, word, or deed; and at the same time the most potent inspiration to an unworldly, spiritual, holy life. Beware how you tinker with anything calculated to render you unwatchful for the Lord’s immediate appearing! How sadly has this great and prominent doctrine dropped out of the pulpits long ages ago, thus fearfully expediting the alarming worldliness that has been in the Church since the Constantinean apostasy fifteen hundred years ago! It is the glory of the present holiness movement to revive this precious truth, so thrillingly emphasized by the Savior and every New Testament writer, and again bring it to the front, where it stood the first three hundred years of the Christian era. Let no one say that we depreciate entire sanctification. By preaching the coming of the Lord we magnify holiness, which is the only qualification to meet Him.

“Know this, that if the landlord had known at what watch the thief cometh, he would have watched, and not suffered his house to be broken into.”

Here you see our Savior pronounces an awful woe on the unwatchful man. He is the Thief, coming to this wicked world to steal away His bride. The thief comes at midnight, while all are asleep. The bride, who knows her, Lover is coming for her, does not sleep, but keeps awake, watching for Him. I want to be stolen away from this lost world when the Thief cometh.

“Therefore be ye ready, because ye know not the hour the Son of man cometh.” The qualification is entire sanctification, election “through the sanctification of the Spirit,” clearly and abundantly attested by the Holy Ghost. Grace is free, and there is no reason why we should not all be ready. O the awful peril of unreadiness!

“Who then is that faithful and wise servant, whom the Lord placed over His household, to give them their food in season? Blessed is that servant, whom his Lord, having come, shall find so doing. Truly I say unto you, that He will appoint him over all his possessions.” This servant is the preacher, leader, worker, to whom the Lord has committed souls. Now, what is the food which this servant is to give the members of the Lord’s house? It is all the Word of God, faithfully preached, lived, and exemplified. The grand sum and substance are a holy experience, life, and character — constant readiness to meet the Lord; and auxiliary to this, constant outlook for His appearing. Terrible will be the responsibility of the delinquent leader. On the contrary, whom the Lord finds faithful at his post, his people well sanctified, robed, and ready, and looking for the Lord: to come, He is going to confer on him incalculable: honor and glory in the coming kingdom; but not to be viewed from a carnal standpoint, as in the Lord’s kingdom the more you have, the more is left for all the balance; *e. g.*, the loaves and fishes.

“But if the wicked servant may say in his heart, My Lord delayeth coming, and may begin to smite his fellow-servants, and; eat and drink with the drunken.” Here is a pastor in charge who rigidly enforces ecclesiastical law, laying heavy burdens on his people — as Peter says, “Domineering over the heritages;” living luxuriantly; his family moving in the flirtations of worldly dress-parade; persecuting the holiness people; his doors closed against every man who preaches holiness and the Lord’s coming. *“The Lord of that servant will come in a day in which he does not expect, and in an hour in which he does not know, and will cut him off, and will appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.”* This man holds his pastoral charge, recognized by his Church and the world as a godly minister of file gospel, till the Lord comes, lifts the mask, and reveals his true character. Then He cuts him off — *i. e.*, takes him out of his position — and appoints him his destiny with. the hypocrites, where he belongs. “Hypocrite” is a Greek word, meaning the actor in a drama, performing his part on the theatrical stage. So this man has been playing preacher all his life, pursuing the ministerial calling as a worldly man would prosecute a laudable employment, for a living. If you

do not think we have multitudes of preachers on this line, get on your knees and ask God about it.! tell you their name is legion, who would not preach if their salary was taken away, thus in this simple way revealing their real character. You see this man is cast into the bottomless pit, amid *“weeping, wailing, and gnashing of teeth.”* Good Lord, help us all to wake up to these momentous realities! I trow, the preacher’s hell is most horrific of all. I have been preaching in my humble way forty and six years. I would certainly rather risk the hell of the gambler or the robber than that of the preacher. How awful for the people, deluded and eternally ruined by his ministry, to meet him in the regions of the damned, gnash on him with their teeth, and help the devils to lash him with firebrands forever! God have mercy on the preacher who fights holiness and the Lord’s coming! O how he needs a mourners-bench!

CHAPTER 21

COMING OF THE LORD

◀**Matthew 25:1-13.** *“Then shall the kingdom of the heavens be likened unto ten virgins, who, having taken their lamps, went out to meet the Bridegroom.”* Throughout the Bible the Church is represented by a holy woman, the bride of Christ, the mother of God’s children, “the Jerusalem which is above” (◀**Galatians 4:26**); while the counterfeit Church, Babylon, Satan’s wife, is represented by a fallen woman. Tell, the multiple of hundreds, thousands, and millions, is representative of multitudes in a general sense. The lighted lamp is the regenerated and illuminated heart, which we receive from God when born into His kingdom. (◀**Ezekiel 34:26**.) Hence these ten virgins represent the children of God, setting out when first born from above, making it the enterprise of probationary life to secure admission to the marriage supper of the Lamb.

“Five of them were foolish and five were wise.” These terms are used antithetically and proleptically, anticipatory of the diametrically opposite courses pursued by the two parties. In the beginning, when the ten all got their lamps lighted, the most acute diagnosis could have detected no difference between these two quintets, who subsequently become so conspicuous by way of contrast, and so diverse either from other in their final destinies. Five of them are denominated foolish, because they settled down satisfied when they got their lamps lighted; while the other five merit the cognomen of wisdom for that prudential forethought which gave them boundless notoriety for the provisions they made against coming emergencies.

“For the foolish, having taken their lamps, took no oil with them;” *i. e.*, no supply of oil, with which to replenish their lamps in the future. As a lamp will not burn without oil, they had an ample supply for the present. Their lamps burning brightly, looked as if they would thus shine on indefinitely. *“But the wise took oil in their vessels with their lamps.”* The vessel is the heart, and the oil the grace of God. Water, wind, fire, and oil, respectively, symbolize the Holy Ghost throughout the Bible. Here you see clearly and most unequivocally the two works of grace in the plan of salvation — *i. e.*, regeneration, symbolized by the lighted lamps, all sinners walking in rayless midnight; and sanctification, beautifully emblemized by the vessels filled with oil, which means the heart filled with the Holy Ghost. Our Savior’s teaching is so plain and clear that illuminated minds spontaneously receive and appropriate it.

“The bridegroom tarrying, they all became drowsy and slept.” A rule in grammar specifies that when objects are contrasted, the first pronoun refers

to the last mentioned. According to this rule, *enustaxan*, “became drowsy,” refers to the wise virgins; and *ekatheudon*, “continued to sleep,” refers to the foolish virgins. *Enustaxan* is in the aorist tense, indicating an instantaneous action, like people nodding and waking instantly afterward. The word not only means to become drowsy, but to nod. O how strikingly is this true! The saints in this world are exposed to so much malarious atmosphere — the brimstone gases and chloroform issuing constantly from the volcanoes of hell conduce to drowsiness, causing them to grow sleepy, and to nod ever and anon. We all observe peculiar periodicity in the attitude of God’s people toward the great truth of our Lord’s coming, like the ebb and flow of the ocean; sometimes much stirred up and exercised, making a new departure in the Divine life, trimming up the lamps, replenishing them with oil, and setting out with fresh vigor and elastic tread to meet the bridegroom; and again growing more careless, and giving way to drowsiness and nodding. The truth of the matter is, none of us are awake to these momentous realities as we ought to be. This verb, in the mode and tense our Savior gave it, does not at all indicate a permanent sleep, but drowsiness, nodding suddenly and then waking up, resolving to nod no more, but keep on a constant lookout till Jesus comes. *Ekatheudon*, “continued to sleep,” as applied to the foolish virgins, is in the imperfect tense, denoting habit, custom, and perpetuity. If they had not given way to a continuous spiritual slumber, they would have apprehended their deficiency and danger.

“At midnight there was a cry, Behold, the bridegroom; go ye out to meet him.” We see from this statement that all were not asleep; but some were wide awake, and shouting, “Behold, he cometh!” Reader, let it be your aspiration to belong to this class. So let us now begin the examination, and see whether your lamp is lighted and brightly burning, and your vessel filled with oil; *i. e.*, your sanctification at no discount, but your heart emptied of all depravity and filled with the Holy Ghost. This is entire sanctification, which the wise all had. But you see it is not enough; that drowsiness and nodding are of dangerous tendency, and liable to ultimate in deep sleep. Now, be sure that you are wide awake; *i. e.*, on the constant outlook for your Lord. If you catch yourself nodding, take the alarm, bestir yourself, and cry out to God for a shower of fire on your soul. Be sure that you get wide awake and keep so, going to the ends of the earth, and shouting, “Behold, He cometh!”

“Then all those virgins arose and trimmed their lamps;” *i. e.*, they all began to examine their Christian experiences, calculate their latitude and longitude, and ascertain their status before God. *“But the foolish said to the wise, Give us of your oil, because our lamps are going out.”* This error, “gone out,” in the E. V., is corrected in the R. V., and in the margins of your Bibles. It was in the *Textus Receptus*, from which the E. V. was translated, and led astray Dr. Clarke in his Commentary, who pronounces the foolish virgins utterly backslidden, which would be true if “gone out” were correct; but as,

it is not, the exegesis takes at this point a very decisive turn, showing up the incontestable fact that the foolish virgins are not apostates, because their lamps are still burning. We must take our Savior's word just as it is. "Going out" is not out, but merely tending that way. So their lamps are still burning when the bridegroom comes, but in a very depleted condition for the want of oil; burning low, and in great liability of becoming extinct. These foolish virgins are not dead professors, because they have been genuinely converted, and are here denominated foolish because they did not go on and procure an ample supply of oil, a fortification against coming emergencies. If I were to call you foolish, it might be a mere mistake on my part; but when Jesus calls you foolish, take the warning at once, and rest assured that it is true. Now, do you not see most indubitably that they were called foolish for no reason but because they did not get their vessels filled with oil? O preacher, O Christian, Jesus is speaking to you! If you stop with a glorious conversion, bringing you out of the darkness of Satan's kingdom into the light of God's dear children, you fall under the Savior's condemnation for foolishness! You must move forward, seek and find a second work of grace, and get your vessel filled with oil — get your heart emptied of sin and filled with the Holy Ghost; *i. e.*, sanctified wholly — if you would be wise in the Divine estimation. The foolish virgins represent the millions in the Churches to-day who are satisfied with the first work of grace, regeneration, the lighting of the lamps. They stop there, and do not move forward and get their vessels filled with oil; *i. e.*, get their hearts radically emptied of all sin and filled with the Holy Ghost. Our Savior's teaching here is too plain for any to be mistaken. I beg you, take heed!

"The wise responded, saying, No; lest there be not enough for us and you. Go ye rather to them that sell, and buy for yourselves." We all need all the grace we have and all we can get. So we can not dispense to others. This is papistical heresy. We can only send them to the glorious "Fountain that never runs dry." We dare not add to nor subtract from the words of Jesus. There is not an intimation here that the shops where the oil is sold are closed. We dare not infer what is not revealed.

"And they, going to buy, the bridegroom came; and those who were ready came with him into the marriage supper; and the door was shut." Here you see plainly that none but those who not only have their lamps lighted, but their vessels filled with oil, will ever enter into the marriage supper of the Lamb. Therefore you see plainly that without entire sanctification you will never be a guest at the marriage supper, nor a member of the bridehood, as the whole number of the guests constitute the Bride of Christ.

"But afterward, the other virgins also come, saying, Lord, Lord, open unto us. But He, responding, said, Truly I say unto you, I know ye not." Of course the Lord knows all sinners as well as saints. We can only conclude from this response that He knows not the foolish virgins as members of the bridehood. These five, denominated "foolish," simply because they stopped

with the lighting of their lamps and did not go on and get their vessels filled with oil, represent all of the unsanctified Christians on the earth when the Lord comes, as well as those who have died in bygone ages. You can not discard them as apostates, because their lamps are still burning, though much needing a supply of oil. They committed the mistake, at this day sadly normal to popular Christianity, of underestimating the great enterprise of salvation. O the millions on that line now, who look upon red-hot holiness people as fanatics, calling them crazy, and saying they have gone wild on religion! O this mammoth heresy of minification! It is wrecking millions to-day. The trouble with the foolish virgins is, not that the shops are closed and they can get no more oil, but that they are too late for the marriage supper, the door being closed. Consequently they have missed the grandest opportunity accessible to humanity, and missed it forever. They are left on the earth to take chances with a world of sinners during the awful tribulation, when Satan will turn loose all the powers of hell to sweep in the millions, as in Noah's flood. (☞Matthew 24:37-39)

“Watch therefore, because you know not the day nor the hour.” So our Savior concludes this wonderful parable of the virgins, as all the preceding paragraphs of this wonderful sermon on His second coming, with that thrilling commandment, “Watch!” O beloved, we can not afford to preach a sermon, nor deliver an exhortation, without reminding the people of the superlative importance that they be constantly on their watchtowers. And if it was so important in the apostolic age, it is infinitely more so now, as we are one thousand eight hundred and sixty-seven years nearer that greatest of all events than the contemporaries of Jesus.

☞**Matthew 25:14-30.** *“For as a man, going away, called his servants, and delivered unto them his goods, To one he gave five talents, and another two, and to another one: to each one according to his own ability, and departed.”* “Ability” here is *dunamis*, “dynamite.” Now, the Savior not only gives us our calling and work, enterprise and opportunity, to some more and to others less, but as the Divine dynamite is the only thing that can burst up the devil's rock, tunnel through his mountains, and execute the work Jesus gives us to do, you see He gives the dynamite too. Consequently we are all left without excuse, as we do not have to prosecute these tremendous achievements by our own resources. If your calling is great, He gives you dynamite in proportion. If you have to tear Pike's Peak out of the Rockies, He supplies all the dynamite necessary to do it. You have nothing to do but ignite it with heavenly fire, which He also supplies without stint.

“Immediately the one having received five talents, going forth, wrought with the same, and made other five talents. Likewise the one having received two, gained two others. But the one having received one, going away, digged up the ground, and buried the money of his lord. And after a long time the lord of those servants comes, and makes a reckoning with them. And the one having received the five talents, coming to him, brought

other five talents, saying, Lord, you delivered unto me five talents; behold, I have gained five other talents. His lord said to him, Well done, thou good and faithful servant: thou wast faithful over a few things, I will make you ruler over many things; enter thou into the joy of thy lord. And the one having received two talents, coming to him, said, Lord, thou didst deliver unto me two talents; behold, I gained two other talents. His lord said to him, Well done, good and faithful servant: thou wast faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. And the one having received one talent, coming to him, said, Lord, I knew thee, that thou art an austere man, reaping where thou hast not sown, and gathering where thou hast not strewn. Indeed, being afraid, having gone away, I hid thy talent in the earth; behold, thou hast thine own. But his Lord, responding, said to him, Thou wicked and slothful servant, thou knewest that I reap where I did not sow, and gather where I did not strew; it behooved thee therefore to commit my money to the exchangers, and having come, I should have received mine own with the product. Therefore take the talent from him, and give it to the one having ten talents; for to every one having shall be given, that he may have more abundantly; but from him that hath not shall be taken even that which he hath. And cast ye the unprofitable servant into outer darkness; and there shall be weeping and gnashing of teeth.”

a. This one-talent man is quite a notable character, representing multiplied millions girdling the globe. We can not discard him as a heathen or a Moslem, because our Lord denominates him one of His servants. He renders himself very conspicuous by misapprehending and wrongfully charging God with “reaping where He has not sown, and gathering where He has not strewn.” Instead of denying the charge, which is utterly untrue, his Lord accepts the situation, and turns his testimony against him; as his logic, if true, would warrant the conclusion that he should be very careful with the Lord’s money, and not bury it, thus cheating Him out of the legal income. “Usury,” in E. V., is not the proper translation of *toko*, which is from *tikto*, “to produce.” Hence it simply means the product. Money, like all capital invested, normally produces an income. Hence the idea that correct and reasonable interest on money is unjust usury, is incorrect. Money, like everything else, is worth something for the mere use of it.

b. This man erroneously interpreted the doctrine of the final perseverance of the saints, thinking that he could keep his religion without using and improving it; as you see, his effort proved an utter failure, and he lost his soul. Hence he is an everlasting warning against all unfaithful and unproductive Christians. You see, it lets them drop into hell.

c. You recognize the fact that he was a rigid anti-holiness professor, stoutly arguing the impossibility of rendering God a satisfactory service, and thus living a perfect Christian. He made what John Wesley calls the greatest of

all mistakes on Christian perfection; *i.e.*, putting the standard too high, so that neither he nor any one else could reach it.

d. There is a great difference between this one-talent man and the foolish virgins. He lost his soul, while they only lost a place in the bridehood. Of course, in the great tribulation, many will backslide and lose their souls. But the last we see of the foolish virgins, their lamps are still burning, but in a very bad condition, and much needing oil. The last we see of the one-talent man, he is “weeping and wailing in outer darkness.” While the foolish virgins held to the heresy, so prevalent now, of making religion too easy, thinking one work of grace was enough, the one-talent man committed the opposite error of making it too hard. Consequently he went and buried his talent, believing “once in grace, always in grace;” yet holding on to his religious profession, though he actually did not live it, thus illustrating the woeful destiny of the Antinomian heresy, and finally, with all his profession, making his bed in hell.

e. You see the five-talent and two-talent men both received from the Lord the very same glorious approval and welcome into His eternal joy. In this parable, like the preceding, you see the second work of grace, not only illustrated, but abundantly verified. The truth of it is, in both cases, those who received the second work came out all right. But the virgins, who held on to their burning lamps, met the awful discomfiture of exclusion from the bridehood, and exposure to the tribulation horrors and temptations; while in the case of the one-talent man, imbibing the Antinomian heresy, he utterly backslid and lost his soul, though holding on to his profession to the last.

f. The rulership to which our Lord appoints the two who had doubled their talents — *i.e.*, not only been converted, but sanctified — will take place in the glorious Millennial Theocracy, immediately following the Lord’s second coming, in which He will rule the world through the instrumentality of His saints. (Ⓜ Revelation 20:6)

g. Both of these parables really describe the pre-millennial judgments of the bridehood, when the elect of grace, “through sanctification of the Spirit,” will be taken out of the world, the living translated, the dead raised, and all transfigured, and “caught up to meet the Lord in the air.” (Ⓜ Thessalonians 4:16)

Ⓜ **Matthew 25:31.** “*And when the Son of man may come in His glory, and all of the angels with Him, then He will sit upon the throne of His glory.*” We now reach that portion of our Lord’s wonderful sermon which appertains to the final judgment. The expression, *Otan de*, “But when,” indicates the lapse of time intervening between the pre-millennial and final judgments. In this verse we have “His glory” specified twice, including the transfigured saints, who went up to meet Him in the air when He descended on the cloud, and called them with His own omnific shout and the trump of

the archangel. “Know ye not that the saints shall judge the world” (1st Corinthians 6:2).

“Truly, truly, I say unto you, that the one hearing My word, and believing on Him that sent Me, hath eternal life, and doth not come into judgment; but has passed out of death into life.”

(John 5:24)

You see from these Scriptures that the saints are not only exempt from the judgment, but they are participants in it, associated with King Jesus, their glorious Heavenly Bridegroom. Hence you see the necessity of having the gospel preached to every nation before the Lord comes, in order that each nation may be represented in the bridehood of Christ. As the king goes forth to his tribunal, accompanied by the queen, so King Jesus, who is honored with the judgment of the world, will enter into it, accompanied by His blood-washed Bride, the summation of the saints of all ages and nations.


“I saw thrones, and those who sat on them, and judgment was given unto them; and the souls of those who had been beheaded for the testimony of Jesus and the Word of God, who did not worship the beast, nor his image, and received not his mark in their forehead and in their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years were completed. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Revelation 20:4-6)


Here you see, clearly and unequivocally, the two resurrections — that of the saints, when the Lord comes for them at the beginning of the millennium, and that of all nations at the end of time, soon after the millennium. I know an attempt has been made to explain away the first resurrection, spiritualizing it, and making it identical with regeneration. If you can spiritualize the first, you can not resist the force of your own logic, which will spiritualize the second, thus utterly doing away with corporeal resurrection, and falling into the heresy of Hymeneus and Philetus, who troubled Paul, saying, “The resurrection is past.” The same is the Swedenborgian heresy of the present day.

“I saw a great white throne, and Him sitting on it, from whose face the earth and heaven fled away; and there was found no place for them. I saw the dead, great and small, standing before the throne; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which have been written in the books according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and were judged each one according

to their works. Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.”

( Revelation 20:11-15)

I give you this quotation because it describes the final judgment of all, great and small, which will take place at the end of time and after the millennium. I quote it here because it corroborates Matthew's record,  25:31-46. I hope you will see the situation as given by our Lord in this conclusion of His wonderful sermon on the judgments, which He delivered to His disciples on Mount Olivet, the afternoon preceding His arrest. He is now accompanied by the sainted members of His bridehood, whom He raised and transfigured, translating the living at the beginning of the millennium, they, as you see from these Scriptures, constituting the first resurrection, and “reigning with Christ the thousand years,” and now they constitute a part of His glory, and do not come into judgment, but are associated with the Judge as His ministers and witnesses; as Paul says, “The saints shall judge the world.”

 **Matthew 25:32-46.** *“And before Him shall be gathered all nations; and He will separate them from one another as a shepherd separateth the sheep from the goats; and He will place the sheep on the right and the goats on the left. Then will the King say to those on His right, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; was thirsty, and you gave Me drink; was a stranger, and you took Me in; was naked, and you clothed Me; was sick, and ye visited Me; was in prison, and you came unto Me. Then will the righteous respond to Him, saying, Lord, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? And when saw we Thee sick, or in prison, and came unto Thee? And the King, responding, will say unto them, Truly I say unto you, As much as you did them unto one of the least of My brethren, you did them unto Me.”*

As we are to preach the gospel to every nation, the saints of God will there be prepared, associated with the Judge, to bear testimony in the judgment of every nation, thus co-operative with the King. You see that these responses would not apply to the saints, as they have in all lands intelligently labored for the Lord, doing this philanthropy distinctly for Him. You see nothing in this whole problem but the grace of love on the one side, and the sin of misanthropy on the other. The Holy Spirit has been among all nations from the beginning, administering to all willing hearts the grace of redeeming love, which is really the fruit of faith, whether seen or unseen, and the climax of saving grace. Hence the people of all ages and nations, who have yielded to the Holy Spirit, and become the recipients of the redeeming blood and regenerating love, — those from amid the darkness of heathendom, Mohammedanism, Romanism, and under all environments, responsive to the calls of an unseen God, receiving the love imparted by the Holy Ghost,

and often blindly groping their way through the darkness of sin, ignorance, and superstition till they reached Him who is the Incarnation of Love, have been saved, as we see here, to their own surprise. Thus, in a thousand mysterious ways, the Holy Spirit has been reaching the people in all ages, and bringing millions to God of whom we have never dreamed. Our Lord gives us a brief summary of the final judgment, in its last analysis, hinging on the isolated principle of love, manifested in an unselfish, philanthropic life, the normal fruit of the invisible Spirit.

“Then will He say to those on the left, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels: for I was hungry, and you gave Me nothing to eat; was thirsty, and ye gave Me no drink; was a stranger, and you took Me not in; was naked, and you clothed Me not; sick and in prison, and ye visited Me not. Then will they respond, saying, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not unto Thee? Then will He respond unto them, saying, Truly I say unto you, Inasmuch as you did them not unto one of these least, you did them not unto Me. These shall go away into eternal punishment, and the righteous into eternal life.” Here we see the other side of the judgment, proceeding, like the former, on the basis of isolated misanthropy, involving the last analysis of a wicked heart, so focalized in self as to live like brutes, caring not for their fellow-creatures. Hence you see that they depart into eternal punishment.

a. You see above, in the congratulatory welcome of the righteous, the deep principle of election obvious and fundamental, as the Lord says, “Enter the kingdom prepared for you before the foundation of the world,” thus setting forth the grand and consolatory principle of election to life. O it is a most inspiring and consolatory thought, as I do verily believe, unworthy as I am, that God elected me to life before “the foundation of the world.” While this glorious, fundamental truth, so very full of comfort, we here joyfully receive, we utterly discard the idea as untenable in Scripture that God reprobated any portion of the human race to destruction “before the foundation of the world.” He does not say to the wicked, “Depart, ye, into everlasting fires prepared for you,” but “for the devil and his angels.”

b. The plain solution of the problem is the simple fact that God made heaven for all the people in the world, and is so anxious to save them all that He actually gave His Son to die for them. “Then why are not all saved?” From the simple fact that the people of sin love evil, and can only have it on the devil’s territory. Consequently they settle down and live there till probation expires, the day of grace is over, and they can remain in this world no longer. Then there is no place for them but hell, the home of the devil. They have staid with him all their lives, rejecting finally probationary grace; so now there is no chance but to stay with him forever. Consequently there is no other alternative but for them, to “depart into the everlasting fires prepared for the devil and his angels.”

c. Hell is God's penitentiary for the incarceration of the incorrigible subjects of His universal empire. As man is redeemed by the vicarious atonement of God's Son, there is no apology whatever for his making his bed in hell. He simply does it because he prefers to abide with the devil in sin till he forfeits his probation, and there is no other place for him but hell. He has kept company with the devil all his life, illustrating diabolical selfishness, till insulted Mercy has turned away in despair, and left him to the groveling predilections of his own evil heart.

d. The plain words of Jesus here forever demolish the silly nonsense of the pitiful Nohellites. *Aionion* occurs twice in this closing sentence, "These shall go away into *aionion* punishment, and the righteous into *aionion* life;" meanwhile (v. 41), "Depart from Me, ye cursed, into *aionion* fire, prepared for the devil and his angels." Hence you see that our Savior uses the same identical word, *aionion*, to describe the duration of the life of the righteous in heaven and the punishment of the wicked in hell, and the fire that shall devour the latter. Hence the wicked will endure the punishment and fire so long as the righteous enjoy the life of God in heaven. Besides, this same word, *aionion*, describes the duration of human redemption and of God Himself. Now, what does *aionion* mean? It is a compound adjective, from *ai*, "always," and *on*, the present participle of *eimi*, the verb "to be." Therefore this word, used by the Savior at the winding up of the final judgment, means "being always." Therefore it settles the eternity of hell-fire, and punishment for the wicked beyond the possibility of cavil.

e. We do not wonder that wicked infidels, who reject the Bible *in toto*, contemptuously ridicule the doctrine of eternal punishment. But how strange that we have great denominations of people calling themselves Christians, and claiming to accept the whole Bible, who utterly repudiate this awful truth, revealed by the Almighty and so powerfully preached by the Savior! Besides, it is an alarming fact that the orthodox denominations, who have it positive and unequivocal in their Creed, are fast letting it drop out of the pulpit; so that now a sermon on it is a sheer novelty, whereas in the olden times the preachers thundered on it every time they stood before the people, and sinners fell like dead men under the mighty power of convicting grace. This is not only a fundamental doctrine of the Bible, but the great trip-hammer of conviction, which God has in mercy revealed to alarm the sinner, bring him to repentance, and keep him out of hell-fire. Lord, help us to preach like Jesus!

CHAPTER 22

CONSPIRACY AGAINST JESUS

◀**Mark 14:1, 2;** ◀**Luke 20:1, 2;** ◀**Matthew 26:1-5.** *“And it came to pass, when Jesus finished all these discourses, He said to His disciples, You know that after two days is the Passover, and the Son of man is delivered to be crucified.”* It is now late Wednesday afternoon, after our Lord has preached constantly all day, beginning in the temple and bidding it adieu about noon; halting and preaching to the Greeks waiting for Him at the gate; and going on over to Mount Olivet, where He delivered that indescribable and inimitable sermon on the judgments. Though He now tells them, as He had so frequently and so positively done, that He is to be crucified, they do not understand it.

“Then the chief priests, scribes, and elders of the people were assembled in the hall of the high priest, called Caiaphas. And they issued a verdict that they would take Him by stratagem, and kill Him. But they said, Not at the feast, lest there may be an uproar among the people.” **Luke:** “For they were afraid of the people.” This conspiracy of the rulers took place Wednesday evening, in the Sanhedrin hall on Mount Zion, in which they passed an edict for His arrest and execution. They were in a serious dilemma because of His popularity, fearing that the people would arise in an incorrigible mob and take Him out of their hands.

THE SUPPER AT BETHANY

◀**Matthew 26:6-13;** ◀**Mark 14:3-9;** ◀**John 12:2-8.** *“Then they made for Him a supper there, and Martha served; and Lazarus was one of those sitting along with Him.”* Matthew and Mark say that this supper was in the house of Simon the leper, at Bethany. I was in that house four months ago. It is still in quite a state of preservation, like so many houses in Palestine, being located in a cave at the base of Mount Olivet, which is utilized in the construction of the edifice, whose walls are adjusted to the dimensions and capacity of the cavern. We know nothing about Simon the leper, but he is believed to be one of the numerous lepers healed and saved by the blessed Benefactor.

◀**John 12:3.** *“Then, Mary, taking a pound of ointment of pure spikenard, very valuable, anointed, the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, the son of Simon, the one about to betray Him, says, Wherefore was not this ointment sold for three hundred denaria, and given to the poor?”* The English word “penny,” E. V., is misleading in this passage, as our penny is only one cent. The *denarion* was

a Roman coin, worth fifteen cents in our money. Hence the estimate of this ointment, which is here said to be very valuable, was forty-five dollars. The spikenard, from which this valuable myrrh was manufactured, was not indigenous in Palestine, but in Arabia Felix, where the ointment was made and exported.

“He said this, not because there was a care to him concerning the poor, but because he was a thief, and had the purse, and was accustomed to carry the contributions.” Why was Judas a thief at that time? Because he had already made up his mind to sell Jesus for money. How was that stealing? Because he had no idea that they could take Him, as he had seen them try it over and over, and never could put their hands on Him. Frequently He suddenly disappeared, passing unseen through the great wall of the temple, and recognized on the other side. Unfortunately for Judas, he held the most dangerous office ever conferred on mortal man — *i.e.*, that of treasurer — which proved his ruin, because he gradually yielded to the love of money till he finally concluded to sell Jesus for filthy lucre, in that respect being guilty of stealing the fifteen dollars for which he sold Him, as he had no idea that they could take Him; but believing them to be a set of scoundrels, he concluded that he would just as well get their money when he had a chance.

“Then Jesus said, Let her alone; she hath kept it unto the day of My burial; for the poor you have always with you, and Me you have not always.” In less than two days from that supper, He was in the sepulcher and numbered with the dead. Hence the idea is that this anointing is really for His burial, which is now at hand.

Mark 14:8. *“She hath done what she could.”* O what a deep significance in this terse statement! Are you doing what you can for Jesus? If you can not go to Greenland, Ethiopia, or China, you can do some small part in the support and encouragement of those who can go. If you cannot preach like Paul, nor exhort like Apollos, you can go into the slums, pray for the dying, and tell the broken-hearted of Jesus. If you can not be a flaming evangelist, you can be an humble altar-worker. *“She came beforehand to anoint My body for the burial. Truly I say unto you, that wherever this gospel may be preached in all the world, that which she did shall be told for a memorial of her.”* Notoriety is a powerful incentive. Actuated by it, men have led armies, besieged cities, and desolated great countries. Erostratus burned down the great Temple of Diana at Ephesus, one of the seven wonders of the world, which was two hundred years in building, as he confessed under the gallows, for sheer notoriety. By this little, simple act of loving appreciation, thus manifested to the Prince of life, Mary immortalized her name, securing a commendatory mention in the pulpit throughout the whole earth, as the gospel moves on, peregrinating every land and brightening every sky.

TREASON OF JUDAS

◀1816 Matthew 26:14-16; ◀4140 Mark 14:10, 11; ◀2218 Luke 22:3-6. “*But Satan entered into Judas, called Iscariot, being of the number of the twelve.*” There is not an intimation against Judas till about the close of the second year of our Lord’s ministry. (◀4100 John 6:64-71) Judas had faithfully preached these two years with the other eleven, his financial office infelicitously conducing to that fatal development of money-love. This whole year he has been gradually wrought upon more and more by Demon Avarice. Now, he even has the impudence to speak out overtly at the supper condemnatory of Mary for her lavish prodigality in pouring forty-five dollars’ worth of Oriental myrrh on the head of the Savior. Of course, this bold step encouraged Satan, who had long been tinkering with him and pulling on him, so that he proceeded at once to enter into him, thus gaining a decisive victory, and taking possession of him.

“And having gone away, he spoke with the high priests and captains as to how he might deliver Him to them.” These captains were the officers of the temple guards. The holy Temple Campus is said to contain thirty-five acres. Most of it is open pavement, where the Moslem millions now assemble on their great religious anniversaries; but where the children of Abraham, in the good olden time, used to gather, not only from all parts of Canaan, but from their Gentile dispersions in all the ends of the earth. As Jesus was a native Jew, He was never prohibited from coming into this holy area. At present, any Jew entering that holy place would be instantly killed. I have entered it twice, and both times guarded by Turkish soldiers, with loaded guns, so long as I remained in the sacred inclosure. Hence that holy place, from the days of David and Solomon, has been constantly guarded by soldiers. Of course, these temple guards were subject to the *ipse dixit* of the hierarchy.

“And they rejoiced, and contracted with him to give money [i.e., thirty pieces of silver, as Matthew says]. And he promised them, and continued to seek opportunity to deliver Him to them without a mob.” Such was the popularity of Jesus with the common people, that they constantly anticipated and feared that, in case of an attempt to arrest Him, a mob would rise, take Him out of their hands, and do them violence.

PREPARATION FOR THE PASSOVER

◀1816 Matthew 26:17-19; ◀2217 Luke 22:7-13; ◀4140 Mark 14:12-16. It is now Thursday morning, the Passover beginning properly on the following Sabbath; but these two preceding days are occupied in preparation for the great national solemnity. Josephus says it was not uncommon for them to slaughter two hundred and fifty thousand lambs during a single Passover. O what a wonderful symbolization of Calvary’s bleeding Lamb! *“On the first day of unleavened bread, when they were accustomed to slay the*

Passover, His disciples say to Him, Where do You wish that, having gone, we may prepare that You may eat the Passover? And He sends two of His disciples, and says to them [Peter and John — see ⁴²¹⁸Luke 22:8], Go ye into the city, and a man carrying a pitcher of water will meet you; follow him. And whithersoever he may go in, say to the landlord that the Teacher says, Where is the guest-chamber, where I may eat the Passover with My disciples? And he will show you a large upper room, furnished, ready; there prepare for us. And His disciples departed, and came into the city, and found as He said to them, and prepared the Passover.” They escorted me, during both of my tours in Jerusalem, to a large upper room in the City of David, on the summit of Mount Zion, which they claim to be identical with the one here mentioned, which received imperishable notoriety for the Last Supper, the winding up and abolishment of the Passover, which had been so prominent since that memorable night when they began their exodus out of Egypt, no longer slaves, but a free and independent nation, Jehovah, the God of Abraham, Isaac, and Jacob, having broken every chain; meanwhile its celebrity was augmented by the imperishable memories of the wonderful Pentecost, when the Holy Ghost and fire fell on the disciples, the full-orbed gospel dispensation, under the auspices of entire sanctification, pouring down from heaven like a deluge, converting three thousand, and in a day or two five thousand more, giving a boom to the Church of the Nazarenes which shook the world with the tread of an earthquake, and, glory to God! it is still heaving and quaking.

THE PASSOVER

⁴²¹⁹Matthew 26:20; ⁴¹¹⁸Mark 14:17; ⁴²¹⁸Luke 22:14-18. It is now about 6 P.M. on Thursday preceding our Lord’s crucifixion, when they proceed to eat the Passover meal. *“And when the hour arrived, He and His twelve apostles along with Him sat down at the table. And He said to them, With desire I desired to eat this Passover with you before I suffered; for I say unto you, that I no more eat of it until it may be fulfilled in the kingdom of God.”* This is really not only His last Passover meal, but the last of all that He ate before He laid down His life. I do not wonder that He intensely desired to enjoy this Passover with His disciples, an institution so significant to every faithful Jew, commemorative of their national birth, and of course pre-eminently significant to the Savior, because it emblemized His expiatory death, then looking Him in the face, as the swift hours rolled on and brought the bloody morrow. As the lamb died to provide that meal for the teeming thousands of Israel to feast upon, so the Lamb of God must die in order that the millions of earth may not starve through all eternity, but feast upon that Passover meal through the flight of eternal ages. The Passover “was fulfilled in the kingdom of God” when Jesus bled and died on the cross, the Great Antitype typified by the millions of bleeding lambs the last fifteen hundred years. O what rivers of blood — quantity symbolizing quality!

“And receiving the cup, blessing it, He said, Take this, and divide it among yourselves; for I say unto you, that I shall no more drink of the fruit of the vine until the kingdom of God may come.” There is a sense in which the kingdom of God has been in the world from the days of Eden, as the redemptive scheme was launched before the expulsion out of Paradise. The advent of Jesus into the world was a glorious epoch in the kingdom; but you must remember He came to die to redeem the lost. Hence His first advent culminates at Calvary, the grandest and most important epoch in the kingdom of God, and here denominated the coming of the kingdom.

OFFICIAL PROMOTION OF THE TWELVE

☞ **Luke 22:24-30.** *“And there was contention among them as to which one of them seems to be the greater.”* Here we have an incontestable illustration rendering conspicuous their imperative need of sanctification. The ambition of the clergy in all the earth, this day, confirms the conclusion that they should tarry at Jerusalem till the coming of the Pentecostal baptism, in sin-consuming flames, to exterminate every vestige of ministerial ambition and Church pride.

“And He said to them, The kings of the Gentiles bear rule over them, and those exercising authority are called benefactors. But you are not so: but let him who is the greater among you, be as the younger; and your leader, as one that serveth. For who is the greater, he that sitteth at the table, or he that serveth? Am I not sitting with you? But I am in the midst of you as One that serveth.” In the spiritual kingdom, promotion means humiliation and labor. The greater your honors, the more humble you become and the more abundant in labor. Thus you see, affairs in the kingdom of God are diametrically opposite to those in the realm of human power. In the latter, promotion means emolument and relief from labor. In the former, it means depth of humility, summary self-sacrifice, and superabundance of labor. These facts are only apprehended by the spiritually illuminated.

“You who have remained with Me in My temptations, I truly appoint unto you a kingdom, as My Father hath appointed unto Me, that you may eat and drink at My table in My kingdom, and sit upon thrones judging the twelve tribes of Israel.” We have the same statement, more ample, in ☞ **Matthew 19:28:** *“When the Son of man may sit upon the throne of His glory, you shall also sit upon twelve thrones, judging the twelve tribes of Israel.”* Pursuant to the Great Commission, the twelve apostles went to their respective fields of labor, having divided up the world among them into great dioceses. But bloody martyrdom soon released them all for their heavenly home. Here we see that the grand fulfillment of this promise is to be realized when He sits upon the throne of His glory. Of course, He is now sitting upon the mediatorial throne in heaven, and has been on it since the days of Eden; otherwise, Abel, Seth, Enoch, Noah, and the saints and patriarchs of bygone ages, could not have been saved. The incumbency of

that glorious throne is to take place here upon the earth, during the Millennial Theocracy, when the saints shall reign subordinately to Christ, the twelve apostles becoming the highest officials in that glorious kingdom.

FOOT-WASHING

John 13:1-20. *“And before the feast of the Passover, Jesus, knowing that the hour has come that He must depart out of this world to His Father, having loved His own in the world with Divine love, He loved them perfectly. The supper going on, the devil having already entered into his heart that Judas Iscariot the son of Simon should betray Him, knowing that the Father has given all things into His hands, and that He came out from God, and goes back to Him, He rises from the supper, and lays aside His garments, and taking a towel girded Himself. Then He pours water into a basin, and began to wash the feet of His disciples, and to wipe them with the towel with which He was girded. Then He comes to Simon Peter; he says to Him, Lord, do You wash my feet? Jesus responded and said to him What I do thou knowest not now, but shall know hereafter.”* This statement of Jesus confirms the non-essentiality of the foot-washing, settling the question as to it being a Church ordinance in the negative. Peter did know that Jesus was washing their feet that very moment yet Jesus says, “What I do thou knowest not now, but shall know hereafter,” clearly involving the conclusion that the act of foot-washing which Jesus was performing had not a literal, but a spiritual signification, which Peter would understand after the fires of Pentecost had consumed all of his ambition, and ended him with the grace of perfect humility. In that warm country people generally go barefoot, except when going on a journey, when they frequently wear sandals. From time immemorial it has been customary to meet the guests at the door and wash their feet. The corresponding courtesy in these cold countries would be to black the shoes. If this had been an ordinance of the gospel Church, the apostles and primitive Christians would have perpetuated it as such. History confirms the contrary, till a few centuries ago it was revived by the Dunkards. Some of our good holiness people now observe it as a Church ordinance. It is certainly very innocent, and no one should be alarmed about it. If they want to wash my feet, they are a thousand times welcome to do it. If they want me to wash theirs, I am ready. The whole matter is perfectly clear that Jesus here teaches us all a great lesson in that fundamental grace of humility. He was humble enough to wash the apostles’ feet; so we should all be humble enough, to perform the most menial services for our brethren.

“Peter says to Him, You never can wash my feet. Jesus responded to him, If I do not wash thee, thou hast no part with Me. Simon Peter says to Him, Lord, not only my feet, but my hands and my head. Jesus says to him, He that is washed hath no need to wash, but is every whit clean. You are clean, but not all; for He knew the one betraying Him. On this account He said, You are not all clean.” Peter had an exceedingly impulsive nature, which,

when sanctified, became the crowning glory of his individuality, hitherto having frequently brought him into serious trouble. So you see when Jesus told him that if he did not wash his feet he had no part with Him, he swung at once to the opposite pole of the battery, and importuned Him to wash his feet, hands, and head, Jesus observing that if He only washed his feet he was clean, still the more confirming the pure spirituality of the transaction. As He was infinitely greater and more worthy than they, and had condescended to do them the lowest servile courtesy, they should all, on every occasion, be ready to do likewise. As the purification here, we see, reached all but Judas, this is still another argument in favor of the pure spirituality of the transaction, as Jesus evidently washed the feet of Judas among the balance; yet he was not clean, because his heart was not right. There is no argument here against the Pentecostal sanctification of the apostles, as regeneration is a purification making people clean as to actual transgression; while full sanctification is an infinitely deeper and more thorough purgation.

“Therefore when He washed their feet, He took His garments and sat down again. He said to them, Do you know what I have done unto you? You call Me Teacher and Lord, and you speak beautifully; for I am. Therefore if I, your Lord and Teacher, washed your feet, you ought also to wash the feet of one another; for I have given unto you an example, in order that you may do as I have done.” While I understand this to signify that perfect humility which alone can prepare us for the most menial and humble duties to one another — *i. e.*, perfect humility in a general and indiscriminate sense, both experimental and practical — if any of the Lord’s people have conscientious convictions for literal foot-washing, we should encourage them, that they may live in all good conscience. The grand signification of this lesson is, the perfect humility which is indispensable to efficient leadership in the kingdom of God.

“Truly, truly, I say unto you, The servant is not greater than his Lord, nor the apostle greater than Him who sends him. If you know these things, happy are ye if ye may do them.” Jesus sent those apostles into all the world, investing them with the leadership of the Church in all nations. He knew that nothing was so important to them as perfect humility. Ministerial ambition, autocracy, and tyranny have deluged the world with martyr’s blood, and populated hell with the millions led astray by these counterfeit leaders. Hence the great importance that Jesus gives this significant lesson, teaching all the leaders of His Church, in all ages, the absolute essentiality of perfect humility, which they can never have till pride and ambition are consumed by the fires of the Holy Ghost.

“I do not speak concerning you all: I know whom I have chosen; but in order that the Scripture may be fulfilled, He that eateth bread with Me, hath lifted up his heel against Me. I tell you now, before it transpires, in order that when it may come to pass, you may believe that I am He. Truly, truly,

I say unto you, He that receiveth whom I shaft send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me." N.B. — These words set forth the high and momentous dignity and responsibility of an apostle whom Jesus sends into the world — the recipient receives Him, and also God who sent Him; and in connection with His preceding prophecies in reference to the treason of Judas, whom He had chosen with the other eleven, demonstrates the lofty altitude from which he had fallen.

DESIGNATION AND WITHDRAWAL OF JUDAS

Ⓜ**Matthew 26:21-25;** Ⓜ**Mark 14:18-21;** Ⓛ**uke 22:21-23;**
 Ⓜ**John 13:21-35.** *“Jesus, saying these things, was troubled in spirit, and witnessed and said, Truly I say unto you, that one of you shall betray Me. Then the disciples began to look toward one another, being at a loss concerning whom He speaks. [Mark says, “They began to be in great trouble.”] And one of His disciples, whom Jesus loved, was leaning on the bosom of Jesus.”* This is John himself, too modest to call his own name, and so beloved of the Lord that he always sat next to Him, frequently reclining on His bosom. *“Therefore Simon Peter beckons to him, to ask Him who might be the one concerning whom He speaks.”* They were all sitting round the table, Peter being off at the other end, and requested John, who was next to Him, to ask Him which one of them He means. This utter uncertainty of the eleven illustrates the duplicity of Judas, who had been so faithful and dutiful, and outwardly all right every way, that even his comrades had not suspected him. After the fiery baptism of Pentecost they became wonderful readers of human character.

“And he, reclining on the breast of Jesus, says to Him, Lord, who is he? [Speaking in an undertone.] Jesus responds, He to whom I shall give the morsel, having dipped it.” Ⓜ**Mark 14:20:** *“And responding, He said to them, One of the twelve who dippeth with Me in the dish.”* The Orientals, even now, have one large dish, in the center of the table, into whose gravy they dip their bread.

Ⓜ**Mark 14:21.** *“The Son of man goeth, as has been written concerning Him; but woe unto that man by whom the Son of man is betrayed! It were good for him if that man had not been born.”* Ⓜ**Matthew 26:25:** *“Judas, the one betraying Him, said, Master, whether am I the one? He says to him, Thou sayest it.”* A familiar Oriental affirmation, which evidently Jesus spoke to Judas in an undertone, as the others did not understand it. How awfully Satan-manacled must Judas have been to survive all this! It furnishes a striking illustration of diabolical infatuation.

Ⓜ**John 13:26.** *“Having dipped the morsel He gives it to Judas Iscariot, the son of Simon.”* Among the Orientals this selection of a choice bit of some edible on the table, dipping it in the gravy, honey, or vinegar in the dish used in common, and handing it to some one — *i. e.*, putting it in his

mouth with your own hand — is significant of especial affection, kindness, and courtesy. You see, in this way, Jesus definitely pointed out Judas before he betrayed Him — a clear confirmation of His Divinity, as no human being could have done it.

“And after the morsel, then Satan entered into him.” So he is now completely under the bidding of Satan, who knew Jesus, and that He had come into the world to take it out of his hands, and who had been doing his best all those years to stir them up to kill Him, spiritually blind to the prophecies, and believing that the death of Jesus would end the war in his favor, and give him this world as a grand addition to hell, and the desired enlargement of his contracted dominions.

“Then Jesus says to him, What you are doing, do more quickly [i.e., “You have now for some time been plotting, maneuvering, and contemplating My betrayal; so now hurry up this matter; do not be so tardy; but what you are doing, consummate speedily”]. And no one of those sitting by knew this, for what He said to him. For some thought that, since Judas had the purse, Jesus says to him, Purchase some of those things of which we have need for the feast, or something which he may give to the poor.” There is no doubt but Jesus spoke to him in an undertone, so the eleven did not understand what He said, except John, who was next to Him, and the only one of the four who has written this.

“Then, taking the morsel, he immediately went out; and it was night.” So Judas is gone off to perpetrate the bloody treachery and sell his Lord for filthy lucre. O what a tremendous following Judas has this day — preachers and members selling out Jesus for paltry pelf The dark night is a vivid symbol of the black darkness of the deed.

“But when he went out, Jesus says, Now is the Son of man glorified, and God is glorified in Him.” This is spoken proleptically, as the glorification took place the next day, when He died on the cross. *“If God is glorified in Him, truly God will glorify Him in Himself and He will glorify Him immediately.”* When Jesus died to redeem a guilty world, God was glorified in Him, because He had perfected the stupendous work of human redemption for which God sent Him into the world. Then when He ascended up to heaven, the Father received Him with perfect and glorious approval, enthroning Him at His right hand, and assuring Him that He will make His enemies His footstool.

“Children, yet a little while I am with you. You shall seek Me, and as I said to the Jews, that whither I go you are not able to come, I now say it unto you. I give unto you a new commandment, that you must love one another with Divine love; as I loved you with Divine love, in order that you may also love one another with Divine love. In this shall all know that you are My disciples, if you may have Divine love among one another.” This new commandment is an addition to and completion of the Decalogue. The law

says, “Do and live;” the gospel says, “Love and live.” “Love is the fulfilling of the law.” (◀610 Romans 13:10) So the crowning glory of the gospel dispensation is perfect love. We are all fallible and full of infirmities, so we can do no perfect work; but, praise the Lord! He is ready to give us all perfect love. So when our will is lost in God’s will, and we want to do everything just right, but fail through ignorance or mistake or physical inability, in condescending love He takes the will for the deed, giving us credit, not simply for what we do, but what we want to do for Him; as He rewarded David for building the temple, though he never struck a lick at it. Remember, this new commandment does not specify the human *philia*, but *agape*, Divine love. There is but one way to get it. “The Divine love of God is poured out in our hearts by the Holy Ghost given unto us.” (◀615 Romans 5:5) This we receive in regeneration, realizing an inward conflict between this Divine love and the malevolent affections till the latter are consumed by the sanctifying fires of the Holy Ghost. Here you see our Savior specifies this love for one another as the differentia of His people in all ages and nations, regardless of race, color, sect, or creed.

JESUS PREDICTS THE FALL OF PETER AND THE DISPERSION OF THE APOSTLES

◀610 **Matthew 26:31-35;** ◀612 **Mark 14:27-31;** ◀620 **Luke 22:31-38;**

◀613 **John 13:36-38.** N.B. — They are all still at the supper-table except Judas, who, at nightfall, went away alone — and not alone, for Satan went with him. *“Simon Peter says to Him, Lord, whither art Thou going? Jesus responded to him, Whither I go, thou art not able to follow Me now; but shall follow Me hereafter. Peter says to Him, Lord, wherefore am I not able to follow Thee now? I will lay down my life for Thee.”* Peter absolutely and sincerely meant all he said, and yet in a few hours denied Him, illustrating the horrific instability of unsanctified humanity. After Peter received the fiery baptism, he was more than a match for earth and hell, living a hero and dying a martyr. What an admonition is Peter’s case to all to get sanctified!

◀610 **Matthew 26:31.** *“Then Jesus says to them, All you will be offended in Me this night. For it has been written, I will smite the shepherd, and the sheep of the flock shall be scattered.”* (◀830 Zechariah 13:7) The application of this is very plain and simple, as it was fulfilled in Gethsemane about three hours after this utterance. *“And after I am risen, I will go before you into Galilee.”* Jesus had repeatedly predicted to them that He would meet them in Galilee, His native land and that of most of His apostles, whither they all went soon after His resurrection, and He met them on the bank of the Galilean Sea, after a night of toil in dragging their nets through the waters; but then, to their unutterable surprise, pursuant to His mandate, casting the net on the right side of the ship, they caught one hundred and fifty-three large fish. He also met them on one of the mountains of Galilee, not named.

“Peter, responding, said to Him, If all shall be offended in Thee, I will never be offended.” Peter was no hypocrite. He meant all he said; yet before the crowing of the cock that very night, he denied that he knew Him.

◀228 **Luke 22:31.** *“The Lord said, Simon, Simon, behold, Satan sought after you, to sift you like wheat.”* Here the pronoun “you” is *humas*, the plural number, including not only Peter, but all of the apostles. All the depravity in human nature belongs to Satan, because he put it there in the fall. All sin is the crop of Satan’s own sowing. So long as there is anything in you which Satan can sift out, you are not ready for heaven. Satan could not sift Jesus, because when he came to Him, he found nothing in Him belonging to him. After the apostles were all sanctified at Pentecost, Satan’s sifting was fruitless toil, as the celestial flame had consumed all the chaff, straw, cheat, cockle, and trash, leaving nothing but the pure wheat, ready for the Lord’s mill. *“But I prayed for you, that your faith may not fail.”* “You” is in the singular number, meaning Peter alone, as the especial subject of the Savior’s prayer in this case, lest he might be gobbled up by Satan. Jesus here tells them, *“You will all be offended in Me this night.”* This word is from *scandalon*, “a stumbling-block,” showing that they all ran over a great stumbling-block, which jostled them exceedingly, and Peter, the most sanguine of all, became more seriously upset than any of his comrades. This word, however, does not convey the idea of a total apostasy, but a stumbling and temporary backsliding, the prayer of Jesus prevailing, so that the faith, though terribly tried, did not utterly let go.

“And you, having turned, then strengthen your brethren.” “When thou art converted,” E. V., is too strong a rendering of *epistrepsas*, which simply means “having turned,” being in the active voice; *i. e.*, “Having turned from your backsliding, strengthen your brethren.” Peter was the senior apostle, his house in Capernaum being headquarters of Jesus during the two and a half years of His ministry in Galilee. Therefore he wielded a very potent influence over his brethren, who, of course, being jostled by his backsliding, would need confirmation by his confession and testimony.

“And he said to Him, Lord, I am ready to go with Thee to prison, and to death.” ◀148 **Mark 14:30:** *“And Jesus says to him, Truly I say unto thee, that this night, before the cock crows twice, thou shall deny Me thrice. And he continued to say the more positively, If it may be necessary for me to die along with Thee, I will not deny Thee. And all the others said likewise.”*

You see how sanguine Peter was, feeling perfectly sure; and yet when the emergency came he failed. A significant illustration of the bold utterances of unsanctified Christians, believing indubitably that they will do just what they say; but signally failing, because they have an indwelling enemy stronger than they.

◀229 **Luke 22:35-38.** *“And He said to them, When I sent you out without purse, valise, and sandals, did you lack anything? And they said, Nothing. Then He said to them, But now, let the one having purse take it, likewise also valise; and let every one not having a sword, sell his cloak and*

purchase one. For I say unto you, that it behooveth that which has been written yet to be fulfilled in Me, And He was numbered with the transgressors [²⁵⁶¹²Isaiah 53:12]; *and those things concerning Me have an end. And they said, Lord, behold, here are two swords. And He said to them, It is sufficient.*” While our Savior was with them on the earth, He miraculously fed, clothed, and protected them when it was necessary. Consequently they could go without these provisions, incident to human life, indiscriminately. But now that He is going away to leave them, they must take heed and give the necessary attention to the temporalities essential to their physical support and protection. The Orientals wear two garments — the *cheiton*, interior, and the *himation*, exterior. The outer garment they frequently carried while traveling and laid aside when at labor, keeping it for night and storms. Jesus here tells them, if necessary, to sell the *himation* and buy a sword. I never could understand why He told them to take a sword till I traveled in that country and saw the necessity of carrying weapons. I did not carry any, as I did not know how to use them; but a sanctified preacher in our company carried a revolver, our dragman also being armed with a revolver and a dagger. In some places we were compelled to hire an armed escort to keep the robbers off. “Why were you compelled to do it?” Our guide refused to go without the armed escort. Going round in Jerusalem, men, as a rule, had no visible weapons; but traveling through the country, all we met were armed with guns, swords, or huge clubs, almost as large as an American rifle, and convenient to kill a man with a single stroke. The guide-books advise all travelers to go armed, but not to use their weapons, their utility being that of intimidation, as robbers abound everywhere, who do not content themselves by simply taking your money, but take everything you possess, leaving you utterly destitute of clothing, baggage, etc. In that day there were no firearms, the sword being the most common weapon of defense; also regarded as a badge of itinerancy. You see, when they pointed out these two swords, He said they were sufficient. The presumption is that the sword was a prudential, peace, and safety provision, for the intimidation of robbers and for personal security in case of emergency, as persons openly avowing the absence of all protecting weapons in their peregrinations would soon fall a prey to the robbers. Along the road from Jerusalem down to Jericho, where the traveler (²⁰⁰¹⁰Luke 10) was attacked by the robbers, the Roman Government had a garrison of armed men to protect the travelers, as the robbers were so troublesome.

THE LORD’S SUPPER

⁴¹⁴⁰⁹Mark 14:22-25; ⁴²⁰¹⁰Luke 22:19, 20; ⁴³¹¹²1 Corinthians 11:23-25;

⁴⁰⁸¹⁰Matthew 26:26-29. “*And while they were eating, Jesus taking bread and blessing it, broke it, and gave it to His disciples, and said, This is My body;*” i. e., our Lord’s body in symbol, there being no argument here either for the Romish transubstantiation or the Lutheran consubstantiation. Joseph

said, in the interpretation of the dreams of Pharaoh's chief baker and chief butler, "The three vines are three days," "The three baskets are three days," simply signifying that they represent three days. *"And taking the cup, and blessing it, He gave to them, saying, Drink you all from this; for this is My blood of the New Covenant, which is poured out for many unto the remission of sins. And I say unto you, that I shall no more drink of this fruit of the vine, until that day when I may drink it new with you in the kingdom of My Father."* Here you see that the Eucharist, on this occasion instituted by our Lord, was prospective as well as retrospective, looking forward to our Lord's return in His glorious kingdom, when it will actually be celebrated through all the millennial centuries down to the end of time, our glorified Lord being here with us. Hence you see the deep and thrilling interest of this institution, which our Savior established at this memorable epoch, the very night of His betrayal and arrest; not only retrospectively the tragic scene of Calvary, when He gave His body and His blood a vicarious offering to redeem the whole world, and sustain the spiritual life of the saints by faith drinking His blood — *i.e.*, appropriating perpetually its cleansing and sanctifying efficacy, and feeding on His body each fleeting moment — and by faith apprehending and appropriating the wonderful promises of the resurrection, translation, transfiguration, and assimilation of our mortal bodies to His glorious body; but sweeping on beyond His second advent into the happy centuries of the glorious Millennial Theocracy, when our Lord will again abide with His saints on the earth, enveloping the globe with the glory of His kingdom, Satan having been ejected and imprisoned, and will, as He here says, again celebrate this wonderful Eucharist with His disciples, this memorial institution running on down to the end of time. Now, you must not confound the Passover meal, which they all ate while Judas was with them, with the Eucharist, which our Lord instituted after the supper, Judas having gone away and joined His enemies, — the former being the closing out of the memorable Passover, which they had celebrated fifteen hundred years, now normally evanescent, as all the emblematic lambs are verified in the great Antitype the Lamb of God, that taketh away the sin of the world; the latter being a new institution, vividly commemorative of bloody Calvary, and equally and lucidly pointing down to our Lord's glorious return to this world, when, as He here says, He will again join with His saints in the celebration of this institution, a perpetual and vivid reminder of the stupendous redemption of the whole human race.

CHAPTER 23

THE VALEDICTORY SERMON

John 14-16. Now that the Passover meal has been enjoyed, and that celebrated Mosaic institution totally eclipsed by bloody Calvary, normally verified and abolished forever, and the Eucharist instituted, our Lord proceeds to preach His Valedictory Sermon to the Eleven, poor Judas no longer in his place. As this is our Savior's Farewell, our appreciation is certainly intensified to the very utmost. *"Let not your heart be troubled; you believe in God, believe also in Me."* They are all flooded with trouble over what Jesus has told them about immediately going away from them, thus upsetting their sanguine anticipations of His eternal perpetuity with them, as they believe Christ will abide forever (²⁰¹⁴ Daniel 7:14), applying the prophecies appertaining to the second coming to the first, really thinking the Messiah would come but once.

"In the house of My Father are many mansions." The Father's house includes the vast celestial universe. Astronomy has revealed one hundred and seventeen millions of suns. Our sun is attended by ten great worlds, most of them much larger than this. Hence, you see, the conclusion follows that one billion one hundred and seventy millions of worlds have proximately been reached by telescopic observation. So rest assured there are many mansions. Our earth, originally one of those mansions, but much out of kelter by reason of Satanic invasion, is even now being refitted, and will ere long be restored, shine with a luster eclipsing Eden, and become one of those bright celestial mansions, occupied by saints and angels to shine and shout forever.

"But if not, I would have told you; because I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there you may be also." O blessed thought, to abide with Jesus forever! *"And whither I go, ye know the way."* He is now introducing a beautiful and glorious truth, which solves the problem, over which they were so much troubled, as to His departure and the possibility of following Him. *"Thomas says to Him, Lord, we know not whither Thou goest, and how do we know the way?"* Thomas was the chronic doubter, always taking the dark side of every picture; slow, but sure; the very opposite of Peter. Both of them, however, were all right after the fires of Pentecost consumed the doubts of the one and the cowardice of the other.

"Jesus says to him, I am the way, the truth, and the life." O what a comprehensive affirmation! If you want to know the way to heaven, just take Jesus for your Paragon. He had no sin, and He says that we shall be

like Him. Therefore get Him to take all your sin away, so you can live and die like Him, and you are all right. You want the truth, and can not be saved without it. You have nothing to do but to take Jesus Himself, the blessed Bible being your constant companion. Do not trouble yourself with creeds, nor human dogmatism of any kind, looking to mortal guides. You are going to an immortal heaven. None but the Immortal Jesus can lead you. You want life eternal. Jesus Himself is that Life. If you have Him in your heart, you already have the Life which can never die.

“No one cometh to the Father but through Me. If you have known Me, you shall know My Father also; and henceforth you know Him and have seen Him. Philip says to Him, Lord, show us the Father, and it sufficeth us.”

St. Paul’s Church in London, occupying a whole square, is the largest in the Protestant world. When Dr. Fisk was preaching in it, endeavoring to tell his audience about their Heavenly Father, his eye, dropping on a superscription in large letters in the rear of the orchestra, read these words:

“Christopher Wren, architect, of this city and church, who lived more than ninety years, not for himself, but for the public. Reader, would you see his monument? Look around.” Then, proceeding, he said to his audience:

“Would you see the monument of your Heavenly Father? Just look around upon the glittering stars, the blazing sun, the queenly moon, moving amid the dazzling constellations; the verdant earth, with her majestic mountains, mighty oceans, and thundering seas, — and you see His monument.”

“Jesus says to him, Am I with you so long a time, Philip, and you do not know Me? The one having seen Me, has seen the Father; how do you say, Show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words which I speak unto you, I speak not of Myself; but the Father abiding in Me doeth His works. Believe Me that I am in the Father, and the Father in Me; and if not, believe Me on account of the works themselves. Truly, truly, I say unto you, He that believeth in Me, the works which I do, he shall do also; and greater works than these; because I go to My Father. And whatsoever you may ask in My name, this I will do, in order that the Father may be glorified in the Son. If you may ask anything in My name, I will do it.”

This prophecy was signally verified during the great Pentecostal revivals, when three thousand were converted in a day, and eight thousand within three days; when all Jerusalem was moved as never during the ministry of Jesus. Signal verifications of this prophecy mark the roll of ages down to the present day. Francis Xavier reports ten thousand converted in a day under his own ministry. Great multitudes pursued Jesus in His peregrinations, actuated by a diversity of motives — e. g., curiosity, criticism, and the loaves and fishes; while a few actually yielded to His interior spirit, gladly forsaking all for Him. You remember how that wonderful sermon, going down to the deep things of God, expounding bottom-rock sanctification, which He preached in the synagogue in Capernaum about the close of His second year, alienated a

great host of His disciples, so that it seemed that He would almost be left alone?

“If you love Me with Divine love, keep My commandments.” This is the grand confirmation of discipleship — interior love, imparted in regeneration and perfected in sanctification, with a life of exemplary obedience to all of His commandments, constitute the *sine qua non* of New Testament Christianity.

“I will ask the Father, and He will give you another Comforter, that He may abide with you forever.” *Parakletos*, “Comforter,” is from *para*, “by your side,” and *kaleo*, “to call.” Hence it means one called by your side. O how blessed the reality to have the Omnipotent Comforter called down from heaven to walk by your side whithersoever you go! *“The Spirit of truth,”* because He is the Revelator of all truth, and as He alone understands it; consequently the Exponent of all truth. *“Whom the world is not able to receive.”* Consequently you must get out of the world before you can receive the Holy Comforter. Hence you see that the Zinzendorfan heresy, teaching that we get sanctified — *i.e.*, receive the Holy Ghost as an indwelling Comforter — in conversion, flatly contradicts the Savior, who says the world can not receive Him. *Ekklesia*, “Church,” means “the called out;” *i.e.*, those who have heard the call of the Holy Ghost and come out of the world, identifying themselves with God, constitute the Church. Hence the Comforter is given to the Church, and not to the world; *i.e.*, sanctification is for Christians, and not for sinners. *“Because it does not see Him, nor know Him.”* Here you see that Jesus certifies that the unregenerate are utterly blind to the very existence of the Holy Ghost. *“You know Him, because He abideth with you, and shall be in you.”* Here you see plainly specified the difference between the regenerated and the sanctified, the Holy Ghost abiding with the former as an Illuminator, Teacher, Guide, and Protector; while in the case of the sanctified, He is actually dwelling in them, having taken up His abode in the heart, there to abide a blessed, Heavenly Guest, filling the soul with perennial sunshine, your life with constant victory, and your mind with glorious anticipations of the heavenly triumph the moment your work for Jesus is done. You see these facts illustrated in the case of the apostles, the Holy Ghost being with them from their conversion; but moving in and filling them in their Pentecostal experience, forever afterward dwelling in them, qualifying them all to enjoy a perpetual victory over the world, the flesh, and the devil, and go up to heaven wearing a martyr’s crown.

“I will not leave you orphans: I come to you. Yet a little while, the world sees Me no more; but you see Me: because I live, you shall live also.” He returned to them after His resurrection, putting an end to their bereavement; also, in the person of the Holy Ghost, coming on the day of Pentecost to abide with them. *“In that day you shall know that I am in the Father, and you in Me, and I in you.”* In the day of their Pentecostal experience the

blessed witness of the Spirit revealed to them the Father and the Son, inundating them with the full assurance of their personal salvation.

“The one having My commandments, and keeping them, he is the one loving Me with Divine love; he that loveth Me with Divine love shall be loved of My Father, and I will love him, and manifest Myself to him.” You see, the great problem of salvation is solved in the Divine *agape*, which the Holy Ghost alone can pour into your heart, and which is made perfect in the full sanctification, eliminating all antagonism, and giving it the undisputed dominion of soul, mind, and body.

“Judas, not Iscariot, says to Him, Lord, what was it that You are about to manifest Yourself unto us, and not unto the world?” You will find in the apostolical catalogue by Matthew, Mark, and Luke, an apostle by the name of Judas, who was also called Lebbeus and Thaddeus. This apostle is the author of the Epistle of Jude, his name being changed from Judas to Jude in order to clearly distinguish him from Judas Iscariot. You observe, also, that the brothers of our Lord were James, Judas, Simon, and Joses. It is claimed that James and Judas became apostles about the time of our Lord’s resurrection.

“Jesus responded, and said to him, If any one loves Me with Divine love, he will keep My words; and the Father will love him, and We will come to him, and make Our abode with him.” Our Savior gives a very plain specification here — the person loving Him with Divine love will keep His commandments, and the Father and the Son will make their abode with him, the Holy Spirit revealing to him the blessed, loving Father and the precious, Omnipotent Savior, the permanent, abiding Guests of his home, however humble it may be. With this description before you, you can not fail to identify the disciple of our Lord wherever you may see him.

“And he that loveth Me, keepeth My words; and the word which you hear is not Mine, but that of the Father who sent Me.” The specifications here are plain and unmistakable. Human love has no place in it. It is the holy *agape*, the very essence of God (^{GENE}1 John 4), which nothing but the Holy Ghost can impart, and which invariably verifies itself by a life of holy obedience.

“I have spoken these things unto you, abiding with you; but the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and remind you of all things which I spoke to you.” O how infinitely precious the illumination of the indwelling Comforter, lighting up the intellect, quickening the apprehension, vivifying the diagnosis, invigorating the memory, pouring light on the blessed words of Jesus, and sending heavenly irradiations to interpenetrate every fiber of mind, soul, and spirit, thus making the precious words of Jesus a perpetual banquet to the appreciative heart!

“My peace I leave with you, My peace I give unto you; not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid.” This is an affectionate adieu He bids them, as the mob is already astir and everything in commotion, getting ready to come and lay violent hands on Him, to take His life.

“You heard that I said to you, I go, and I come to you. If you love Me, you would rejoice because I go to the Father; because the Father is greater than I.” Love always rejoices in the Divine administration, being in perfect harmony with it. You have frequently seen the identity of the Father and the Son certified, as even in this chapter. Then, how is the Father greater than the Son if they are identical, and of course equal? He is greater in position, being in heaven at that time, and the Son down on the earth, His enemies gritting their teeth with rage and thirsting for His blood.

“Now I have told you before it takes place, in order that when it may occur, you may believe.” Of course. His prophecy in reference to the treason of Judas, the denial of Peter, His own arrest, crucifixion, resurrection, and ascension, would prove to them an overwhelming confirmation of His Divinity after they had seen it all fulfilled, and thus become a mighty inspiration to their faith.

“I will no longer speak many things with you, for the ruler of this world cometh, and He hath nothing in Me.” That is a positive proof of our Lord’s perfectly pure humanity, as Satan really had nothing in Him. This is the standard of New Testament Christianity which all who go to heaven must reach, as Jesus says that we are to be like Him. There is but one way for us to be like Him, and that is for us to consecrate ourselves fully to Jesus, and trust Him to take everything out of us which Satan ever puts in us; and in what case we will be like Him. You also here see that Jesus pronounces Satan the *“ruler of this world.”* O how we see the Satanic administration in all the affairs of this world, even in the State, and so largely in the Church, multitudes of people in all countries actually worshipping Satan, believing him to be God!

“But in order that the world may know that I love the Father with Divine love, and as the Father sent Me, so do I.” The Father had sent Him into the world to redeem it by His vicarious death. O the depths of the Father’s love! *“Arise, let us go hence.”* Thus far our Lord has been sitting at the table, the supper having taken place and the Eucharist having been administered. He is going away into Gethsemane, over the brook Kidron, on the slope of Mount Olivet. Now they rise up; but His heart is so flooded with these tremendous truths, and this is His last opportunity to speak to His disciples before He passes through the dark valley of death, consequently He proceeds, speaking on through Chapters fourteen and fifteen.

“I am the True Vine, and My Father is the Husbandman. Every branch in Me not bearing fruit, He taketh it away; and every one bearing fruit, He cleanseth it, in order that it may bear more fruit.” This is very plain. God takes away all backsliders — *i. e.*, non-fruit-bearing branches — lest they encumber the Vine; meanwhile He sanctifies the regenerated — *i. e.*, the fruit-bearing branches — in order that they may bear more fruit.

“Now, you are clean through the Word which I have spoken unto you.” This is in the present tense, denoting an existing fact, setting forth the Word as the constituted medium of spiritual purity. While the Holy Ghost is the efficient cause of sanctification, the blood is the Divine elixir, the Word the medium, and faith the condition. While this states a general truth, universally applicable, the apostles at that time being clean so far as the pollutions of actual transgression were concerned; yet, as the Word abundantly reveals, they needed a deeper purgation, which they received at Pentecost.

“As the branch is not able to bear fruit of itself unless it may abide in the vine, so you are not unless you abide in Me.” John Wesley says: “It is impossible for us to lay up a stock of holiness, as we really have no holiness except as we abide in Christ.” The moment we are separated from Him, our holiness evanesces, and we have nothing left but unholiness.

“I am the Vine, ye are the branches.” The Church of God is the body of Christ; *i. e.*, all the people in the world who are really in Christ by the regeneration of the Holy Ghost. Hence the idea that religious denominations are branches of the Church of Christ is incorrect, that Church being an indivisible unit, including all the children of God; as you see here the Church is the vine, and the individual members the branches. *“He that abideth in Me, and I in him, the same beareth much fruit; because without Me you are not able to do anything.”* Millions of Church members, who are in the world and not in Christ, vainly think they are working for God, when the devil in hell is chuckling over it, knowing that they are working for him, and actually worshipping him, believing him to be God, and delighted with him, because he puts his full approval on their sinning religion.

“If any one may not abide in Me, he is cast forth as a branch, and is withered; and they gather it, and cast it into the fire, and it is burned.” The demons from the bottomless pit through the atmosphere, gathering up the dry, withered branches, which the pruning-knife of the Holy Ghost has amputated from the Vine, and casting them into the lake of fire, where they are burned.

“If you may abide in Me, and My words abide in you, ask whatsoever you may wish, and it shall be done unto you.” Unutterably blessed promise! O how wonderfully consolatory! The soul abiding in Christ and Christ in him has nothing to do but ask everything he wants, and it is granted. The carnally-minded can not understand this, as they would ask for a thousand

things detrimental to their spiritual good and heavenly hope. The soul blessed with this mutual abiding, desires nothing but God's will as revealed by His Word, Spirit, and providence. This soul, lost in God's will and blessed with the mutual abiding, actually does ask and receive constantly in the full realization of this precious promise.

“In this My Father is glorified, that you may bear much fruit, and shall be My disciples.” This blessed, spiritual fruit is the grand end for which God sent us into this world. Therefore He is more anxious to answer our prayers, and load us with the luscious grapes, like the vines of Eshcol, than we are to receive. Rest assured, He is neither poor nor stingy.

“As the Father loved Me, I indeed loved you; abide ye in My love.” This is the Divine *agape* all the time, here so copiously emphasized, the fruit of the Spirit, the essence and quintessence of the Christian religion, simple and plain. You seek, with radical repentance, confession, and faith, till the Holy Ghost pours into your heart the heavenly *agape*, and then go on till He makes that same love perfect by the complete purification of your heart from original sin.

“If you may keep My commandments, abide in My love; as I have kept the commandments of My Father, and I abide in His love.” Our Lord, as you see, makes no provision for sin. When you get this holy love, you can only abide in it by faithfully keeping His commandments, as otherwise you sever your connection with Christ, and forfeit this Divine love. You receive first-love in regeneration, which must abide till swallowed up by perfect love in sanctification, otherwise you become a backslider.

“I have spoken these things unto you, in order that My joy may be in you, and your joy may be full.” Here we see that we are to have our Savior's joy. N. B. — He never had the joy of pardon, because He never had any sins to be pardoned; but He always had the joy of purity, from the simple fact that He was always pure. Hence, you see, you must be sanctified wholly in order to receive the Savior's joy.

“This is My commandment, That you may love one another, as I have loved you. Greater love hath no one than that he may lay down his life for his friends.” You see here that our Lord lays a climacteric emphasis on the Divine *agape*, which is indigenous in Him and exotic in us, poured out into our hearts by the Holy Ghost. (ⓂRomans 5:5.) You see the Lord hangs the issues of time and eternity, heaven and hell, on **“love.”** Wholesale delusions sweep over the Churches like withering siroccos, Satan especially, through carnal preachers, manipulating the people into the dreamy hallucination that this is carnal human love, such as the natural man exercises toward his wife, children, comrades, and friends. The word our Savior uses constantly is not native in the fallen human heart, but in God, and can only be received when imparted by the Holy Spirit. Churches are filled up with members on a profession that they love the Lord and the brethren, which is true; but it is

only carnal love, and no salvation in it. How can I know that I have the genuine Divine *agape*, on which the Savior here lays such tremendous emphasis? That problem is easily solved. If you have the same love which actuated Jesus to come down and die for a guilty world, who are not only aliens, but implacable enemies who conspired against Him and took His life, then you will love your enemies sufficiently to die for them. The human *philia* will love your friends, but allow you to hate your enemies; while the Divine *agape* loves friends and enemies indiscriminately. However, in the latter case the love assumes the form of pity and sympathy, while in the former it assumes that of admiration and appreciation.

“You are My friends, if you may do whatsoever I command you.” Hence you see from this affirmation that the people who claim to love Jesus and commit sin are all liars. If they really loved Him, they would die rather than commit a known and willing sin, which you know to be the very opposite of obedience.

“I no longer call you servants, because the servant does not know what his lord doeth; I have called you friends, because I made known to you all things which I heard with My Father.” The Bible is a most wonderful book, revealing the deep things of God and the heavenly state. The very fact that it is appreciated, loved, and enjoyed by so few people, is demonstrative proof that the multitudes of this world are not traveling to heaven, as in that case they would be searching diligently day and night to ascertain the character of God in heaven,

“You did not choose Me, but I chose you.” This is a beautiful affirmation of the prevenient grace, administered by the Holy Spirit to God’s elect, calling and wooing them before they have even thought about seeking the Lord. While the election is mutual, yet grace leads the way, making the first overtures, which we have only to reciprocate in order to make our calling and election sure. *“And have put you forth, in order that you may go and bear fruit, and your fruit may abide; in order that whatsoever you may ask the Father in My name, He may give unto you.”* This is one of the passages on which Church ordination is founded, as E.V. translates *etheka humas*, “I have... ordained you,” which is a simple effort off the part of the translators to defend Church authority, *etheka* having no such a meaning as ordain. You will find the same fact true in every case where the E.V. uses the word ordain, there being no such an institution as ecclesiastical ordination in the New Testament. The only example we have is the case of the Church at Antioch, gathering around Paul and Barnabas, praying, laying hands on them, and invoking the enduement of the Holy Ghost to qualify them for the arduous and perilous evangelistic tour they were about to enter upon. This is all right, and cannot be too highly appreciated, there being no New Testament authority for the pompous, papistical, prelatical, and clerical ordination, which was foisted upon the Church during the Dark Ages, and around which a world of superstition has accumulated, and out of which

have developed terrible tyranny, autocracy, ostracism, and persecution. The Lord's people should certainly follow the example of the Antiochian saints in the consecration of brothers and sisters who feel called by the Holy Ghost to preach the living Word.

"I command these things to you, in order that you may love one another with Divine love." This memorable farewell sermon of our Savior emphasizes, echoes, and reverberates this superlative commandment, that we shall all exercise the very love toward one another which brought Him down from heaven to die for a guilty world.

"If the world hate you, know that it first hated Me." The love of the world has proved Satan's chief battering-ram, demolishing the walls of Zion in all ages.

"If you were of the world, the world would love its own; but because you are not of the world, but I chose you out from the world, on this account the world hates you." The world hated Jesus enough to kill Him, and in a similar manner hates all of His elect. So beware of the friendship of the world, lest it prove Satan's trap-door, dropping you into hell.

"Remember the word which I spoke to you, The servant is not greater than his master. If they have persecuted Me, they will also persecute you. If they have kept My word, they will also keep yours." You here see the counterfeit of all popular religion, which goes with the world; as in the case of the true there never can be any harmony, but eternal antagonism, similar to that between Jesus and Satan, who is the god of this world. (2 Corinthians 4:4.)

"But they will do all of these things to you for My name's sake, because they do not know the One sending Me." Our Lord is here forewarning His disciples of the implacable hostility, persecution, and martyrdom which will most assuredly characterize all of their contact with the world.

"If I did not come and speak to them, they had not sinned; but now they have no apology for their sin." Responsibility is tremendously augmented by opportunity. Infinitely better for people never to hear the gospel, and take chances for God's uncovenanted mercies, than to hear it and reject it.

"He that hateth Me, hateth My Father also." Those preachers and Church officers who killed Him, were so deluded by Satan as to believe that they loved God, when they hated Jesus with the very venom of the bottomless pit, thus demonstrating their implacable hatred to God. And yet they stood at the head of the Church, paragon illustrations of Satanic hallucination. N.B. — The same thing is going on now.

"If I had not done the works among them which no other one did, they had not had sin; but now they have seen and hated both Me and My Father."

The holiness movement this day is piling mountains of responsibility on the professors of Christianity in all lands.

“But in order that the word having been written in their law may be fulfilled. They hated Me without a cause. When the Comforter, whom I shall send unto you from the Father may come, the Spirit of truth, who proceedeth from the Father, He will testify concerning Me.” The Holy Ghost is the Spirit of Jesus, His great work being to reveal, magnify, and glorify the Son of God in the salvation of the world. *“And you also testify, because you are with Me from the beginning.”* The Lord’s true disciples, like the Holy Ghost, are always magnifying Jesus and witnessing to His glory.

“I have spoken these things unto you, that you may not be offended.” He knew the world, the flesh, and the devil would combine against His disciples, consequently He predicts the bloody ordeals that await them, thus putting them on their guard, lest they be jostled and their faith shaken.

“They will put you out of the synagogues;” i.e., turn you out of the Church, as we nowadays see so frequently in the case of the holiness people. Therefore you must fully consecrate your Church membership with everything else, and not be surprised, upset, nor in any way disturbed, if they turn you out of the Church simply because you are true to God. Jesus must be first, and everything else secondary and subordinate. When you are thus persecuted, ostracized, and excommunicated, Jesus says, *“Leap for joy.”* (⁴⁰⁰**Luke 4:23.**) *“But the hour cometh when every one killing you may think that he is offering a sacrifice to God.”* How signally has this prophecy of our Savior been verified! The pagan emperors in the ensuing three centuries killing a hundred millions, and the Romanists a hundred millions more. If this sounds extravagant, count in the Moslem martyrdoms, and they will make up all apprehended deficiency.

“They will do these things because they do not know the Father nor Me.” These martyrdoms, here predicted by our Lord, were all perpetrated by people claiming to be the true saints of God, thus illustrating the wonderful potency of Satanic delusion and intrigue.

“But I have spoken these things unto you, in order that when the hour may come, you may remember that I said them to you.” Prophecies are invaluable guarantees against surprise, unsettlement, and the delusions of the enemy in a general sense, who so adroitly tells the persecuted saints that their troubles are Divine castigations for their sins, showing that they are not right. The priest used to walk out to the burning stake with the martyr, holding up his Bible, begging her to recant and live, and at the same time assuring her that the flames of martyrdom are but the prelude of hell’s devouring fires, into which she will go down from the consuming flame. If we only know the blessed Word of the Lord, we are amply fortified at every point of the diabolical compass.

“I did not speak these things to you from the beginning, because I was with you.” While He was with them, they suffered no persecution, because it was all concentrated on Jesus. But since her Divine Spouse, who protected her so heroically while with her, has ascended up to heaven, the widowed Church is awfully persecuted by the devil.

“Now I go to Him that sent Me, and no one of you asks Me, Whither are you going? But because I have spoken these things to you, sorrow has filled your heart.” They were flooded with grief because He had told them that He was going away to leave them. *“But I speak the truth to you, that it is profitable to you that I may depart.”* His ascension to heaven marked a grand epoch in the development of the redemptive scheme, illustrating incontestably His Messiahship, and becoming the grand fulcrum on which the lever of justifying and sanctifying faith rests through all subsequent ages.

“For if I go not away, the Comforter will not come to you; but if I go away, I will send Him to you.” The Holy Ghost had been in the world in all ages, convicting, illuminating, regenerating, sanctifying, and edifying the people. Yet the ascension and glorious coronation of Jesus marked an epoch in the history of redemption so decisive and exceedingly prominent as to bring in a new era in the execution of the redemptive economy, and actually to superinduce the new cognomen of Comforter. He comforted Abel in his dying hour; Enoch in a three-hundred-years’ walk with God; Noah, while warning the antediluvians of the coming flood, one hundred and twenty years; Abraham, Isaac, Jacob, Job, Moses, and all the prophets and Old Testament saints. Yet in their case He could only comfort them by lighting up the Messianic prophecies, pointing to the coming Savior. Now, since these prophecies have all become matter-of-fact history, O what wonderful leverage has the Holy Ghost acquired, flooding the soul with the blessed assurance that the atonement is made, the world redeemed, hell defeated, Satan cast down, God reconciled, the redemptive scheme fully accepted in heaven, Jesus, our King, enthroned at the right hand of the Heavenly Majesty, pleading for us in glory, and coming back to sweep sin and misery from the globe, imprison the prince of darkness in the bottomless pit, envelop the globe in millennial glory, populating heaven with the countless millions of the Abrahamic covenant, and finally expurgating the earth with the sanctifying fires, speaking into glorious victory the new heaven and new earth, in which dwelleth righteousness, thus restoring this fallen world to its long-vacated place in the Celestial Empire, the soldiers’ bounty of the sainted heroes, to shine and shout with unfallen angels forever! Such are the wonderful facilities of consolation, pertinent to all the children of God, that the Holy Ghost, illuminating and appropriating these tremendous realities and unutterably inspiring the human spirit, is appropriately and significantly denominated the Comforter.

“And having come, He will convict, the world concerning sin, righteousness, and judgment.” *Elenchsei*, “will convict,” is a very strong word, literally meaning the arrest and prosecution of a criminal before a civil court. “Reprove,” E. V., is entirely too weak a translation of this verb, which really describes the Holy Ghost as going out, like the sheriff, arresting every criminal, and bringing him to trial. The fact revealed is really grand and glorious. When, like the Pentecostians in their ten-days’ prayer-meeting, we hold on to God with the pertinacity of unwavering faith till he pours down His Spirit on the Church in this extraordinary enduement, the result is that He goes out, arrests sinners, and brings them to trial before the tribunal of their own guilty consciences, now quickened and electrified with heavenly dynamite, thus superinducing that awful state of conviction which reveals an open hell, and the devil roaring like a lion ready to devour them without mercy, till the people fall like dead men, as on the day of Pentecost. Satan keeps the Church blinded to her wonderful availability, thus sleeping on, unconscious of her power, while the people all around are dropping into hell. You see from this statement of Jesus that the coming of the Holy Ghost on the Church, in His sanctifying power, is the normal antecedent of mighty convictions on the sinners.

“Concerning sin, indeed, because they believed no on Me.” The exegesis of this is obvious. If the sinners believed on Jesus, their sins would all be taken away. Consequently they bear their own blood and seal their own perdition, as Jesus has settled the whole matter, and they have nothing to do but abandon all sin and put their trust in Him, thus becoming the happy recipients of His free, pardoning mercy.

“And concerning righteousness, because I go to the Father, and you see Me no more.” *Dikaïosune*, “righteousness,” is the regular word for justification. Now, we must remember that the ascension of Jesus to His Father is the positive and unequivocal confirmation of His Christhood, thus becoming the fulcrum on which the mighty lever of justification and sanctification must rest, while we actually pry up and tilt forever away the great mountains of sin which have accumulated on us during years of black drudgery in the devil’s kingdom. When Archimedes, the illustrious Greek philosopher, discovered the wonderful lever, the greatest mechanical power, such was his assurance of its reliable efficiency that he gave himself notoriety for the bold maxim, *Dos pou sto, kai ton kosmon kineseo*, *“Give me a place where I may stand, and I will move the world,”* which is literally true of the lever power. But O how significantly real do we find it in the plan of salvation, when we take the lever of sanctifying faith and toss the world out of our own heart!

“And concerning judgment, because the ruler of this world has been judged.” Until Jesus died on the cross, Satan browbeat every sinner, either telling him his sins were too small for God to notice them, or too great to be forgiven. Consequently, in either case, the conclusion is, “Enjoy the world

while you can.” While Satan thought if he could kill Jesus his dominion over the world would be settled and fixed forever, as he would then have nothing to do but reign without a rival, yet really that bloody tragedy satisfied the violated law, expiated the guilt of a lost world, consummated the redemption from under the curse of the law, and demolished Satan’s usurped claim forever, thus superinducing that preliminary fall which exposes him to signal defeat through the rolling centuries, and will culminate in his final arrest, ejection, and incarceration in the dark pandemonium when our Lord returns in the effulgence of His glory.

“I yet have many things to say to you, but you are not able to bear them now.” Before the full salvation baptism of Pentecost they were comparatively weak, being yet in spiritual minority. *“But when He may come, the Spirit of truth, He will guide you into all truth for He will not speak of Himself, but so many things as He hears He will speak, and will proclaim to you those things which are coming.”* The Holy Ghost, after His descension on the day of Pentecost continued the revelation of truth which Jesus had begun giving us Acts of the Apostles and all of the wonderful epistles, winding up with that glorious book of prophecies revealed to His servant John in the Apocalyptic visions. *“He will glorify Me; because He will take from Mine, and proclaim unto you”* i. e., the grand office of the Holy Ghost is to reveal to us the things of Christ, which He has done in all the subsequent New Testament Scriptures, and is still doing by illuminating, expounding, and revealing the deep things of God.

“All things, so many as the Father has, are Mine; therefore I said, He takes of Mine, and proclaims to you.” You see that the office of the Holy Ghost is to reveal the wonders of the Christhood, the stupendous latitude, longitude, and altitude of redeeming love, shining down into the deep interior of the human spirit, irradiating the mind, interpenetrating the entire spiritual being, gloriously flooding us with light from heaven, and empowering us, lost in contemplation of the Divine majesty and glory, to sink away into God, the world, with all its vanities, follies, and vices, waning into total eclipse.

“A little while, and you see Me no more; and again, a little while, and you shall see Me; because I go to the Father. Then some of His disciples were saying to one another, What is this which He says to us, A little while, and you shall see Me, and that I go to the Father? Then they said, What is this little while of which He speaks? We know not what He says. Jesus knew that they wished to ask Him, and said to them, You are seeking with one another concerning this, because I said, A little while, and you see Me not; and again, a little while, and you see Me? Truly, truly, I say unto you, That you will weep and mourn, but the world will rejoice; you will mourn, but your mourning shall be turned into joy.” Though He had repeatedly predicted to them His death, resurrection, and ascension, down to this date they had no light on it, and no apprehension of it. It must be predicted, in

order to the completion of the prophetic curriculum, which becomes the basis of faith for all future generations. Yet it is said that it was held from them. This was really necessary to prevent a popular revolution, as the disciples and hosts of others would have fought in His defense, thus precipitating on the country a bloody revolution. You see here from His talk that He is simply alluding to His interment in the sepulcher, when they will see Him no more for a little while, followed by the resurrection, rendering Him again conspicuous to their vision.

“When a woman may bring forth, she has sorrow, because her hour has come; but when the little child may be born, she remembers her suffering no more, on account of her joy because a man is born into the world.” This is a very comprehensive metaphor, not only applying to Christian experience, when the agonizing penitent sweeps gloriously into life, but its application to the history of the Church is quite extensive. Terrible was the suffering of the drowning antediluvians, out of whose death-pang was born the new, postdiluvian world. Awful was the suffering amid the plagues of Egypt, the destroying angel hewing down the first-born in every home, and Pharaoh’s army drowned in the Red Sea; yet out of these death-pangs the great nation of Israel was born. Awful was the suffering: when Jerusalem was destroyed, a million slain by sword, pestilence, and famine, and a million more sold into slavery; yet out of those death-pangs was born the Gentile Gospel Church. Awful will be the suffering when the bloody billows of Armageddon shall roll over this world, putting an end to the present age; yet out of the death-pangs of the Gentile dispensation will be born the glorious millennium. How awful when this world will be all wrapped in fire, cremating out of it not only all sin, but all the effects of sin; yet out of those purgatorial fires will be born a new heaven and a new earth!

“Therefore you now indeed have sorrow; but I will see you again, and your heart will rejoice, and no one taketh your joy from you.” The joy following the resurrection was permanent and abiding, as death had no more dominion over Him. *“And in that day you will not ask Me anything. Truly, truly, I say unto you, that whatsoever you may ask the Father He will give unto you in My name. Hitherto you have asked nothing in My name; ask, and you shall receive in order that your joy may be complete.”* Before Jesus ascended up to heaven, the people of God did not ask in His name, because they were not certain that He was the Christ. Of course, in all bygone ages they offered their petitions in the name of the Redeemer God had promised to send into the world. But now, since they knew that this Jesus is the Christ, they all ask in His name specifically and personally.

“I have spoken these things to you in parables. But the hour cometh when I will no longer speak to you in parables, but openly will I proclaim to you concerning the Father.” The Old Testament is symbolic; the gospel of our Savior parabolic, by way of accommodation to our finite capacities, as the plan of salvation was not yet ostensibly perfected and the history of

redemption complete. You see no parables in Acts, Epistles, and Revelation, but straight truth, enunciated categorically.

“In that day you will ask in My name, and I do not say that I will ask the Father concerning you; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.” While, of course, Jesus intercedes for us, as He here says, the Father will answer and bless us, because of His own love for us, as well as that of Christ.

“I came forth from the Father, and I have come into the world; again, I leave the world, and go to the Father. His disciples say, Behold, now Thou art talking openly, and speaking no parable. Now we know that Thou knowest all things, and that Thou hast no need that any one may ask Thee; in this we believe that Thou hast, come forth from God. Jesus responded to them, Do you now believe? Behold, the hour has come when you may be scattered abroad, each one into his own place, and leave Me alone; and I am not alone, because My Father is with Me.” N.B. — They are yet in that upper chamber on Mount Zion, where they ate the Passover meal and celebrated the Eucharist. In a few minutes they go away to Gethsemane, where they all take fright, escape for their lives, and leave Him alone, literally fulfilling His prophecy here enunciated.

“I have spoken these things to you, in order that you may have peace.” The prophecies including all the perils which awaited them, of course, in due time illustrated the verity of all these wonderful, consecutive events, enabling them intelligently to apprehend and acquiesce joyfully, seeing that everything is in its place. Consequently faith has the victory. *“In the world you have, tribulation but take courage; I have conquered the world.”* This winds up our Savior’s valedictory sermon, following the Last Supper, the very night of His betrayal.

CHAPTER 24.

VALEDICTORY PRAYER

John 17. O the infinite moment, interest, value, and consolation of this prayer! Because it is the last, regular, formal petition our Savior offered for His disciples in all ages and nations, consequently we are all equally interested in this farewell prayer. *“Jesus spoke these words, and lifting up His eyes, to heaven, said, Father, the hour has come; glorify Thy Son, in order that the Son may glorify Thee: as Thou hast given to Him authority over all flesh, in order that everything Thou hast given unto Him, He may give eternal life unto them.”* Jesus was glorified when He died, the period of His humiliation having expired. So the saints all enter glorification when they evacuate this body. As to the essence of glorification, we are like a sinner describing regeneration, or an unsanctified Christian expounding that precious grace, as we all have to die in order to be glorified. N. B. — Glorification is a spiritual experience, as real as regeneration or sanctification, the soul being glorified when it evacuates the body, and the body when raised from the dead or translated. The human soul of Jesus was glorified when it evacuated His body, and His body when He arose from the dead.

“This is eternal life, when they know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” The unsaved are all utterly ignorant of God and His Christ, an introduction to the Father and the Son by the Holy Ghost being always synonymous with salvation.

“I glorified Thee upon the earth, having completed the work which Thou hast given Me that I may do it.” When on the Cross He bowed His head, He said, with His dying words, *“It is finished.”* Hence it is here spoken proleptically, actually being consummated on the cross.

“And now glorify Thou Me, Father, with Thyself, with the glory which I had with Thee before the world was.” We see here a confirmation of the pre-existence of His humanity. Nineteen hundred years before He was born in Bethlehem He visited Abraham at Mamre in the form of a man, and ate with him. He laid aside this glory when He came down in His humiliation to suffer and die for a guilty world. When He finished His expiatory atonement, the Father conferred on Him this glory again.

“I have manifested Thy name to the people whom Thou hast given: Me out of the world.” *Eklektos*, “elect,” is from *ek*, “out,” and *lego*, “to choose.” Hence the elect are, those whom God chose out of the world and gave His Son. *“They were Thine, and Thou gavest them to Me; and they have kept Thy word. Now they know that all things so many as Thou hast given Me*

are with Thee. Because I have given unto them the words which Thou gavest unto Me, and they received them, and they truly know that I came out from Thee, and they believed that Thou hast sent Me. I pray for these; I pray not for the world, but for these whom Thou hast given unto Me, because they are Thine. And all Mine are Thine, and Thine are Mine; and I have been glorified in them.” You see from this prayer that sanctification, for which He is praying, is only for His disciples, and not for the people of the world and make you a disciple, and the other to give farewell prayer and fail to see the two works of grace in sanctification; *i.e.*, the one to take you out of the world, and make you a disciple, and the other to give you the sanctification for which Jesus prays for all of His disciples.

“Holy Father, keep them through Thy name whom Thou hast given unto Me, in order that they may be one as We are.” You see clearly from this prayer that sanctification is the only unifier of the Lord’s disciples. We are all witnesses that the true sanctification this day destroys all sectarian division, bringing the people of God into glorious unity and harmony. You see here that all sectarian divisions are interdicted by our Lord’s farewell prayer.

“When I was with them, I kept them whom Thou hast given Me unto Thy name, and preserved them; and none of them perished, except the son of perdition, in order that the Scripture may be fulfilled.” “Son of destruction” is a peculiar Oriental phrase, simply meaning that he was destroyed, and not involving the idea of necessity in the matter.

“And now I come to Thee” — spoken proleptically; and verified the next day at 3 P.M. *“I speak all things in the world, in order that they may have My joy complete in them.”* We can not ignore the human intellect in our efforts to reach and save people, but must recognize it and govern ourselves accordingly. Jesus observed this principle by plainly telling them all the facts appertaining to the redemptive scheme, the Holy Ghost, subsequently not only lighting up their minds, but wonderfully illuminating the words and predictions of Jesus.

“I have given unto them Thy Word; and the world has hated them, because they are not of the world, as I am not of the world.” Regeneration takes people out of the world, and sanctification takes the world out of them thus rendering God’s true people pre-eminently unworldly. O what an emphasis Jesus lays upon these facts!

“Sanctify them through Thy truth. Thy Word is truth.” The Bible is the volume of truth, containing all the truth which the world has ever received, other books only being true as they harmonize with the Bible. Here you see that God’s Word is the only medium of our sanctification. O how we should devour it day by day! The Holy Spirit is the Agent of our sanctification; the blood of Jesus the element, Divine elixir; the Word the medium; and faith the condition.

“I pray not for these only, but for those who believe on Me through their word, in order that they may all be one; as Thou, Father, art in Me, and I in Thee, that they may also be in Us, that the world may believe that Thou hast sent Me.” Here we see that our Lord specifically prays for the sanctification of all the Christians in all ages, in order to the unification of His people on the basis of the Divine unity. As the Father and the Son are one, either in the other, so all of the Lord’s people, regardless of race, color, sect, or nationality, shall be one body, perfectly harmonious in all things essential to salvation appertaining to real spirituality. Hence, you see, sanctification is the Savior’s basis of Christian union. A thousand schemes have been launched, having in view the unification of God’s people in the earth, and all collapsed, ultimating only in the addition of another sect, to join the belligerent parties and augment the babel already blinding the popular mind to the true religion, and girdling the globe with confusion. How strange that people claiming to be the followers of Jesus will not sit meek at His feet and let Him teach them in all things! If all religious denominations would see that the Lord’s prayer for their sanctification is answered, the union of Christians in all lands would follow as normally as every substance casts a shadow.

“I have given unto them the glory which Thou hast given unto Me, in order that they may be one as We are one.” You see there is an especial glory in the union of all Christians. Like the old man who had been grieved over the disharmony of his sons so that he must die, who called them all to his bedside, and ordered each one of the five to bring a stick, and then tie them all in a bundle. Now, beginning with the youngest, he had him try to break the bundle. Each one in turn, up to the eldest, tried, and utterly failed. Then he had the bundle untied, giving each one a stick, and ordered him to break it. In a moment the five sticks were all broken. Now he said: “My sons, you see how there is strength in union, and weakness in disharmony. When I am gone, will you live in peace and harmony, helping one another?” No wonder the devil has an easy victory over all the Churches, when they expend their strength fighting one another, instead of uniting their forces against him. O what a glory would follow the union of all Christians, taking the whole world by conquest for Jesus, driving the devil from all his hiding-places, bringing on the millennium, and expediting the return of our glorious King! All this would follow the sanctification for which our Lord importuned His Father in His valedictory prayer.

“I in them, and Thou in Me, in order that they may be perfected into one, that the world may know that Thou hast sent Me, and Thou hast loved them as Thou hast loved Me.” Here, you see, our Lord prays for the perfection of the Christians, synonymously and interchangeably with His petition for their sanctification, illustrating the fact so patent in Scripture that these two words refer to the same state of grace; *i. e.*, full salvation. You see, also, by the phraseology that our Lord makes perfection the unifier of all Christians, the grand end here contemplated being the conversion of the world. I am an

old revivalist. I have frequently gone into a wicked community, and witnessed a wonderful Pentecostal revival, uniting all Christians of the different denominations, the happy result of seeing all the sinners come down at the altar, weeping over their sins and seeking the Lord, following as a normal consequence.

“Father, whatsoever Thou hast given to Me, I wish that where I am, there they may be also with Me, in order that they may behold My glory which Thou hast given unto Me; because Thou didst love Me before the foundation of the world.” What a sweet and loving petition for the elect whom the Father gave Him! Every saint says “Amen!” as our hearts leap with enthusiasm in contemplation of eternally abiding where Jesus is.

“Righteous Father, the world does not know Thee; but I know Thee, and these know that Thou hast sent Me.” While the world is ignorant of God, to their ineffaceable, shame and eternal ruin, we must not forget that worldly Churches are equally ignorant of God, the same being true of worldly preachers and leaders. These sad facts explain many problems in this life which otherwise would be riddles indissoluble.

“I have made known to them Thy name, and will make it known, in order that the Divine love with which Thou hast loved Me may be in them, and I in them.” ¹ John 4 says twice, “God is love;” *i. e.*, *agape*. Hence, you see, this *agape* is the Divine nature. The summary of this wonderful farewell prayer is, that His people shall be filled with the heavenly *agape*, and that He shall abide in them continually. O what a prayer! And yet Jesus is not mocking us. There is a glorious feasibility of its full answer climaxing the happy experience of all His disciples in every age and nation.

GETHSEMANE

¹Matthew 26:30-46; ¹Mark 14:26-42; ¹Luke 22:39-46;

¹John 18:1. *“Jesus speaking these things, went out with His disciples beyond the brook Kidron, where was a garden, into which He and His disciples went.”* This is the Garden of Gethsemane, which means “oil-press,” as evidently it had some celebrity for the manufacture of olive-oil, corroborative of which the olive-trees there still abound. They look very venerable. Since the olive-tree ordinarily lives five hundred to a thousand years, there is a degree of plausibility in the tradition that the identical trees under which Jesus and His disciples frequently sat still survive, as several trunks from the same root are still green and flourishing, some looking old and others young, favoring the conclusion that as the old die, others grow up, thus perpetuating the tree from the same root. “Garden,” in the Old World, is: frequently synonymous with “park” in this country; *e. g.*, “the Garden of Eden.”

◀187**Matthew 26:30, 36, 37.** *“And having sung a hymn, they went out into the Mount of Olives. Then Jesus comes with them into a place called Gethsemane, and says to His disciples, Sit here, until, having gone, I shall pray yonder. And taking Peter and the two sons of Zebedee, He began to give way to sorrow and dejection.”* You see how He compliments Peter, James, and John by taking them with Him to the exclusion of the rest. He did the same on the Mount of Transfiguration, and also at the resurrection of Jairus’s daughter — evidencing a deeper insight into spiritual things on the part of the apostolic trio. The unfallen humanity of Jesus, never callused by sin, is intensely emotional, feeling infinitely more acutely than we are likely to apprehend.

◀200**Luke 22:41-44.** *“And He departed from them about a stone’s cast, and putting down His knees, continued to pray, saying, Father, if this cup wishes to pass from Me.”* This was spoken proleptically, implying a desire on the part of His humanity to retreat from the terrible ordeals of blood, insult, treason, abuse, and death which His Divinity saw in diabolical panorama moving before His eyes. *“Moreover, not My will, but Thine be done.”* Here you see He prefers the Divine will to his own human will, giving us an exceedingly profitable example. The human will of Jesus recoiled from the horrific tragedy coming to meet Him. So will ours under all circumstances. Hence we are to sink away into the Divine will, always keeping the human meekly acquiescent.

“And an angel appeared unto Him from heaven, strengthening Him.” While there was no retreat from the appalling and horrific maelstrom which opened its in hellish malice, yet the loving Father sends awful crisis. Hence you see the pertinency of prayer amid all of our temptations and trials; not that we will always be delivered from them, but that our Heavenly Father will send an angel to strengthen us, giving us the needed patience, resignation, forbearance, and perseverance adequate to the conflict. *“And being in agony, He continued to pray the more fervently. And His perspiration was like drops of blood falling down upon the ground.”* All efforts to explain this agony of His human soul are utterly vain. Millions of martyrs have gone singing to the burning stake, and shouted triumphantly amid the wreathing flames. Then why did Jesus agonize so intensely in contemplation of His martyrdom? You must remember that all comparison is really impertinent and utterly out of place as to any attempted exegesis, from the simple fact that none of the martyrs atoned for the sins of the world. The Divinity could neither suffer nor die, but only served as the altar on which the humanity was immolated to atone for the sins of a guilty world. Hence the innocent Man Jesus carried upon His spotless soul all the mountains of sin committed by the guilty; race in all ages, from Adam to the latest generation. Consequently, we are utterly incompetent to know or to realize the agony which He endured in the garden. There the battle was fought between the human and the Divine will, the latter triumphing. Gethsemane was the consecration and Calvary the sanctification. In the case

of the latter, we see Him nailed to the cross, and pouring out His blood, and hear nothing of humanity's recoil from the appalling tragedy, the battle having been fought and the victory won in Gethsemane. Hence the soul seeking sanctification must first pass the Gethsemane of consecration, where the human utterly and eternally submits to the Divine will. Then you are prepared cheerfully to let the Holy Ghost nail Adam the First to the cross, and let him bleed and die. The followers of Jesus must all pass through Gethsemane on their way to Calvary. This bloody sweat is unparalleled in all the history of human suffering, illustrative of the fact that the world has never seen but the one Savior, who actually carried upon His spotless soul all of its guilt and crime.

Mark.: *“And He comes and finds them sleeping, and says to Peter, Simon, do you sleep? Were you not able to watch with Me one hour? Watch and pray, lest ye may enter into temptation. The spirit indeed is willing, but the flesh is weak.”* They had been constantly on foot and their attention engaged so long that drowsiness and nervous relaxation proved irresistible. *“And again having gone away; He prayed, speaking the same word. And returning, He found them again sleeping; for their eyes were heavy, and they knew not what they respond to Him.”*

It is about midnight. The apostles were stout, muscular men who, in case of nervous collapse, found drowsiness irresistible. *“He comes the third time, and says to them, Do you sleep on and take your rest. It is over: the hour has come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going; behold; the one having betrayed Me draweth nigh.”* Jesus having seen all the maneuvers of His enemies, who, under the escort of Judas, have tracked them — making inquiry of the people on the streets — from the upper room where they had taken the supper on Mount Zion, through the long way of the city to the east wall, and out across the Valley of Jehoshaphat and the brook Kidron to this garden, where Jesus had so often resorted with His disciples while Judas was with them, and who consequently kept His track, leading the mob, and also having seen all the hurry and bustle of His enemies, parading the temple guards and hiring the street rabble to accompany them, now, that they are coming right into the park, and knowing they are going to arrest Him, He commands the Eleven all to wake up, and goes to meet them.

THE ARREST

Matthew 26:47-56; **Mark 14:43-52;** **Luke 22:47-53;**
John 18:2-12. *“And Judas, the one betraying Him, knew the place, because frequently, Jesus, with His disciples, had resorted thither. Then Judas, taking a band and officers from the chief priests and Pharisees, comes thither with lanterns, torches, and arms.”* The lantern was a closed-up light of some kind, fortified against the wind, while the torches were large, blazing flambeaux. Though the moon was very bright, as she was

nearly full, it was exceedingly important to have plenty of light as a fortification against the liability of mistaking the wrong person, as they surmised that an effort would be made on the part of the disciples to elude them in that way; their great confidence, however, being in Judas, who was so intimately acquainted with Him. Thus they had taken every precaution to make sure that they arrested the One whom they had been pursuing these three years, and who had baffled them so frequently by rendering Himself invisible, and in various ways eluding their grasp till His work was done.

Mark 14:43: *“And immediately, He speaking, Judas, being one of the twelve, comes, and a great multitude with him, with swords and clubs, from the chief priests, scribes, and elders.”* A huge club, four or five feet long, is an exceedingly common weapon in that country now. I saw persons incessantly thus armed — quite a formidable weapon in the hands of a stalwart man.

John 18:4-9. *“Then Jesus, knowing all things which are coming upon Him, having gone out, said to them, Whom do you seek? They responded to Him, Jesus the Nazarene. Jesus says to them, I am He?”* Never did the world see another such a man as Jesus. When they came to crown Him King, He fled away; but when they came to kill Him, He went out to meet them. *“Judas, the one betraying Him, also stood with them. Then, when He said to them, I am He, they went back, and fell upon the ground.”* This is His last miracle, except healing the amputated ear, which speedily followed. Though He boldly comes out from the dense shade of those great olive-trees into the clear light of the moon, shining so brightly from that cloudless, Palestinian sky, and also into the strong light of a hundred flambeaux, so that it was as bright as day, and there was no trouble about recognition, yet, lo! an awful panic strikes them, so they retreat back and fall upon the ground like dead men. How easily He could have utterly baffled and defeated them, striking them all with the paralysis of incorrigible terror! But the time has come for Him to meet the bloody avalanche from the bottomless pit, and lay down His life for a lost world.

“Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene. Jesus responded, I said to you that I am He. If then you seek Me, let these retire in order that the word which He spoke may be fulfilled, That I lost none of them whom Thou hast given Me.” They did not consider His disciples sufficiently important to deserve their attention at that time, as they were satisfied if they could only get the One who had given them so much trouble, and whose life they had so long been seeking in vain. Really, all their energies, aspirations, and wits were laid under contribution to secure the arrest and execution of Jesus.

Matthew 26:48-50. *“And the one having betrayed Him gave them a sign, saying, Whom I shall kiss is He; hold Him fast. And immediately coming to Jesus, he said, Hail, Master; and kissed Him copiously. Jesus said to him, Comrade, for what do you come? Then they, coming, laid*

hands on Jesus, and bound Him.” ^{<80>}**John 18:12.** *“Then the band, the chiliarch, and the officers of the Jews took Jesus and bound Him.”* Such was their fear, solicitude, and anxiety for success that they all united in arresting and binding Him. ^{<80>}**John 18:10:** *“Then Simon Peter having a sword drew it, and smote the servant of the high-priest, and cut off his right ear. And the name to that servant was Malchus.”* ^{<26>}**Matthew 26:52:** *“Then Jesus said to Peter, Put up thy sword into its place; for all taking the sword shall perish by the sword.”* (^{<9>}Genesis 9:6.) Of course, those who use the sword are all liable to perish in that way. ^{<22>}**Luke 22:51:** *“Jesus said, Hold on a little, and touching his ear He healed it.”* The moment Peter smote Malchus, Jesus ordered him to put up his sword, stepped instantly to the wounded soldier, touched his ear and healed it, thus in His last miracle manifesting His loving kindness even to His enemies, who had that moment arrested Him, and He knew they were going to take His life. You see in the assault Peter made on the enemies of Jesus a brilliant manifestation of his native heroism. He feared the face of no man, but was brave enough to fight that whole army. It is a great mistake to conclude that he was deficient in natural courage because in the subsequent events of that awful night he displayed so signal cowardice. All this was because Jesus would not let him fight, and consequently he felt he was at the mercy of His enemies, who knew no mercy.

^{<26>}**Matthew 26:53-56.** *“Do you not think that I am able now to call on My Father, and He will send Me more than twelve legions of angels? How then can the Scriptures be fulfilled, because it behooveth it thus to be?”* Those angels were ready, hovering around, and eager for the opportunity to snatch Him away from the cruel manacles of the bloodthirsty rabble and bear Him on pinions of light to the home of the glorified. Right there at Jerusalem a solitary angel had slain a hundred and eighty-five thousand Assyrian soldiers in one night. Doubtless the same angels who ministered to Him when tempted in the wilderness were hovering round. *“At that hour Jesus said to the multitudes, You have come out as against a thief with swords and clubs to take Me. I sat daily with you, teaching in the temple, and you laid not hands on Me. But all this has taken place that the Scriptures of the prophets may be fulfilled. Then all of His disciples, leaving Him, fled.”* When the mob first came they surrounded them altogether. Now that they have secured the only One they wanted, they break ranks, leaving an opening for the others all to run away, as they did not want to be encumbered with them at that time. If Jesus had not risen from the dead, thus creating a great popular sensation and weakening the hands of His enemies, they would have arrested and executed every one of His apostles, except Judas, as accomplices in the criminality in which they had falsely implicated Jesus. Now the apostles see that He is arrested and bound, completely in the hands of His enemies; hence, yielding to desperation and affright, they flee away.

◀2215 **Luke 22:53.** *“But this is your hour, and the power of darkness.”* His enemies had repeatedly tried to arrest Him, stone Him, and destroy Him in any way they could; but invariably suffered utter defeat till now, when He is turned over to the powers of earth and hell to execute their vilest venom against His innocent person, and He thus becomes the vicarious substitute for every guilty sinner.

◀1415 **Mark 14:51,52.** *“And one certain young man follows Him, clothed with a linen cloth on his naked body. The young men arrest him; but he, leaving the linen cloth fled from them in a state of nudity.”* It is believed that this young man was none other than the Apostle John and it is said that he fled away to the house of Rabbi Amos in the city, and there procured the robe of a Jewish priest, invested in which he returned, and remained with the Savior in all of His troubles, walking by His side to the tribunal of Annas, thence to the judgment-hall; of Caiaphas, thence to Pilate’s bar and to Herod’s tribunal, then back to Pilate, and on His way to Calvary. Standing by His side when He hung bleeding on the cross all this time hoping that He would revive, exercise His wonderful power, and extricate Himself from the hands of His enemies, till the Roman soldier came along and plunged the spear into His side, thus tearing His heart to pieces. It is said that when this cruel deed was done, all hope of His reviving taking its flight, John, yielding to despair, fainted. Let this be as it may, we see here that John was with Him after the flight of the other ten.

ARRAIGNMENT OF JESUS AND DENIAL OF PETER

◀2215 **Matthew 26:57-75;** ◀1415 **Mark 14:53-72;** ◀2215 **Luke 22:54-62;**

◀3815 **John 18:13-27.** *“And they led Him first to Annas; for he was the father-in-law of Caiaphas, who was high priest that year.”* It is said that there was a controversy between the Jews and Romans in reference to the high-priesthood, the latter favoring Annas and the former Caiaphas. I visited the house of Caiaphas and the judgment-hall during both my tours in Jerusalem. The presumption is, the tribunal of Annas was in the same house, as it is very large. N.B. — All the houses in Jerusalem are stone. Hence their durability.

“And Caiaphas was the one counseling the Jews that it is profitable for one man to die for the people.” This is an example in which God, at least momentarily, imparted the gift of prophecy to an unconverted man, his official position giving him a prominence highly conducive to the efficacy of his prophecy.

“And Simon Peter and another disciple followed Jesus. And that disciple was known to the high priest, and entered with Jesus into the judgment-hall of the high priest.” You see here, John is speaking of himself, as he never calls his own name. *Gnostos*, “known,” is claimed also to convey the idea of kinship. From considerations, doubtless, of this character, Caiaphas

permitted him to go along with them by the side of Jesus, the soldiers mistaking him for a Jewish priest, because of the robe with which it is said he was invested, having procured it at the house of Rabbi Amos, a friend of Jesus. Such was the affright of the other nine that they kept hidden away at a distance, Peter leaving them, and venturing to follow along with the crowd after Jesus; while, as you see, John remained with him unmolested, and of course not recognized except by Caiaphas, or he would have gotten into the same trouble which overtook Peter.

“And Peter stood at the door without. Then the other disciple, who was known to the high priest, came out, and spoke to the porter, and led in Peter. And the servants and officers having made a fire because it was cold, were standing round it, and warming themselves.” They have no chimneys to the houses in Jerusalem; but as this was April 13th, about 2 A.M., it was quite chilly, and they built a fire in the open court of the great quadrangular building, and were warming round it, while Jesus stood at the tribunal of Caiaphas in the judgment-hall.

“And Peter was standing with them warming. Then the damsel porter says to Peter, Art thou not one of the disciples of this Man? He says, I am not. And Simon Peter was standing warming; then they said, Art thou not of His disciples? He denied, and said, I am not.” ^{414B}**Mark 14:68-70:** *“And he went out into the portico, and the cock crew. And the damsel seeing him again, began to speak to those standing by, This man is one of them. And he denied it.”* ^{414B}**John 18:26,27:** *“One of the servants of the chief priest, being a kinsman of him whose ear Peter cut off, says, Did I not see thee with Him in the garden? Then Peter again denied, and immediately the cock crew.”* Now, see that you get this whole matter clear in reference to Peter’s denial. Remember, the building is a large quadrangular, with an open court in the center, roofless. Here, while Peter is warming by the fire, the damsel doorkeeper identifies and interrogates him. He positively denies that he is one of the disciples of the Man then on trial in the contiguous judgment-hall. Then Peter goes away from the fire, and is standing in the portico leading from the open court into the judgment-hall. There the same damsel porter again recognizes and interviews him, certifying that he is one of that Man’s disciples. Again Peter denies, with an oath (doubtless of affirmation). Now, after a few minutes, while Peter is still in the portico, the kinsman of Malchus, whose ear Peter had cut off with a sword, accuses him, very positively identifying him obviously.

^{414B}**Matthew 26:74.** *“Then he began to anathematize and swear, I know not the Man. And immediately the cock crew.”* The E. V. “curse and swear” is very likely to mislead the reader into the conclusion that Peter indulged in blasphemy and profanity, which is unwarranted in the original, which simply conveys the idea that he anathematized; *i. e.*, confirmed his statement by invoking an anathema on himself, and used an oath of affirmation. The idea that he cursed and swore, after the manner of wicked people, indulging

in blasphemy and profanity, is not sustained by the Greek. You must remember, however, that Jesus condemns all sorts of swearing, except the oath of affirmation administered by persons in authority, as you see He Himself responded when under oath administered by Caiaphas. Of course, Peter was guilty of falsification in a very aggravated form, augmenting it by the invocation of an anathema and by the oath of affirmation, in all probability using some trivial oath, like swearing by the temple. The solution of the matter is, Peter felt that his life was in danger, more especially when accused the third time by the kinsman of a man whose ear he had cut off. Peter's courage was all right till Jesus made Him put up the sword and let His enemies alone; then a reaction took place, intensified by these accusations, so that he gave way to fear, and acted foolishly and wickedly, denying his Lord and confirming his denial by an oath.

☞ **Luke 22:60-62.** *“And immediately, he still speaking, the cock crew.”* *And the Lord, turning, looked on Peter. And Peter remembered the word of the Lord, how He said to him, Before the cock crows, thou shalt deny Me thrice. And having gone out, he wept bitterly.”* ☞ **Mark 14:72:** *“And having gone out, he continued to weep.”* The third denial was there in the portico, where the people were standing aside a little, when Jesus, turning His head, looked on him so impressively as to remind him of everything He had told him about the three denials, simultaneously breaking his heart, and inundating him with gushing penitential tears, so that he rushes out of the crowd, and, as Mark says, *“continued to weep,”* Mark and Luke adding their testimony that he wept bitterly. Precipitation was Peter's great and prominent infirmity, and when manipulated by Satan a terrible stumbling-block as in the above case, when, giving way to fear, he denied his Lord; not, as E. V. would lead you to infer, indulging in blasphemous oaths, horrific to think of and especially on the part of an apostle, yet not only certifying that he knew Him not, but even confirming his repudiation by solemn imprecations and an oath of affirmation. But when sanctified by the Holy Ghost, this thunderbolt impetuosity became a mighty enginery, pre-eminently qualifying him for the apostolical seniority and leadership with which the Holy Spirit honored him on the day of Pentecost as well as subsequently. We may recognize this fact, somewhat in his favor, that he followed on, manifesting a desire to help his Lord if possible, while the other nine fled away, seeking places of safety. We are no apologists for Peter's cowardly repudiation of his Lord, even under these trying circumstances; yet we do believe that the popular verdict against him, as a rule, is more condemnatory than he deserves. His unworthy conduct, however, demonstrates the crying necessity of the second work of grace. After his Pentecostal baptism, we see him serving as apostolical speaker, facing the combined authorities of Church and State, preaching all day, and spending the ensuing night in jail. From that notable hour, on Sunday morning, when the Holy Ghost and fire descended on them from heaven, till he was nailed to the cross on the Campus Martius in Rome, he was

never known to flicker an iota, amid the combined antagonism of earth and hell. He truly lived a hero and died a martyr.

JESUS CONDEMNED BY THE SANHEDRIN

◀1875**Matthew 26:59-68;** ◀1145**Mark 14:55-65;** ◀2216**Luke 22:63-71;**

◀832**John 18:19-24.** *“Then the high priest asked Jesus concerning His disciples and teaching. Jesus responded to Him, I spoke boldly to the world. I always taught in the synagogue, and in the temple, where all the Jews come together, and I spoke nothing in secret. Why do you ask Me? Ask those who heard what I said to them; behold, they know the things which I said. He, speaking these things, one of the officers standing by struck Jesus with his hand, saying, Do you thus answer the high priest? Jesus responded to him, If I spoke wickedly, testify concerning the wickedness; but if truly, why do you smite Me? Then Annas sent Him bound to Caiaphas the high priest.”* Evidently, Annas and Caiaphas had their tribunals in the same great quadrangular building standing on Mount Zion, and now visited by the thirty thousand pilgrims annually going to Jerusalem. Having first been arraigned at the tribunal of Annas, He is now, about day-dawn, led bound to the tribunal of Caiaphas. You see how the high priest endeavored to make Him confess, hoping to utilize His own testimony against Himself, as they had no witnesses to amount to anything, and thus condescended to a very cowardly stratagem, which even if he had succeeded, the law pronounces the weakest of all evidence. It was awfully barbaric for that officer to smite a prisoner in bonds. You see, Jesus vindicates Himself reminding the man of the criminal impropriety of this uncouth assault upon a defenseless prisoner illustrating the right of all His followers to vindicate themselves from false accusation, violence, and tyranny, and refuting the idea somewhat prevalent that we are never to advocate our rights and vindicate ourselves against the oppression of the wicked.

◀2216**Luke 22:66.** *“And when it was day, the eldership of the people, the chief priests, and the scribes were assembled, and led Him into the Sanhedrin.”* As they had been on His track, like bloodhounds, three years, eager to take, His life (but restrained by the fear of the people; and well they might be, because a bloody civil war would have broken out immediately), such is their fear of the people that they attack Him at midnight, aiming to secure the death-warrant and kill Him before day. In this they are disappointed and woefully disconcerted, being unable to convene the Sanhedrin till day dawn, though keeping couriers running at race-horse speed all night, (notifying and urging them up. The Sanhedrin was the highest court of the politico-ecclesiasticism, the successor of the eldership organized by Jethro, the father-in-law of Moses, during their wilderness peregrinations.

◀1404**Mark 14:55-59.** *“And the high priest and all the Sanhedrin continued to seek testimony against Jesus to put him to death, and they found none.”* Matthew says “false testimony.” Of course, they preferred true testimony if they could get it; but as there was none, they were anxious to take any kind they could get. *“For many continued to testify falsely against Him, and their testimonies were not equal,”* i.e., they contradicted one another, which in law invalidates both, so that they are thrown out of court. *“And certain ones, rising up, falsely testified against Him, saying, We heard Him saying, That I will destroy this temple, made with hands, and in three days I will build another, made without hands. Indeed their testimony was not equal;”* i.e., they contradicted one another. Perhaps some of the witnesses gave it correctly; but you have only to look at ▶1405**John 2:19,** *“Destroy this temple, and I will build it in three days,”* to see that the above witnesses were false, as they testified that He said, *“I will destroy this temple, made with hands, and build another, made without hands.”* By comparison, you see that these witnesses did not quote Him correctly, as their testimony would make it mean that great stone edifice standing on Mount Moriah; while He did not mean that at all, but the temple of His body. Why did He not correct them when so grossly misrepresenting Him? Because it would have done no good, as Satan was in them, and they were thirsting for His blood.

◀1406**Matthew 26:62-66.** *“The high priest, standing up, said to Him, Do You answer nothing? What are they witnessing against Thee? And Jesus was silent.”* Under temptation, the better policy is, like Jesus, to keep silent. You should never speak while under severe provocation. *“The high priest, responding, said to Him, I assure Thee by the living God, that Thou mayest tell us if Thou art the Christ, the Son of God. Jesus says to him, Thou sayest it.”* That is an Oriental form of affirmation. Here, you see, Jesus answers while under oath of affirmation, administered by the high priest. Hence you see His indirect approval appertaining to the civil oath of affirmation. Paul (◀14071 Thessalonians 5:23) administers a solemn oath to the Thessalonian saints to read his letter to all the members of the Church.

“Moreover I say unto you, Hereafter you shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven.” The first clause of this wonderful prophecy of our Lord was fulfilled when they saw Him rise from the dead and ascend up to heaven from Mount Olivet; while the second clause, “coming in the clouds of heaven,” will be fulfilled when Jesus shall ride down on a cloud and receive all the kingdoms of this world (◀1408Daniel 7:9-14) and reign forever. In this wonderful sentence there is not so much as a comma, yet those two clauses are separated by many centuries, the former being verified in a few days, and the latter still pending.

“Then the high priest tore His robes, saying, That He blasphemed; what need of testimony have we yet? Behold, now, you have heard His

blasphemy. What seems good to you? And they, responding, said, He is worthy of death.” Mark says this verdict was *unanimous*, So here you see the issue of His prosecution before the Sanhedrin They unanimously condemned Him to die for blasphemy, according to the law of Moses.

(⁴²⁰⁴Leviticus 24:16.) Thus you see, good and just laws become vehicles of tyranny and persecution when in the hands of bad men, and are no guarantee of fight and justice when the devil is in the administrators. Jesus died under the verdict of Divine law, and so did all the martyrs, there being no trouble about the law; but Satan was in the preachers and ruling elders. So it is this day. Some of the brightest saints that walk beneath the skies, have been excommunicated, while drunkards, libertines, blasphemers, and thieves have been retained without impeachment. Such was the case in the days of Luther and Wesley, and always will be so when Diabolus gets into the clergy and official laity.

⁴²⁰⁵**Luke 22:63-65.** *“And the men who had charge of Jesus began to mock Him, beating Him; and covering Him, continued to strike His face, and ask Him, saying, Prophecy, who is the one smiting thee? And blaspheming Him as to many other things, they continued to speak against Him.”* The truth of it is, Jesus had no trial, it was a mockery; to their infinite shame, barbarically abusing Him while a prisoner in chains, which is revolting to the very idea of civil, not to say ecclesiastical administration. Nicodemus certifies that Jewish law never condemned a man till he met his accusers face to face, and had a fair and impartial trial. Festus, the Roman proconsul, makes the same statement in reference to imperial law. Hence, Jesus was mobbed and outlawed. But did He not come into the world to die? Most assuredly; and He would have died to redeem the world from sin, death, and hell if neither Judas nor Caiphas had ever been born. Yet that is no apology for the diabolical treason, perfidy, and murder which they committed, overtly, without excuse.

CHAPTER 26.

JESUS AT PILATE'S BAR

◀177▶ **Matthew 27:1-14;** ◀415▶ **Mark 15:1-5;** ◀231▶ **Luke 23:1-5;** ◀812▶ **John 18:28-38.** *“Then they led Jesus from Caiaphas into the judgment-hall.”* When I was in Jerusalem last November and December, I went directly from the Sanhedrin hall, on Mount Zion in the west, to Pilate’s judgment-hall, north-east wall, on the intervening slope between Mount Moriah and Bezetha. *“And it was morning.”* Thus Jesus has been up all night, dragged hither and thither, abused and afflicted by His enemies, and must be awfully fatigued and exhausted. *“And they did not go into the judgment-hall, in order that they may not be polluted, but may eat the Passover.”* This illustrates the nonsense into which Satan runs religious people when they give him a chance. Here they are so fearful of contracting ceremonial defilement that they will not so much as enter the Gentile judgment-hall; while they are already guilty of the blackest murder ever concocted in the bottomless pit. You must not think that these things are peculiar to the ancient times. The world is full of them now.

“Then Pilate came out to them, and said, What accusation do you bring against this Man? They responded and said, If He were not an evildoer, we had not delivered Him to thee. Then Pilate said to them, You indeed take Him, and judge Him according to your law. Then the Jews said to him, It is not lawful for us to kill any one, in order that the word of Jesus may be fulfilled, which He spoke, signifying by what death He was about to die.”

Very early in our Lord’s ministry (◀812▶ John 3:14), in the case of the brazen serpent, He predicted the manner of His death by crucifixion. This was a Roman punishment, the Jews having no such a law. Consequently He was delivered by the Jews to the Romans for execution. You see here the dilemma in which the Jews were involved.

a. Having condemned Him to die for blasphemy, they now wake up to the fact that Judea is no longer free, but a Roman province, the prerogative of capital punishment having already passed out of the hands of the Jews and become the sole right of the Romans. Consequently they have to take Him to Pilate, the Roman proconsul.

b. By the time they arrive at Pilate’s judgment-hall, they have awakened to the fact that the Romans have no law against blasphemy, for which they have condemned Jesus to die. Consequently they see that it will be utterly unavailable to bring this charge against Him before a Roman court. Therefore they have no bill of charges to present to Pilate justifying the commitment of a prisoner to his adjudication.

c. Now they find themselves in a serious puzzle, as the overwhelming probability favors the conclusion that if they present to Pilate the prisoner charged with nothing but blasphemy, on which Roman legislation is utterly Silent, Pilate will simply throw the case out of court, refuse to adjudicate, and drive them all away from his tribunal, as Gallio did at Corinth (Acts 18) when Sosthenes, the chief ruler of the synagogue, brought Paul to him for condemnation, having no charge against him except matters pertaining to their own religion, which the proconsul looked upon as superstition, and consequently, threw it out of court, driving the Jews away from his tribunal, when the Gentile multitude became so disgusted with the foolish persecutions of the Jews against an innocent man that they took Sosthenes and gave him a good thrashing, which seems to have proved a blessing to him, as we only hear of him once more (1 Corinthians 1), when he is associated with Paul in the evangelistic work at Ephesus, having been converted and turned missionary.

d. The final result of all this tergiversation is, that they drop the charge of blasphemy altogether, and take up a new one, on which there had been no action, committing Him to Pilate under the accusation of high treason, claiming to be King of the Jews, and consequently a rival of the Roman emperor.

☞ Luke 23:2. *“And they began to accuse Him, saying, We found Him revolutionizing the nation, and forbidding to give tribute to Caesar, and saying that He Himself is, Christ a King.”* You see how adroitly they manipulated the matter. As the Scriptures denominate Christ as Prophet, Priest, and King, they construe Him as claiming to be King, and consequently a rival of Caesar.

☞ John 18:33-38. *“Then Pilate went again into the judgment-hall, and spoke to Jesus, and said to Him, Art Thou the King of the Jews? Jesus responded to him, Do you speak this of yourself, or did others tell you concerning Me? Pilate responded, Whether am I a Jew? Thy nation and the chief priests delivered Thee to me; what hast Thou done Jesus responded, My kingdom is not from this world, If My kingdom were from this world, My servants would fight for Me, in order that I may not be delivered to the Jews. But now My kingdom is not from thence.”* This statement of our Savior in reference to His kingdom is frequently quoted as an argument against the coming Millennial Theocracy; but a moment’s reflection reveals the utter impertinency of such an application. Of course, God’s kingdom is not of this world, but of heaven; but that is no reason why, it should, not bear rule over this world. The kingdom of God is here now; yet it is not of this world. The kingdom of Satan is here; not of this world, but of hell, and a usurpation on the earth. When Satan is east out and imprisoned in hell (☞ Revelation 20), thus all obstructions to the heavenly kingdom being removed, the latter, will, so wonderfully prevail on the earth as to receive a boundless, new impetus, not eliminating grace, but adding to it glory, when

*“He shall have dominion over river, sea, and shore,
Far as the eagle’s pinion or dove’s light wing can soar.”*

“Then Pilate said to Him, Art Thou not then a King? Jesus responded, Thou sayest that I am.” N.B. — This is an Oriental form of positive affirmation, Jesus admitting to Pilate that He is King. *“For this I was born, and for this I came into the world, that I may witness to the truth.”* His is significantly a kingdom of truth, in contradistinction to Satan’s kingdom of falsehood and error. *“Every one being of the truth heareth My voice.”* Poor Pilate was not of the truth. He was a corrupt thieving politician, therefore he did not hear the voice of Jesus, but came to a miserable end, dying a suicide in lonely exile, having been degraded and banished by Caligula, the Roman emperor.

“Pilate says to Him, What is truth?” Pilate took up the idea that He was a dreamy, visionary philosopher, gone wild with hard study, imagining that He was a King, and that He had found out the truth, as so many Greek sages claimed to have done; meanwhile he had no confidence in His claims to have discovered the truth. Consequently, when he asked the question, he goes right away, not waiting for an answer.

“Saying this again, he went out to the Jews, and tells them, I find nothing criminal in Him.” The Roman Empire had conquered all the world, and was at that time ruling all nations. The very idea that a poor prisoner in bonds, without an army to defend Him, should claim to be King of the Jews was, in Pilate’s judgment, sheer nonsense. Consequently he looks upon the royal claims of his prisoner as simply a matter of ridicule. Believing Him to be a harmless fanatic, dreaming that He is King of the Jews, therefore he makes short work of the judgment by bringing in a verdict of innocence.

✠**Matthew 27:12-14.** *“And while He was being accused by the high priests and elders, He responded nothing. Then Pilate says to Him, Do You not hear how many things they witness against You? And He responded to him not a word, so that the governor was astonished exceedingly.”* Will you not follow the example of Jesus, when people falsely accuse you, and keep silent? Let them tell; ever so many scandals on you, give them no attention whatever; and they will soon get ashamed and let you alone, and in all probability make a specialty of showing you kindness.

✠**Luke 23:4,5.** *“Pilate said to the chief priests and the multitudes, I find nothing criminal in this Man. And they continued to become more and more uproarious, saying that He revolutionizes the people, teaching throughout all Judea, beginning from Galilee even unto this place.”* The sun having risen about five is rapidly climbing the Oriental skies, and pouring down, the day from the summit of great Mount Olivet. His enemies, having worked hard all night to get Him condemned and killed before day, lest the people rally and fight, for Him, are now in an awful dilemma. They have Him on hand and are determined to kill Him; meanwhile the people are

pouring in from all directions, and they awfully fear an outbreak, in which they will very likely be killed.

JESUS BEFORE HEROD

☞ Luke 23:6-12. *“Pilate, hearing of Galilee, asked if He is a Galilean man. And learning that He is from Herod’s jurisdiction, he sent Him up to Herod, he also being in Jerusalem in those days.”* As Jesus had been; reared in Galilee, He was known everywhere as a citizen of that country, which belonged to the kingdom of Herod, who made it a rule to be in Jerusalem during the great convocations, having also a judgment-hall there for the convenience of business which might be encumbered on him during the festivals. Already has Pilate seen that terrible trouble is brewing in the case, as, he finds the Man utterly innocent, and yet the chief priests, followed by the howling mob, clamor for His blood and are determined on His execution. Consequently Pilate is delighted with the prospect of getting rid of the case, which is already becoming truly formidable.

“And Herod, seeing Jesus, rejoiced exceedingly; for he was a long time wishing to see Him, because he was hearing of many things concerning Him, and he hoped to see some miracle wrought by Him. And he asked Him in many words, and He responded to him nothing. The chief priests and scribes stood by, accusing Him vehemently.” Though they just lied on Him by wholesale and by false accusation did their utmost to induce Herod to sign His death-warrant, Jesus answered not a word, treating Herod and his clamorous accusers with profound silence. Will you not do likewise? Though people tell a thousand lies on you, keep your mouth shut, thus following the example of your Lord, who, when reviled, reviled not again. When under strong temptation, and especially false accusation, you see, reticence is the true policy. Let your enemies do all the talking, and they will break down and get ashamed before you are aware.

“And Herod having treated Him with contempt, and mocked Him, along with his soldiers, putting on Him a scarlet robe, sent Him back to Pilate.” As high treason against Caesar was the climax of all their vociferous accusations, Herod regarded Him as a visionary enthusiast, deluded with the idea that He was King of the Jews, which he thought as utterly preposterous, since He was alone, not only without an army to defend Him, but apparently friendless and homeless; therefore he concluded to humor the joke by investing Him with an old royal robe, and sending Him back to Pilate in the habit and attitude of a King, saying to him, “O yes, I have recognized His royal dignity, and now clothe Him in a purple robe, and send Him back to you.”

“And they both, Pilate and Herod, became friends with each other that same day; for they were formerly accustomed to be in hostility either to other.” O how frequently do we see this historic item verified, the belligerent sects

laying down their cudgels, becoming friendly, and uniting against the holiness people!

PILATE SEEKS TO RELEASE HIM IN LIEU OF BARABBAS

Ⓜ**Matthew 27:15-26;** Ⓜ**Mark 15:6-15;** Ⓜ**John 18:39,40;**

Ⓜ**Luke 23:13-25.** *“And Pilate, having called together the high priests, rulers, and the people, said to them, You have brought to me this Man as revolutionizing the people; and, behold, I, having judged Him in your presence, found nothing in this Man criminal of those things which you accuse against Him; neither did Herod; for I sent you to him, and, behold, nothing worthy of death has been done by Him. Therefore, having scourged Him, I will release Him.”* The cruelty of the Roman punishments actually beggars all description. This scourging which Pilate mentions was horrific in the extreme. Previously to the crucifixion of a man, they beat his naked body with thongs of rawhide, having in them steel points, which lacerated his flesh most excruciatingly, so that it was nothing uncommon for the poor victim to die during the scourging. Pilate, however, lights upon this as a *dernier ressort* to save the life of Jesus, thinking that a punishment so awful administered to an innocent man would certainly produce a reaction on the part of His enemies, constraining them to relax their apparently implacable animosity toward Him, so that they would consent to His release. Pilate, though a corrupt heathen ruler, in this matter underestimated the diabolical malice and hellish venom which was at that time the controlling principle of the big preachers and ruling elders, who were determined to have Him put to death. When the devil gets possession of religious people, they have in all ages proved more demoniacal than the wicked people of the world.

Ⓜ**Mark 15:6-12.** *“But during the feast he was accustomed to release unto them one prisoner, whom they demanded. There was one called Barabbas, having been bound along with the insurrectionists, who had committed murder in the insurrection. The rabble, roaring, began to ask as he was always accused to do unto them. Pilate responded to them, saying, Do you wish that I shall release unto you the King of the Jews? For he knew that the high priests had delivered Him through envy.”* It is said that Joseph’s brethren sold him to the Ishmaelites through envy. He was a beautiful type of Christ, sold for money, and suffered seven years in the loathsome State prison, thus vividly symbolizing Jesus, in His first coming, to suffer and to die. Finally, when promoted to the throne of Egypt, the ruling kingdom of the world, invested in royal robes, riding in a golden chariot, fifty couriers running before him, shouting, “Bow the knee for the king cometh,” how vividly does he emblemize our glorious King Jesus in His second advent, accompanied by the mighty angels, and crowned King of kings and Lord of Lords! Pilate is so anxious to release Jesus that he restricts their choice to the two — Jesus and Barabbas. Then,

coming before them, he seeks to forestall their verdict by shouting aloud, *“Shall I release unto you the King of the Jews?”*

ⲘⲓⲞⲤ Matthew 27:19. *“He, sitting upon his tribunal, his wife sent to him, saying, Have thou nothing to do with that Righteous One; for I suffered many things this day in a dream on account of Him.”* In common parlance, the day includes the night. Of course, the woman had the dream during the night. Tradition has given us the character of this dream. It is said that when the courier arrived from their suburban home at Bethany, bringing a letter from Lucia Metella, the governor’s wife, in the midst of this momentarily exciting trial, Pilate took it hurriedly, and aiming to read inaudibly, was so excited that his tremulous utterances were overheard. *“My Dear Husband, — Be sure that you have nothing to do with that Righteous One; for this very day I saw Him, in a vision seated on high Olympus, and all the gods and goddesses hurling their crowns at His feet! I tell you, my husband, He is one of the gods.”* Of course, she and Pilate were Romans, believing in the many gods of the Roman Empire.

ⲘⲓⲞⲤ Luke 23:8-23. *“And the whole: multitude cried out saying, Take Him away; but release unto us Barabbas, who, on account of a certain insurrection and murder in the city, had been cast into prison,”* and Barabbas was a formidable robber chief, who had given them awful trouble, the Roman guards with difficulty having finally succeeded in arresting him, and thus breaking up his robber band. *“Then Pilate again called to them, wishing to release Jesus. And they continued to cry out, saying, Crucify Him! crucify Him! And the third time he said to them, For what evil has He done? I have found nothing worthy of death in Him; therefore, having scourged Him, I will release Him.”* You see Pilate’s plan was to move their sympathies and mitigate their cruel wrath by scourging Him, thinking they would then consent to His release.

“And they continued to lie on, with great voices demanding that He should be crucified; and the voices of them and the high priests continued to wax stronger and stronger.” As they were disappointed in their plan of killing Him in the night, and it is now eight o’clock, the news flying on the wings of the wind, and all who hear of it rushing to the scene of action, crowding the streets and alleys and the flat roofs of the houses all around Pilate’s judgment-hall, the high priests, Sanhedrin, and ruling elders feel that the crisis is on them, and if some-thing is not done quickly, the mob will rise and take Him out of their hands. Hence they roar and roar as if they would split their throats, demanding of the governor His crucifixion.

ⲘⲓⲞⲤ Matthew 27:24-26. *“And Pilate, seeing that he profits nothing, but the more is the uproar, taking water, washed his hands in presence of the multitude, saying, I am innocent, from the blood of this Just One; you shall see to it. And all the people, responding, said, His blood be upon us and our children. Then he released unto them Barabbas.”*

◀2319 **Luke 23:24,25.** *“And Pilate decided that the request should be granted, and he released unto them the one who on account of sedition and murder had been cast into prison, and he delivered Jesus according to their choice.”* Contemporary history says that Pilate had but few soldiers in Jerusalem at that time comparatively with the ordinary force which he kept on hand, having recently been under the necessity of sending away a large detachment to quell an insurrection in Syria. He was therefore apprehensive of a bloody revolution, surging like the waves of the stormy sea, and every moment threatening to break out, deluge the judgment-hall in blood, blockade the streets with the slain, and wrap Jerusalem in a terrible civil war. Consequently, resorting to a principle long rutable, especially in Oriental despotisms, that one innocent man would better die than for many to lose their lives, and having repeatedly pronounced Jesus innocent, he signs His death-warrant as a mere peace measure, in order to prevent a bloody conflict, in which many would certainly perish.

JESUS SCOURGED AND MOCKED

◀1519 **Mark 15:19;** ◀691E **John 19:1-3;** ◀1717 **Matthew 27:26-30.** *“And having scourged Jesus, he delivered Him up, that He may be crucified.”* As it was customary with the Romans to precede the crucifixion of condemned criminals by this awful and cruel scourging, Pilate now proceeds to have Jesus scourged, thus publicly demonstrating His condemnation, and afterward delivering Him up to be crucified pursuant to criminal law, at the same time congratulating himself on the presumed clemency of the Jews to permit His release. This was Pilate’s weakness. He here let go his grip, thinking to regain it, but failed.

“Then the soldiers of the governor, taking Jesus into the judgment-hall, gathered round Him the whole band; and divesting Him, put on Him a scarlet robe; and plaiting a crown of thorns, placed it on His head, and a reed in His right hand, and bowing the knee before Him, continued to mock Him, saying, Hall, King of the Jews. Spitting upon Him, they repeatedly took the reed, and struck Him on the head.” All this pomp, pageantry, and abuse, dressing Him up like a king, paying Him royal adoration, at the same time indulging in the vilest insult and abuse, was their way of humoring what they regarded as a ridiculous joke; *i. e.*, His claim to be King. While Pilate, especially since the reception of his wife’s warning letter, was awfully troubled with suspicion and apprehension that He might be superhuman, and even one of the Roman gods, as their poets had described their deities as coming down in human form and walking over the earth ever and anon, the soldiers looked upon Him as a regular oddity, fanatically dreaming that He was King of the Jews. Consequently they intensely enjoyed amusement at His expense, dressing Him up like a king, with a crown on His head and a scepter in His hand, and His loyal subjects round Him, bowing the knee and doing homage to His Majesty.

FINAL EFFORT OF PILATE FOR HIS RELEASE

☞ **John 19:4-16.** *“Then Pilate again came out, and spake to them, Behold, I lead Him out to you, that you may know that I find nothing criminal in Him. Then Jesus came out, bearing the thorny crown, and the purple robe. And he says to them, Behold the Man!”* Now recognize the scene. Pilate leads Him out, lacerated and bleeding because of the cruel scourging; the cruel thorns at the same time interpenetrating His flesh, the blood issuing from every thorn point! He is now an object of indescribable pity. So Pilate thinks to arouse their sympathies and produce a merciful reaction in His favor, and that they would relent and say, “He has suffered enough, release Him; and if He can survive all of those cruel wounds, let Him live.” But in this, Pilate is mistaken. He finds them as cruel as the grave and as merciless as the pandemonium. In the old judgment-hall in Jerusalem they point out to us travelers the door out of which Pilate led Him when he said, “Behold the Man!” There is now a life-size effigy on the wall above the door, exhibiting Him as He stood before His persecutors, led out by Pilate.

“Then, when the high priests and officers saw Him, they cried out, saying, Crucify Him! crucify Him!” Having already suffered death over and over in the cruel scourging, and now the bleeding, smarting wounds excruciating Him unutterably, yet those demonized preachers and officers, as destitute of sympathy, pity, and mercy as the fiends of the pit, on sight of Him, instead of being moved to commiseration, give way to the volcano of diabolical cruelty ‘heaving and surging in the deep interior of their fallen spirits, screaming vociferously, “Crucify Him! crucify Him!”

“Pilate says to them, You take Him, and crucify Him; for I find nothing criminal in Him.” Pilate awfully fears his responsibility in the case, and resorted to every conceivable stratagem to evade it; but signally and finally failed, as he was dealing with incarnate demons, though standing at the head of the fallen Church.

“The Jews responded to him, We have a law, and according to our law He ought to die, because He made Himself the Son of God.” You find the law against blasphemy to which they here refer in ☞ **Leviticus 24:16.** You see the dilemma in which their blind and wicked misconstruction of the law would necessarily place the Messiah. He must be true, and consequently testify to His Divine Sonship. Whereas it would be blasphemy for any of us to claim to be the Son of God in that high Messianic sense, it was not blasphemy for the real Christ to thus publicly proclaim Himself. You see the Jews had no trouble to find a law in the Bible for the condemnation and execution of Christ. Hence they boldly, and even boastingly, certify that they are acting according to the law. How wonderfully history repeats itself! The denominations have no trouble now to find a law for the decapitation and excommunication of their most godly members and

ministers. But what about the law? They utterly misconstrue and misapply it, precisely as these fallen preachers and Church officers when they found a law in God's Book which required them to kill His Son. You see demonstratively, as illustrated in the martyrdom of Jesus and millions of His followers, that when the devil gets into preachers and ruling elders they have no trouble to find a law in the Bible justifying them in the most diabolical treatment of God's saints. God says for us to go everywhere and preach. Who dares say "No?" Satan and the people actuated by him are all who could possibly antagonize the authority of the Lord Jesus Christ, as all of God's true and intelligent people want the gospel preached to "every creature." So on the law questions, so much agitated by ecclesiastical tyrants at the present day, just remember ^{EB07}John 19:7, where the murderers of Jesus boldly claimed to be acting in harmony with the law of God.

"Then when Pilate heard this word, he feared the more." The Roman mythology claims that Jupiter, Apollo, Neptune, and other gods, have their sons upon the earth, invested in mortal flesh. Now, Pilate becomes terribly alarmed, lest he may be dealing with the son of some one of the gods — a most dangerous affair, as Jupiter might strike him with a thunderbolt, Apollo with an arrow, or Neptune engulf him in the sea if he ever sailed again. Under this alarm, Pilate puts forth every feasible effort (in his own estimation) to save His life.

"And again he went into the judgment-hall, and says to Jesus, Whence art Thou? And Jesus gave him no answer. Then Pilate says m Him, Do you not speak to me? Do you not know that I have authority to crucify you, and I have authority to release you?" Exousia, "power," in E. V., is better translated "authority," which Pilate did have; while at least he felt that he lacked the power (*dunarnis*), which he would have used if at that time at his command, his military forces being too weak to protect Jesus.

"Jesus responded, Thou hast no authority against Me, unless it were given to thee from above; consequently the one having delivered Me to thee [the high priest] hath the greater sin. From this, Pilate sought to release Him. But the Jews continued to cry out, saying, If you release Him, you are not Caesar's friend. Every one making himself a king speaketh against Caesar." Now you see the Jews come out and boldly threaten Pilate with prosecution for high treason against the Roman emperor, because of the favor he was extending to Jesus, whom they claimed to be an enemy and a rival of Caesar. This was a delicate point. Pilate, a corrupt, intriguing politician, had held the proconsulate of Judea seven years with difficulty. He is very anxious to remain in office; for at that time all the world was subject to the Roman despotism, and many a king, as well as subordinate ruler, when charged with treason, had been summoned to Rome, where he laid down his head on the executioner's block or submitted to lonely exile. This really turned out to be Pilate's final destiny as three years subsequently, deposed from his governorship and ordered to Rome to answer charges for

maladministration, the Emperor Caligula, an awful tyrant, not only dethroned him, but banished him to Vienne, in Gaul (France), then a lonely retreat in the wild West, there to spend the remnant of his days in solitary exile. It is said that he was haunted by the form of Jesus — pale, feeble, and bleeding at many wounds, as he saw Him those several hours at his bar and on the cross — and was so affrighted and tormented by the awful specter, which his guilty conscience would likely portray, that he finally committed suicide, A.D. 41, thus surviving the dark tragedy of Calvary only eight miserable years. Like other corrupt, ambitious politicians, Pilate was appalled at the threat of the Jews to report him to the emperor for high treason if he dared to release Jesus, whom they claimed to be a rival of Caesar. In this way, Pilate was intimidated into acquiescence.

“Then, Pilate hearing this word, led out Jesus, and sat upon his tribunal in the place called the Pavement, and in Hebrew, Gabbatha. And he says to the Jews, Behold your King!” This is the last resort of Pilate to effect the release of Jesus by an effort to arouse their national pride. Already Judea had been a Roman province thirty-three years. Yet those high priests, elders, and Pharisees remembered well the halcyon days of their former freedom, and so loathed the despotic yoke of Rome that they sighed and cried for the good time coming, when God would break the yoke, set them free, and give them a king of their own. As they charged Jesus with claiming to be their King, Pilate, recognizing that fact, led Him out to them, saying: *“Behold your King! Shall I crucify your King? Will not that be an ineffaceable disgrace upon your national escutcheon?”* thus endeavoring to rekindle the lingering spark of their patriotic zeal, which in olden time was a rolling flame. But this, like all preceding efforts, signally failed, as we see from their response, *“And they cried out, Take Him away! take Him away! crucify Him! Pilate says to them, Shall I crucify your King? The high priests responded, We have no king but Caesar.”* Thus you see they utterly rejected Pilate’s appeal to their national pride and patriotism. Much as they hated Roman rule, and longed to regain their independence and have their own king, now, that they may sweep away every excuse of the governor and force him to crucify Jesus, they surrender forever all hopes of regaining their freedom, and acquiesce in their fate as the vassals of imperial Rome. How strikingly significant! They have never had a king from that day to this, and never will have till Jesus comes in His glory, gathers the elect remnant back to the Holy Land, and, pursuant to the prophecies, ascends the throne of David, King of the Jews forever.

“Therefore he then delivered Him up to them, that He may be crucified.” Pilate, though awfully opposed to the crucifixion of Jesus, and terribly suspicious that He might turn out to be one of the Roman gods, yet, upon the whole, displayed the coward from beginning to end. If he had been a true man, finding Jesus utterly innocent, as he certified all the time, as governor of Judea he would have defended him with the last drop of his blood. When Martin Cozta, a Hungarian, having been imprisoned by the

Austrian authorities at Smyrna, sent for Captain Ingram, of the United States war-sloop *St. Louis*, and showed him his naturalization papers, satisfying him that, though far away in Asia, he was a United States citizen, and the captain demanded of the Austrian general, in command of one hundred thousand soldiers, the release of the prisoner, and upon receiving a haughty denial, prepared immediately to open fire on the Austrian fleet, though he had but one hundred men and was five thousand miles from home, the Austrian general, seeing that he would have to kill every one of them, at once released the prisoner. If Pilate had done his duty, and shown up the hero; releasing Jesus and taking the consequences, he would neither have died an exile nor a suicide; and, best of all he might have saved his soul. But did not Jesus come into the world to die? Certainly He did; but that was no apology for either the cowardice of Pilate or the treason of Judas. God makes no provision for sin. Jesus would have died in some way if neither of these men had lost their souls by serving the devil, either in His betrayal or crucifixion.

REMORSE AND SUICIDE OF JUDAS

Matthew 27:3-10; Acts 1:18,19. Matthew: *“Then Judas, the one having betrayed Him, seeing that He was condemned; giving way to remorse, brought the thirty pieces of silver to the high priests and elders, saying, I sinned, betraying the innocent blood, And they said, What is that to us? You see to it.”* “Repented,” in E. V. is incorrect, as it is not *metanoeo*, the word properly translated “repent” in the New Testament, but *metamelomai*, which means to be flooded with remorse. When man repents, God always saves. Hell is full of remorse, but no repentance. If the lost souls in perdition could repent, salvation would take them out quickly. Repentance is one of the graces of the Holy Spirit; who never visits people in hell: Judas had passed the dead-line possessed by Satan, so that he could not repent. The remorse that seized him was really a prelude of hell’s torment. That is the reason why he committed suicide. Even this prelude of damnation is so awful as to drive people precipitately into suicide.

“And throwing down the money in the temple, he went away, and having gone, hanged himself.” The Temple Campus is very near Pilate’s judgment-hall. I am perfectly satisfied that Judas had no thought of the matter turning out as it did. He did not believe they could arrest Him or hurt Him, as he had seen them try it over and over, and always fail. We are not apologizing for him. He had yielded to the love of money and become a poor backslider, thus opening the door for Satan to tempt him along that line. Jesus had pronounced him a thief, doubtless because of his intention to sell Him for money when he was satisfied that they could not take Him. Judas, as well as the other eleven, was on the constant outlook for Him to put forth His miraculous power, which he had so often witnessed, extricate Himself from His enemies, and, as they hoped, ascend the throne of Judea. Now

that he sees the last hope of His release is gone, Pilate having ceased to labor for His deliverance, signed His death-warrant, and acquiesced in His crucifixion, he gives way to despair, and is inundated with a flood of intolerable remorse, so that, rushing to the temple, where the money was kept, and throwing it all down, he ran away off out of the city, beyond the deep Valley of Hinnom, and hanged himself.

“Then indeed he purchased the ground from the reward of iniquity; and falling headlong, he bursts open in the middle, and all his bowels ran out. This was known to all those living at Jerusalem, so that that place is called, in their language, Aceldama, that is, Place of blood.” (~~400~~Acts 1:18,19.)

Judas was a robust Jew, corpulent and heavy. In his precipitation, crazy with remorse, he hanged himself to a tree whose limb extended out over the deep chasm of Hinnom. The rope broke, and he fell a great way, and was dashed to pieces on the rocks beneath. N. B. — The Israelites, and especially in that day, either buried in caves or in stone sepulchers hewn out of the cliff. During my recent tour, I visited the tombs of Aceldama, and went into a number of them as large as an ordinary room in a dwelling, where, on the shelves prepared for the dead bodies, I saw great piles of bones, illustrating the custom of bringing a corpse into a tomb, and laying it on the dry bones of others which have long been there wasting. I saw vast piles of human bones in those tombs, confirming this Scripture in reference to the purchasing of this portion of those rugged cliffs with the money which Judas threw: down. So many Jews, from all parts of the world, thronged the metropolis during the festivals, that it was not improbable that many strangers would die and be buried there. A reason why they sold it so readily was because the death of Judas had defiled it, and in Jewish estimation rendered it unclean. You see all this predicted in ~~3017~~Zechariah 11:12, and ~~2800~~Jeremiah 32:6. The sad fate of Judas should put a tremor on us all when we contemplate the love of money, as his financial office as apostolical treasurer surely prepared the way for his apostasy and ruin. I never would have a money office.

CHAPTER 27.

JESUS LED TO CALVARY

◀27:31-34; ▶15:20-23; ▶23:26-33;

◀31:16,17. *“And they took Jesus, and led Him away, carrying His cross.”* **Mark:** *“And when they mocked Him, they divested Him of His purple robe, and put on Him His own raiment, and led Him away, that they may crucify Him.”* You see the crown of thorns was not taken off but remained on His brow throughout His crucifixion. *“They compel Simon, a certain Cyrenian along with them, having come from the country, the father of Alexander and Rufus, that he may bear His cross.”* As the city of Cyrene stood on the northern shore of Africa, there is at least a probability that this was a stout, muscular colored man, who enjoyed the honor of carrying the cross, which proved too much for the fainting Jesus after a night of sleepless harassment and terrible suffering, attended by the loss of much blood.

◀23:27-32. *“And a great crowd of people followed Him, and of women, who continued to weep and bewail Him. And Jesus, turning to them, said, Daughters of Jerusalem, weep not over Me, but weep for yourselves, and your children. For, behold, the days are coming in which they will say, Blessed are the barren, and the wombs which did not bring forth, and the breasts which did not nurse. Then they will begin to say to the mountains, Fall on us; and to the hills, Cover us.”* These words of our Savior describe the horrific sufferings which came on those people forty years from that date, the Roman wars lasting five years, and resulting in the destruction of Jerusalem, the death of a million, the slavery of another million, the exile of the little remnant, and the annihilation of the Jewish polity. All this He saw in vivid panorama before His eyes — mountains of the dead, rivers of blood, and the desolation of the city and the land.

“Because if they do these things in the green tree, what may be done in the dry?” This statement is metaphoric; *e.g.*, If, while Mercy’s door is wide open, the Holy Ghost wooing, Jesus and His apostles and evangelists preaching, and everything prosperous and auspicious, they reject and crucify Him who came from heaven to save them, killing their own Christ for whom they had waited two thousand years, what will they do when the Holy Ghost has retreated away, and God has turned them over to hardness of heart and reprobacy of mind, to believe lies and be condemned? Thus the green tree emblemizes the mercy and grace abounding in the days of Jesus; and the dry, the horrific spiritual dearth coming on the land because they insulted God, slew His Son, and outraged the Holy Ghost.

“And there were also two others, malefactors, being led, along with Him to be put to death.” ^{427B}**Matthew 27:33, 34:** *“And having come into the place called Golgotha, which is denominated the place of a skull, they gave Him vinegar mingled with gall to drink; and tasting it, He did not wish to drink.”* This was a soporific potion, conducive to the lulling of the nerves to insensibility and the obtundification of the feeling, so as to mitigate the awful severity of the pain, somewhat corresponding with the modern chloroform. You see that Jesus declined to drink it, preferring to enjoy the clear and unclouded exercise of His intellect and the full acumen of His nerves. So when physicians want you to take chloroform, or some kind of a nervous sedative, which might probably render you unconscious of your suffering, you have the example of Jesus declining all artificial relief when passing through the terrible ordeal of crucifixion, enjoying the normal exercise of nerves and brain. Calvary is not far from Pilate’s judgment-hall, the ascension beginning in the city about one square from the hall, and continuing really to the summit of Calvary, passing northward through the Damascus Gate, then turning somewhat eastward, the mountain being one of the peaks of Bezetha, and within the angle formed by the road to Jericho, leading east, and the way to Damascus leading north, as the Romans were in the habit of crucifying their criminals in the most public and conspicuous places, so as to present the greatest possible terror to evildoers. ^{830B}**Hebrews 13:12,** locates it “without the gate.” Calvary is Greek, and means “skull,” because the hill has the shape of a human skull. When I first came to Jerusalem, with nothing but the Scripture for my guide, I recognized Calvary before any one pointed it out to me.

THE CRUCIFIXION

^{427B}**Matthew 27:35-38;** ^{423B}**Luke 23:33-38;** ^{830B}**John 19:18-24;**

^{415B}**Mark 15:24-28.** *“And it was the third hour, and they crucified Him.”* Here you see the bloody work of death began at 9 A.M., and they remained on the cross till 3 P.M. *“And they crucify along with Him two thieves; the one on His right, and the one on His left. And the Scripture was fulfilled, saying, He was numbered with the transgressors.”* Thus the high priests maneuvered to do their utmost to cover Him with ineffaceable disgrace, having Him crucified between two robbers. N.B. — If you would follow Him up to heaven, you must go with Him to Gethsemane, and there give up all the world, your will sinking away into the Divine. Then you must go with Him to Calvary, and be crucified between two robbers; *i. e.*, if you would get sanctified, you may expect the people to pronounce you a thief robber, or some other vile reprobate. They will so misunderstand and misjudge you as to identify you with the worst people. All this you must bear patiently and uncomplainingly, like Jesus, if you are going up to live with Him in heaven.

◀23:34 **Luke 23:34.** “*And Jesus said, Father, forgive them; for they know not what they are doing.*” How true! If those preachers had known that they were killing their own Christ, they would not have done it for a million of worlds. They were so blinded by the devil that they did not know what they were doing. So have the people claiming to be God’s elect slaughtered about two hundred millions of God’s people. They killed them all under criminal charges, believing them to be bad people. What is the solution of this wonderful mystery? Satan, as in the case of the Jews when they crucified Jesus, had so deluded them as to make them follow him, thinking he is God. Amid these delusions, are the people inculpatory? Certainly they are. Having rejected the light and believed Satan’s lies, they have drifted into the awful dilemma where they call evil good, and good evil.

◀89:9 **John 19:23,24.** “*Then the soldiers, when they crucified Jesus, took His garments, and divided them into four parts, a part for each soldier; also His tunic. For the tunic was seamless, woven from the top throughout. Then they said to one another, Let us not tear it, but gamble for it, whose it shall be; in order that the Scriptures may be fulfilled, saying, They parted My garments among themselves, and upon My vesture they did cast the lot. Indeed, then, the soldiers did these things.*” Roman law gave the garments of the crucified to the quaternion, consisting of four soldiers, who took charge of each criminal and executed the bloody work. In that day, when there were no factories, clothing was not only very valuable, but quite scarce. The vesture or tunic was the inner garment, and, as you see here, it was seamless throughout, beautifully illustrating the absolute unity of the true Church, the body of Christ, the divisions all having been made by Satan, and, so far as they go, represent the Satanic phase of the true Church. The soldiers having divided all of His other garments, now recognized this seamless vesture, and concluded that it will spoil it to tear it into pieces; consequently they agreed to settle the ownership by a game of dice. O that all religious people could only have the gumption of these heathen barbarians, and see that they can not divide up the Church of Christ without serious detriment! ▶23:38 **Luke 23:38:** “*And the superscription was written over Him in Greek, Roman, and Hebrew letters, THIS IS THE KING OF THE JEWS.*” Roman law claimed pre-eminent justice in all things. Consequently the crime for which every culprit was crucified was written on the cross over his head, so the multitudes could all read it and know the reason why he suffered this awful death. Though the Jews had condemned Him for blasphemy, they could not use that charge against Him under Roman administration, as their law knew no such a crime. Though both Pilate and Herod had positively vetoed the charge of treason against Caesar which the Jews tried so hard to get them to recognize, yet in the *finale*, Pilate had it written over Him simply to fill a vacancy, as he had nothing else. As you pass by Roman Catholic cemeteries and churches, you frequently see a cross, superscribed I.N.R.I. This is an abbreviation of *Jesus Nasareus Rex Judaeorum*, “Jesus of Nazereth, King of the Jews.”

These are the very words which were superscribed on the cross above the head of Jesus, in Hebrew, Greek, and Latin, the language of religion, learning, and law, for the convenience of all the multitudes, as they could all find it out from these three languages.

☩ **John 19:20-21.** *“Then many of the Jews read this title; because the place was near the city where Jesus was crucified.”* Calvary overlooks the city, the prominence rising only about one hundred yards from the north wall, the Jericho road running between, and then the hill about one hundred yards more to its summit, which is somewhat level on top, uniformly and gradually descending, actually resembling a human skull, for which it is named, and is the most conspicuous place about Jerusalem, lying in the angle of the two most important roads — *i.e.*, those leading to Damascus and Jericho — in harmony with the Roman policy of crucifying criminals in the most conspicuous places. I emphasize these, specifications because the Greek, Roman, and all other Oriental Churches, locate Calvary some distance within the present wall of the city, where there is no mountain, but rather a subsidence, between Zion and Akra, within the great Church of the Holy Sepulcher, which has stood there since the days of Constantine, the most magnetic pilgrim-resort in all the Holy Land, as they believe that Jesus there laid down His life to save a guilty world. I believe they are mistaken as to the location of Calvary; and this lonely hill, outside of the wall, for more than a thousand years a Moslem cemetery, is, beyond doubt, the true Calvary. You remember that the Romans utterly destroyed the city, A.D. 73, verifying the prophecy of Jesus, leaving it utterly desolate fifty years. Then the Emperor Adrian went there, and founded a Roman colony, using the ruins to rebuild the city, calling it Elia Capitolina, thus even burying the name “Jerusalem” in (as they supposed). hopeless oblivion. So two hundred years rolled away during the nonexistence of Jerusalem, this Roman city occupying the site. When the Emperor Constantine was converted to Christianity, A.D. 325, he and his royal mother, Queen Helena, came to this sacred spot, revived and rebuilt the city, and restored the heaven-born name, Jerusalem. During these three hundred years there were no people there who knew the sacred places. Hence the confusion with reference to the locations. For an exhaustive elucidation of this matter, see “Footprints of Jesus.”

“Then the high priest of the Jews said to Pilate, Write not, The King of the Jews; but that He said, I am the King of the Jews. Pilate responded, What I have written, I have written.” In Oriental dialect, this is the very strongest negative, bluntly and stubbornly muttered out by the impatient proconsul. The truth of the matter is, they had browbeaten Pilate from the beginning, and run over him like a dog. Fearful of official depreciation, deposition, arraignment before the emperor, and untold humiliation, with which the high priests and elders threatened him, despite all his protestation of the innocence of Jesus, and the diversity of stratagems to which he resorted for His release, they treated all his efforts with utter contempt; having yielded to

their imperious clamors again and again, and finally, though with the utmost reluctance, signed His death-warrant, and, pursuant to the Roman custom, superscribed the only accusation they had brought against Him on the cross above His head, “Jesus of Nazareth, King of the Jews,” and still they are dissatisfied and clamored for a change, — his patience broke down, and he positively and abruptly refused. No wonder Pilate refused to change that writing. He could not change it; Jesus is King of the Jews, and will be forever. In coming eternity, as well as through the bright millennial centuries, when God will honor the patriarch and prophets, the elect custodians of His Revealed Oracles, amid a world of darkness and sin, Jesus will be King of the Jews forever, encumbering and honoring the Theocratic throne of David.

THEY REVILE HIM ON THE CROSS

Mark 15:29-32; **Luke 23:35-43;** **Mark 27:39-44.** *“And passing by, they continued to blaspheme Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou art the Son of God, come down from the cross. Likewise the high priests mocking Him, with the scribes and elders, continued to say, He saved others; Himself He is not able to save. If He is the King of Israel, let Him now come down from the cross, and we will believe on Him. He trusted in God; let Him now deliver Him, if He wishes Him: for He said, I am the Son of God.”* This scene, led off by the high priests, elders, and scribes, whose honorable example, of course, many thoughtless people followed, both citizens and soldiers, was not only barbaric in the extreme and infinitely worse than brutal, but diabolical in the superlative degree. And yet it was perpetrated by the ministers and elders standing at the head of the Church, illustrating the significant fact that collegiate education, religious professions, official dignity, and clerical sanctity are no guarantee against the vilest and most demoniacal persecutions when the devil is in them. Shall we not all learn a profitable lesson by this scene, and that is, to have no faith in man, but all in God?

“The thieves also, being crucified along with Him, continued to cast this same reproach on Him.” **Luke 22:39-43:** *“But one of the malefactors, having been hanged up, continued to blaspheme Him, If Thou art the Christ, save Thyself and us.”* There is no contradiction of the preceding with the following. Simply recognize the fact that both of the robbers at first joined with the high priest and the rabble in reproaching Him. But after so long a time, something in the look or the manner of Jesus sent conviction deep into the heart of one of the malefactors, superinducing a tremendous reaction, such as to evoke from the repentant thief the following: *“And the other one, responding, continued to rebuke him, saying, Dost thou not fear God, because thou art in the same condemnation? And we indeed justly; for we are receiving the punishment worthy of the crimes which we have*

committed; but this One has done nothing wrong. He said to Jesus, Lord, when Thou mayest come in Thy kingdom, remember me. And Jesus said to him, Truly I say unto thee, This day thou shalt be with Me in paradise.” On the resurrection morn, three days subsequently, Jesus said to Mary, *“I have not yet ascended unto My Father,”* setting forth the indisputable fact that He had not met the thief in heaven. He was a Jew, and was saved under the Abrahamic covenant, which all concentrates in Christ. So he went to Abraham’s bosom (Luke 16), whither Lazarus and all of the Old Testament saints had been gathering since the days of Abel. Jesus, expiring on the cross, His disembodied human soul (⁽⁴⁰¹⁾1 Peter 3:19) went and proclaimed to the spirits in prison — *i. e.* the inmates of hell — the victory won on Calvary (⁽⁴⁰²⁾Acts 2:27-31); then, crossing the impassable chasm, entered the intermediate paradise — *i. e.*, Abraham’s bosom — and met the thief before the expiration of that day at midnight; spent a wonderful hallelujah Sabbath with the patriarchs and prophets and all of the Old Testament saints; early, the first day of the week, abolished the intermediate paradise, and led up all the inmates with Him (⁽⁴⁰³⁾Ephesians 4:8-10), and, coming to the tomb, received His body, the mighty host of Old Testament saints — being invisible, because not having their bodies — accompanied Him the forty days, and finally ascended with Him up to heaven. The prophetic eye of David (⁽⁴⁰⁴⁾Psalms 24) catching the vision of the triumphant host, hears the shout, *“Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and let the King of glory come in.”* Then the shout roars back from the celestial portals, *“Who is this King of glory?”* The answer is prompt, *“The Lord, mighty to save and strong to deliver; He is the King of glory.”* Now the gates swing high, and millions of glorified spirits shout Him welcome, with the triumphant host captured from the cruel clutches of Satan. The grandest ovation heaven has seen in all the ages now monopolizes the interest of the celestial universe, while the Conqueror of Mount Calvary leads His blood-washed pilgrims up into the august presence of the Almighty Father, presenting them before Him, *“Behold, I and the children whom Thou hast given unto Me.”* O what a thrilling testimony-meeting follows, Father Abraham, the patriarchs and prophets, all participating, to the most delectable edification of angels, archangels, cherubim, and seraphim! A false exegesis has been put on this passage, in order to sustain that miserable materialistic heresy which deprives man of his soul, ignoring the idea that the soul is ever separate from the body, as this false dogma does not concede that you have a soul. As this positive statement of Jesus to the thief, *“This day thou shalt be with Me in paradise,”* so clearly and unequivocally recognizes the soul of the thief as going out of the body hanging on the cross and entering paradise that very day, to their ineffaceable shame be it said, they have condescended to the diabolical audacity to change the punctuation of the very identical words which Jesus spoke, so moving the comma as to make it read, *“Truly I say unto thee this day, Thou shalt be with Me in paradise,”* making the adverb *semeron*, “this day,” qualify “say unto thee,” instead of “thou shalt be with

Me in paradise,” thus making our Savior commit a solecism and talk nonsense. As this occult form of infidelity — *i.e.*, soul-sleeping materialism has been sown by Satan throughout this continent, we feel it our duty to expose it, as it is utterly destitute of truth. The salvation of the thief on the cross is infinitely consolatory to penitent sinners in the hour and article of death. However, it is awfully risky to make our Lord’s mercy in this notable instance an apology for continuing in sin. All should bear in mind the obvious fact that this poor thief had never seen Jesus before, nor hardened his heart by slighting opportunities.

CARE OF JESUS FOR HIS MOTHER

◀600▶ John 19:25-27. *“His mother and the sister of His mother, Mary the mother of Clopas do not identify the sister of our Savior’s mother with Mary the mother of Clopas, as in that case there would be two sisters in one family by the name of Mary, and Mary Magdalen are standing by. Then Jesus, seeing His mother, and the disciple whom He loved standing by, says to His mother, Woman, behold thy son! Then He says to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.”* Though Mary had four sons besides Jesus — Simon, Judas, James, and Joses, who are believed by Roman Catholics to be the sons of Joseph by a former marriage, but all the facts in the case decidedly favoring the conclusion that they were her own sons, younger than Jesus — and we also read about the sisters of Jesus in Nazareth, who were evidently her daughters, yet we see Jesus commits her to the Apostle John for safekeeping, confirmatory of the fact that the consanguinity of the Spirit is stronger and dearer than that of the flesh. Doubtless John was the most loving man in the world at that time, this being the reason why Jesus honored him with the custodianship of His mother. You see how John at that very hour took charge of her, under the expiring eye of her Divine Son. You see here that Jesus does not salute her by the endearing epithet “mother;” illustrating the consolatory fact that He is not a member of any isolated family to the exclusion of the rest of mankind; but, as He uniformly called Himself, “The Son of man” — *i.e.*, the Son of humanity — representing the whole human race, everybody’s Brother in the common consanguinity of a universal blood brotherhood.

JESUS EXPIRES AMID THE DARKNESS

◀220▶ Luke 23:44-46; ◀600▶ John 19:28-30; ◀150▶ Mark 15:33-37;

◀170▶ Matthew 27:45-50. *“And from the sixth hour there was darkness over all the earth until the ninth hour.”* Infidelity has ransacked astronomy to find a total solar eclipse at this time and thus account for the darkness. If you will think of one fact you will see the utter folly of such an effort. You know it was the time of the Jewish Passover, which always took place at the full moon of our April. You know this is a time when a solar eclipse is

utterly impossible, as the moon is in the east and the sun is in the west, the eclipse necessarily taking place when they are both on the same side of the earth, as the moon must come between the earth and the sun in order to produce the eclipse. ^{<A270>}**Luke 23:45:** “*And the sun was darkened.*” This settles the matter against the hypothesis of an eclipse, as the sun is not darkened in that case, but shining as brightly as if no intervening object casts a dark shadow on the earth. The revelation sustains the conclusion that the sun himself actually refused to shine.

*“He dies, the Friend of sinners dies!
Lo, Salem’s daughters weep around!
A solemn darkness veils the skies,
A sudden trembling shakes the ground.
Come, saints, and drop a tear or two
For Him who groaned beneath your load:
He shed a thousand drops for you —
A thousand drops of richest blood.”*

^{<A270>}**Matthew 27:46-49:** “*About the ninth hour, Jesus cried with a great voice, saying, Eli, Eli, lama sabachthani? that is My God, My God, why hast Thou forsaken Me?*” Thus the darkness, prevailed from twelve to three o’clock, when our Lord expired with these words. A momentous crisis right here culminates, leading us down into the profoundest depths of the redemptive scheme.

*“He made Him sin who knew no sin, in order that we may be
the righteousness of God in Him.”* (^{<A270>}2 Corinthians 5:21.)

In this wonderfully terse statement of the vicarious atonement, be sure you recognize the fact that “sin” in both clauses is a noun. If you take it for a verb, you ruin the passage. In the Greek, you see on a glance that it is a noun in both instances; but not so in English, which is a loose, unmechanical language, splendid for universal use, but really unfit for a Divine revelation. Consequently, God in mercy made the intensely mechanical Greek, in order to reveal His wonderful truth to the world in such an explicit presentation that human ingenuity: can never evade its legitimate meaning. While Jesus knew no sin — *i. e.*, was always perfectly sinless and holy, — God made Him “sin” as a substitute for a guilty world. E. V. gives it “*to be sin,*” as you see, italicizing “*to be,*” showing thereby that it is not in the original, which is true. “To be” is objectionable, too much savoring the idea that Jesus in some way had sin in Him, which is utterly incorrect and unsustainable by the Scripture. I trow, this moment, when God turned His face away from Him, was the identical crisis when He laid on Him the sins of the whole world, and the above Scripture was verified. God can not look upon sin under any circumstances; hence when He laid the sins of the whole world on His Own Son, He turned His face away from Him, when the humanity cried out as above. You see here that sin and righteousness are antithetical and coextensive, all sin being laid on Jesus

and all the world receiving the righteousness of God — *i. e.*, being justified in Him — this taking place in infancy, and explaining the fact of universal infantile salvation. This is also the sinner's hope. As Jesus carried all of his sins on the cross, he has nothing to do but forsake all, receive the righteousness of God by faith, and become a disciple of our Lord.

“And certain ones of those standing by hearing, said, He is calling for Elijah.” As they did not understand the Hebrew word *“Eli,”* taking the sound, they mistook it for Elijah. *“And immediately one of them, running, and taking a sponge, and filling it with vinegar, putting it on a reed, gave Him drink. And the rest said, Let Him alone; let us see if Elijah is coming to save Him.”* They all knew well that Elijah never died, but was translated to heaven alive. Therefore, looking upon him as still alive, and thinking that Jesus was calling him, they did not know but he would ride down from heaven on his fiery chariot, as he had gone up from the land of Moab many centuries ago.

☞ Luke 23:46. *“Calling with a great voice, Jesus said, Father, into Thy hands I will commit My spirit. And saying these things, He expired.”* Matthew and John say, “He gave up His spirit;” *i. e.*, the human spirit left the body, going into Hades as above described, proclaimed His victory in hell, meeting the thief and all the Old Testament saints in the intermediate paradise, and returned the third morn, when He re-entered His body. As Jesus is both man and God, He has a perfect human soul and body, like Adam before he fell. O what a time the soul-sleeping heresy has with plain and unmistakable Scriptures like these, showing positively that Jesus had a human soul, which He gave up when He died, and it returned to His body in the resurrection, as they are under the necessity either to abandon their false doctrine or prove that Jesus had no soul, which you see flatly contradicts the Word of God, as here given! I hope, reader, if you have a creed of any kind you will throw it away, and take the Bible for your only guide. If your creed is true, you do not need it, as the Bible includes it; if untrue throw it away, lest it lead you to hell.

CHAPTER 28

CONCURRENT MIRACLES

◀239 **Luke 23:45-49;** ◀158 **Mark 15:38-41;** ◀175 **Matthew 27:51-56.** Our Lord has already expired on the cross, and now we proceed to consider the concurrent miracles so overwhelmingly attesting His Divinity, and pouring a cataract of conviction on the multitude, which rankled like Scythian arrows in their spiritual vitals, preparing them for the glorious Pentecostal revival which followed at the end of fifty days. *“And, behold, the veil of the temple was rent in twain from the top to the bottom.”* The old dispensation was on the plane of justification, which is symbolized by the outer court of the temple, in which the shewbread had to be renewed frequently, as it would get stale and moldy, while the lamps had to be supplied with oil and lighted, or they would go out, thus in constant need of human agency and attention. Not so with the inner court of the temple, the Holy of Holies. There the manna in the golden pot was always fresh and delicious, while Aaron’s rod constantly exhibited swelling buds, evolving leaves, blooming flowers, growing fruits, and ripe almonds, delicious to the taste and ready to be eaten. Meanwhile the Shekinah, the symbol of the Divine presence, kept the temple bright as cloudless noonday all the time, so no one could discriminate the night as it went by, as perennial noonday did there abide, so wonderfully illustrating the truly sanctified experience. The moment Jesus expired on the cross, the dispensation of Christian perfection was inaugurated, God with His own hand tearing down the veil, and admitting all the inmates of His temple into the Holy of Holies, the Old Testament saints being priests and the New Testament saints high priests unto God. You see this veil was rent from the top to the bottom, showing that the sanctifying power always comes from heaven. When you get it by priestcraft or carnal ordinances, it is always spurious.

“The earth did quake, and the rocks were rent.” During both of my tours in the Holy Land, as Calvary had more charms for me than any other spot, I spent much time praying and meditating on this holy mount, where Jesus laid down His life for me. I could have no idea as to the number of my visits to that hallowed summit, or the time I spent there. Though one thousand eight hundred and sixty-seven years have rolled away, the footprints of the old earthquake that visited the land are still obvious. I saw them in the irregular ruptures of the great rocks.

“The tombs were opened, and many bodies of the sleeping saints did rise, and coming out from the tombs after His resurrection, did come into the holy city, and were made manifest unto many.” There is an Oriental tradition that Abraham, Isaac, and Jacob, as well as other eminent prophets and saints, did rise at that time. We have no revelation as to what became of

them. I doubt not but that they accompanied our Lord the ensuing forty days and ascended with Him to heaven. You see that though the great stone tombs were broken up by the earthquake, occurring at 3 P.M., Friday, when Jesus bowed His head and died, yet they did not come out of the tombs till after He arose at the early dawn the ensuing Sunday morning. Good reasons for this: He was to be “the first fruits of them that slept,” the antecedent

resurrections being abnormal and abortive, as the persons arose with their mortal bodies, and consequently died again. As these resurrections, above described, were subsequent to our Lord’s, they of course received their immortal bodies, no more subject to death, and consequently flew away to heaven, constituting a prelude of the glorious first resurrection, including all the members of the Bridehood, and taking place at the Lord’s premillennial coming. (☞ Revelation 20:4-6.)

☞ **Mark 15:39-41.** *“And the centurion, standing in front of Him, and thus crying out He expired, said, Truly this was the Son of God. And there were women from a distance looking on, among whom was Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome; who, when He was in Galilee, were accustomed to follow Him, and minister unto Him; and many other women having come up along with Him to Jerusalem.”* ☞ **Luke 23:47,48:** *“And the centurion seeing that which took place, glorified God, saying, Truly this was a righteous Man. And all the multitudes being present at this sight, seeing the things which took place, were going away, beating their breasts.”* ☞ **Matthew 27:54:** *“And the centurion, and those along with him, having charge of Jesus, seeing the earthquake and the events which took place, became alarmed exceedingly, saying, Truly this was the Son of God.”* Thus you see, an awful pall fell on the vast multitude, so that even the heathen Roman soldiers, who, under the rigor of military law, had been forced to execute this bloody work — stalwart men, who never knew fear on the battle-field — tremble and quake with paralyzing trepidation and heart-convulsing terror, confessing outright, *“Surely this was the Son of God.”* Among the Jews, “beating the breast” denoted the deepest sorrow and most terrible anguish. Luke says the multitudes who were present at that awful scene went away beating their breasts. O what a volcano of conviction came upon the Jews, who were there from all parts of the world attending the Passover, and returning to their homes in all lands were thus so wonderfully prepared for the coming of the apostles and the preaching of Jesus! As these Roman soldiers were Gentiles, and the time had arrived for the evangelization of the Gentile world, I trow the convictions fastened on them transformed them into prolific seed-corn, soon to germinate in many countries throughout the world-wide Roman Empire.

THE INTERMENT

Ⓜ Matthew 27:57-61; Ⓜ Mark 15:42-47; Ⓜ Luke 23:50-56;
 Ⓜ John 19:31-42. *“Then the Jews, in order that the bodies may not remain on the cross on the Sabbath, since it was the preparation (for the day of that Sabbath was great), asked Pilate that they may break their legs, and take them down. Then the soldiers came, and broke the legs of the first, and the other one who had been crucified along with him.”* It seems that the soldiers had a veneration for Jesus, as they passed Him by after breaking the legs of the one, going on to the third, and returning to Him, as He was in the middle. *“And having come to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with his spear, and blood and water immediately came out.”*

Roman law was terribly rigid, taking the life of a soldier for apparently trivial delinquency in duty. Hence the soldier felt it important to be sure that He was dead before he consented to intermit the verification of the order given to break their legs. Consequently he plunged the spear into His heart, thus making sure that He was dead. The Bible is a wonderful book, never relaxing its *ipse dixit*. If you are going up to heaven to live with Jesus, you must walk in His footprints by way of Gethsemane, the judgment-hall, and Calvary. This wicked world will plunge the spear of ridicule, contempt, and persecution into your side. Jesus died so dead that He did not feel this awful cruelty. Lord, help us to do likewise! Let me die so dead

*“That no desire shall rise
 To pass for good or great or wise,
 In any but my Savior’s eyes.”*

The entire constituency of salvation came out of the Savior’s side in the blood and the water. The blood redeems and sanctifies; the water regenerates, nourishes, and purifies. Hence you have the true works of grace represented by the water and the blood.

*“Let the water and the blood,
 From Thy wounded side which flowed,
 Be of sin the double cure:
 Save from wrath, and make me pure.”*

O what a pity the millions run after the priests, who at best are nothing but saved sinners, forgetting that they need nothing but the blood and water flowing out of the Savior’s side! Then fly for a safe retreat in His clefted side.

“And the one having seen has testified, and his testimony is true; and he knows that he speaks the truth, in order that you may believe.” You see from this that John was an eye-witness of all he wrote in his Gospel. The same is true of Matthew; while Mark is believed to have served Peter as an amanuensis, receiving his narrative from the senior apostle; Luke being the

amanuensis of Paul. Hence the literary culture manifested in the latter, and the straight, solid, flinty truth in the former.

^{<2215}**Luke 23:54.** *“And it was the preparation day, and the Sabbath drawing nigh.”* **Vv. 50-52:** *“Behold, a man by name Joseph, being a senator, a good and righteous man, who was not consenting unto their counsel and deed, from Arimathea, a city of the Jews, who also himself was waiting for the kingdom of God; he, having come to Pilate, begged the body of Jesus.”*

^{<4150}**Mark 15:44-46:** *“And Pilate was astonished if He was already dead, and calling a centurion, asked him if He were dead a long time. And learning from the centurion, he delivered the body to Joseph. And purchasing linen, and taking Him down, he wrapped Him in the linen, and placed Him in a sepulcher which had been hewn out of the rock, and rolled a stone to the door of the sepulcher.”* ^{<4215}**Matthew 27:59,60:** *“And Joseph taking the body, wrapped it in clean linen, and placed it in his own new tomb, which he had hewn in the rock. and rolling a great stone to the door of the sepulcher, departed.”*

^{<2315}**Luke 23:53:** *“And taking it [the body] down, he wrapped it in linen, and placed it in a hewn sepulcher, where no one had ever been laid.”* ^{<6015}**John 19:38-42:** *“After these things, Joseph from Arimathea, being a disciple of Jesus, and having been concealed on account of the fear of the Jews, requested Pilate that he may take the body of Jesus. And Pilate permitted him. Then he came, and took the body of Jesus. And Nieodemus also, the one having in the first place come to Jesus by night [John 3], came, bringing a mixture of myrrh and aloes, about one hundred pounds. Then they took the body of Jesus, and wrapped it in the linen, along with the aromatics, as it is customary to the Jews to embalm. And in the place where He was crucified there was a garden, and in the garden a new sepulcher in which no one was yet deposited. Then they placed Jesus there on account of the preparation of the Jews, because the sepulcher was nigh.”* ^{<2315}**Luke 23:55,56:** *“And the women following along, who had come with Him from Galilee, saw the sepulcher, and where His body, was placed; and turning away, they prepared aromatics and myrrh; and they kept the Sabbath according to the commandment.”*

a. Such was the punctilious rigor with which the Jews kept the Sabbath that they postponed the completion of His embalmment till the day of sacred rest had passed away; however, in order to expedite the embalmment as much as possible, they procured the materials on Friday evening, so that, all things being ready, they may proceed at the early dawn of the incoming week, and perfect the work begun on the preceding Friday by Nicodemus and Joseph.

b. I passed through the city of Ramlah, in the Plain of Sharon, on the road from Jerusalem to Joppa. Though, like other cities in that land, it went into utter desolation, in the last few years it has been colonized by Jews, who have made it very prosperous, like all of their colonies in that land. It now

contains eleven thousand inhabitants, and is growing rapidly. This is said to be the ancient home of Nicodemus and Joseph, by whose kindness our Savior received a royal interment. John says they were secret disciples of Jesus on account of the fear of the Jews. This is an instance in which we see the power of death signally revealed, as these two great and good men never publicly confessed Him during His life, but when they saw Him die, covered with shame and popular contempt, calumniated as a malefactor (and not only executed in the most disgraceful method, such as hanging in this country, but, in order to augment His ignominy, actually crucifying Him between two robbers, thus proclaiming to the world His identity with the worst criminals), they became more courageous than ever before, coming out boldly, and Joseph furnished a valuable new sepulcher, hewn out of the great, precipitous rock at the base of Mount Calvary, and Nicodemus brought one hundred pounds of myrrh and aloes, both very costly, and especially the former, which was not native in Palestine, but transported from Arabia Felix; and the latter, though indigenous, was rare and costly. Thus these two wealthy theologians actually favored Him with a royal interment. This courageous public intervention on the part of these men, who were so prominent in the Theocracy, really warrants the conclusion that their faith had received a wonderful impetus during those memorable hours when the powers of darkness dominated earth and hell, and heaven veiled her face in sable night rather than behold the awful tragedy. If the trend of things at that time had continued, both of these men would have been executed as accomplices in the treason, heresy, and imposture with which Jesus was charged.

c. Down at the base of the skull-shaped summit on which our Lord was crucified, as here specified, there is a garden, and in it there is a sepulcher hewn out in the perpendicular rock, really constituting a part of Mount Calvary; and in that sepulcher there are three tombs, cut out in the solid stone. As it is said that the tomb in which they deposited the body of Jesus was new, no one ever having been laid in it, therefore we conclude that the one of these three which looks newest was the identical tomb in which the body of our Lord was laid. As this is the only sepulcher in that garden, we conclude that it is the identical one honored by containing the crucified body of our Lord.

d. The fine linen with which He was wrapped was made in Egypt, and used by kings for underwear, the Tyrian purple constituting their external robes. Thus we see our Lord received a royal burial in every respect. O how contrastive with His humble and lowly life, having no temporal estate, no money, no living, no home, not as much as a place to lay His head, thus vividly symbolizing the glorious victory won by His expiatory death, and at the same time adumbrating His brilliant royalty in His second coming!

THE WATCH AT THE SEPULCHER

Matthew 27:62-66. *“And on the following day, when, after the preparation, the high priests and Pharisees came unto Pilate, saying, We remember how that deceiver said while yet living, After three days I will rise; therefore command that the sepulcher be made secure until the third day, lest His disciples may steal Him away by night, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, You have the watch; go, make it secure as you know. And they, going, made the sepulcher secure, sealing the stone, with the watch.”* Thus we see the ecclesiastical authorities had finally succeeded, as they flattered themselves, in getting rid of what they regarded as the greatest nuisance that had ever afflicted the Church. These three years they have been in hot water, awfully perplexed and puzzled, studying night and day, laying all their wits and genius under contribution, to devise some plan or light on some scheme to get rid of Him. O how He has haunted them these three years! They have been tossed in a tempest of fear and solicitude. O the sleepless nights of the high priests, the ruling elders, and many of the leading Pharisees! Now they feel that God has delivered them of the awful nuisance, mistaking the devil for God. So they hold a council, putting their heads together, and unanimously resolve to hold the victory already won. As the removal of the body out of the sepulcher might prove a delusion to many in thinking that He has risen as He had predicted, they unanimously vote for a Roman guard to watch the tomb night and day. They have already subjugated Pilate and gotten him afraid of them, as they had threatened to arraign him before the emperor under charges of high treason if he dared to vindicate the cause of Jesus the Nazarene, who had repeatedly declared Himself King of the Jews; so now the governor grants their request, sending to the sepulcher a platoon of those formidable, sturdy, Roman soldiers, who are proof against peril and, knew no fear. Besides, the governor’s seat is placed on the stone which closes the sepulcher, the breaking of which is punishable with death. It is also a death penalty for a Roman soldier to go to sleep on guard. Therefore the magnates of the Church sleep soundly, enjoying a degree of nervous relaxation unknown the last three years, sinking away into ambrosial slumber, congratulating themselves, “All is well.”

CHAPTER 29

THE RESURRECTION

Mark 16:1. *“And the Sabbath passing away, Mary Magdalene, and Mary the mother of James, and Salome, purchased aromatics, in order that, having come, they may embalm Him.”* The city of Magdala, in the land of Dalmanutha, stands on the northwestern coast of the Galilean Sea, and was immortalized by the nativity and residence of the most heroic and spiritual female disciple of our Lord, cognomened Magdalene, designative of her city. I saw it frequently while sailing over that beautiful sea on the track of my Lord, and visited it once. The other Mary here mentioned, and second in prominence only to Mary Magdalene, was the mother of the Apostle James, surnamed the Less. Salome was the honored mother of James the Greater and John the beloved apostle. The hundred pounds of myrrh and aloes, furnished by Nicodemus at the time of His hurried interment on Friday evening, was only a noble beginning of that rich and royal embalmment with which they proposed to honor the One they all loved as no tongue could tell.

It is pertinent here to observe, that the disciples failed to discriminate between the prophecies appertaining to His two advents, mixing them up heterogeneously, and applied them all to His first coming; therefore we hear them certifying frequently that “when Christ comes, He will abide forever” (⁽²⁰¹⁴⁾ Daniel 7:14), which was currently enunciated by the prophets. Consequently when they all see that He is dead, the result is that they give up all hope of His Christhood but still believing that when the Messiah comes, He will abide forever. However, they still believe that He is a prophet, and the greatest of all the prophets who have ever lived upon the earth, having such power as none of His predecessors ever wielded, but unfortunately, venturing too far permitted His enemies to get the advantage of Him, and consequently lost His life in the bloom of youth, at the early age of thirty-three — with the Jews, thirty being majority and fifty maturity.

Though now under the awful collapse of blighted hopes and perished aspirations, yet they love Him as no tongue can fell; and feeling assured that He is the greatest prophet God ever sent to Israel, they are determined to compliment Him with the most honorable interment, embalming His body after the Jewish method, and sparing no expenditure in procuring an abundance of the most valuable Oriental antiseptics.

History says all the apostles, and these prominent, holy women so frequently mentioned, were at the house of Rabbi Amos, a friend of Jesus in the metropolis, and were all engaged in silent mourning, alter the Jewish method of mourning for the dead seven days. Naught is heard through the

long, dreary night but sighs, groans, and sobs. As deepest grief is silent, their sorrow was too great for utterance. They also spent the ensuing day and night in silent mourning, the inviolable sanctity of the Sabbath being their only guarantee against the cruel arrest, imprisonment, and execution which would, it was apprehended, certainly follow quickly the ensuing week.

◀1801**Matthew 28:2-4.** *“And, behold, there was a great earthquake; for the angel of the Lord, having descended from heaven, coming, rolled away the stone from the door, and sat upon it. And his countenance was like lightning, and his raiment white as snow. And from fear, the keepers did quake, and became like corpses.”* When the great archangel, whose countenance was like lightning, his pinions like rainbows, and his feet like pillars of fire, came sweeping down from heaven, old Earth trembling and quaking, and touched the great stone, secured by the seal of the Roman Empire, it rolled away as if struck with a score of battering-rams; meanwhile those gigantic Roman soldiers, who delighted in the thunder of the battle-field, fell in their tracks on all sides, pale and motionless as dead men. And now, the Conqueror of Mount Calvary, vacating the sepulcher, walked out, as free as a bird of paradise.

THE WOMEN GO TO THE SEPULCHER

◀1801**Matthew 28:1.** *“And at the end of the Sabbath, at the dawn, toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulcher.”* ◀1801**Mark 16:2-4.** *“And it being exceedingly early, on the first day of the week, they are coming to the tomb, the sun approaching the horizon. And they were saying to one another, Who shall roll for us the stone away from the door of the sepulcher? And looking up, they see that the stone has already been rolled away; for it was exceedingly great.”*

◀2201**Luke 24:1-3:** *“And on the first day of the week, at the depth of the dawn, they came to the sepulcher, bearing the aromatics which they prepared, and certain ones along with them. And they found that the stone had been rolled away from the sepulcher; and coming in, they did not find the body of the Lord Jesus.”* ◀2201**John 20:1,2:** *“On the first day of the week, Mary Magdalene comes to the sepulcher early in the morning, it being yet dark, and sees that the stone has been rolled away from the sepulcher.”* The reason why on this item I quote all of the writers is because of the infidel criticism that has been concentrated upon this important point of the inspired history, vigorous efforts having been made to establish disharmony among the four historians. You see there is none, the E. V. translation of Mark, representing them as coming at sunrise, being here corrected, the Greek simply meaning, “the sun approaching the horizon,” and, as you see, perfectly harmonizing with Matthew, “at the dawn, toward the first day of the week,” Luke, “at the depth of the dawn,” and John, “early in the morning, it being yet dark.”

ANGELS AT THE SEPULCHER

◀185 **Matthew 28:5-7;** ◀240 **Luke 24:4-8;** ◀165 **Mark 16:5-7:** *“Having come to the sepulcher, they saw a young man sitting on the right, clothed with a white robe; and they were affrighted. And he says to them, Be not alarmed; you are seeking Jesus the Nazarene, who was crucified; He is risen; He is not here; behold the place where they laid Him. But go tell His disciples, and Peter, that He goes before you into Galilee; and there you shall see Him, as He said to you.”* **Luke:** *“And it came to pass, while they were at a loss concerning Him, and two men stood before them in shining apparel, they being afraid, and inclining their face toward the ground, he said to them, Why seek ye the living among the dead? He is not here, but is risen. Remember how He spoke to you, being yet in Galilee, saying that it behooves the Son of man to be delivered into the hands of sinful men, and to be crucified, and to arise the third day; and they remembered His words.”*

These were angels in human form, and it is highly probable that Gabriel, who announced His conception, was one of them. We see here that these holy women were much alarmed, as in all ages it has been very trying to mortal nerves to meet glorified spirits. In this there is nothing condemnatory, but a demonstration of the simple fact of decisive, angelic superiority, so that their presence, when seen with mortal eyes, inundates us with the realization that we are actually in contact with the eternal world, and hence overawed, and even panic-stricken, by the certainty of the heavenly inhabitants literally present and looking us in the face. Here we observe an especial message sent to Peter, doubtless from the fact of the unhappy notoriety he gave himself by denying the Lord while under prosecution.

RETURN OF THE WOMEN

◀185 **Matthew 28:8-10;** ◀165 **Mark 16:8;** ◀240 **Luke 24:9-11;** ◀310 **John 20:2.** *“Then she runs, and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says to them, They have taken away the Lord from the sepulcher, and we know not where they have placed Him.”* This is spoken of Mary Magdalene, the most prominent of our Lord’s female disciples, and the only woman John mentions in this early visit to the sepulcher. This is not out of harmony with the other three, from the simple fact that she was the leader of the heroic sisterhood who lingered last at the cross, and hastened first to greet the risen Lord and look into the empty sepulcher.

I must here observe, in reference to Mark’s Gospel, that this eighth verse, which you see in the above reference, winds it up, the following twelve verses having been added by an unknown hand after Mark had laid down his pen. This fact of these last twelve verses not appearing in the old and authoritative manuscripts, does not necessarily invalidate their claims to inspiration, the author might have been inspired for ought we know, though

we can have no idea as to his name. As it is believed that Peter dictated this Gospel to Mark, his faithful amanuensis and gospel helper, while in Rome, about A.D. 63, some suppose his martyrdom stopped the work, and consequently some one took it on himself to finish it out somewhat after the order of Matthew's, which had been written A.D. 48. From the simple fact that in all of this writing I have used the Greek Testament by Tischendorf, on the basis of the Sinaitic manuscript which he discovered in the Convent of St. Catherine, on Mt. Sinai, A.D. 1859, and has thrown a flood of light on the New Testament, being the oldest manuscript and the only one entire, and as it closes Mark's Gospel with this eighth verse of the sixteenth chapter, I shall neither quote nor expound the ensuing twelve verses; for, like ⁴⁰⁰¹John 8:1-11, and not a few other isolated passages, they are not in my book.

Matthew: *“Having quickly come out from the sepulcher, with fear and great joy, they were running to tell His disciples.”* You see how these women take the report of the angels, and run with all expedition to render obedience. *“And while they were going to tell His disciples, behold, Jesus met them, saying, Hail! And they having come, embraced His feet, and worshipped Him. Then Jesus says to them, Fear not; go, tell My brethren, that they may depart into Galilee, and there they shall see Me.”* **Luke:** *“And returning from the sepulcher, they proclaimed these things to the eleven, and all the rest, And they were Mary Magdalene, Joanna, Mary the mother of James, and the other women along with them, who continued to tell these things to the apostles. And their words appeared unto them like a dream, and they believed them not.”* Though Jesus had three different times distinctly prophesied to them His crucifixion and resurrection, they had never understood it; but were all settled in the common conviction that the Christ would never die, but abide and reign forever. Luke says that these prophecies were withheld from them, so they understood them not. That was all right. It was absolutely necessary that these most salient facts of redeeming mercy should be prominent in the prophetic curriculum, which, along with miracles, constitutes the basis of all faith in the Christhood. Then why withhold it from their understanding until after it was all over? Good reason! If the disciples had understood it, they would have fought, bled, and died in His defense. Thousands would have helped them, and a bloody civil war broken out at the time of His arrest. Through fear of the people, His enemies were often restrained from laying hands on Him, finally attacking Him at midnight, doing their best to kill Him before day; and despite the tardiness of Pilate and Herod, actually had Him nailed to the cross at the early hour of 9 A.M., Pilate finally signing His death-warrant as a sheer peace measure, as he saw the crowd gathering rapidly, and knew they were going to fight for Him, and thus involve the whole country in a terrible civil war. In the good providence of God, the prophecies revealing His crucifixion and resurrection were withheld from the understanding of His disciples till after the momentous tragedy of the world's redemption

was consummated. When they saw Him expire on the cross, they gave up all hope of His Messiahship, settling down in the conclusion that He was the greatest prophet the world ever saw and no more, so that when those women came and told them that He was absent from the sepulcher, and the angels had said He was risen, and that they had actually seen Him, their words seemed like a dream — the news was too good to be believed.

JOHN AND PETER RUN TO THE SEPULCHER

☞**Luke 24:12.** *“And Peter, rising, ran to the sepulcher, and sees the grave-clothes lying alone, and departed, wondering to himself over that which has taken place.”* ☞**John 20:3-10:** *“Then Peter and the other disciple went out, and were coming to the sepulcher. And the two were running together; and the other disciple was running before more rapidly than Peter, and came first to the sepulcher, and looking down, he sees the grave-clothes lying; indeed he did not go in. Then Simon Peter comes, following him, and went into the sepulcher, and sees the grave-clothes lying, and the napkin, which was upon His head, not lying with the grave-clothes, but rolled up separate in one place. Then when he went in, and the other disciple, the one having come first to the sepulcher, he both saw and believed; for they did not yet understand the Scripture, that it behooved Him to rise from the dead. Then they departed again to their lodging.”* When the women, who had gone at the early dawn to finish the embalment of the body, came with the thrilling news of His resurrection, being literally wild with enthusiasm and excitement, the apostles signally recoiled from the reception of a message so wonderful and paradoxical, and at the same time so infinitely go, inspiring, and electrifying, that their faith swooned away into a delectable rhapsody, culminating in the impression that as it was too good to be true, it was certainly a dream, flitting by in their waking moments, the grasping of which would but prove like the fugitive vision of an ambrosial night. They were afraid to venture out and exercise appropriative faith. Peter and John, however, who seem as a rule to have been blessed with deeper spiritual insight than their comrades, credited the paradoxical report of the women enough to set out at once for the sepulcher, running with all their might, hopeful to arrive on the spot before the delectable scenes described by the women should all have evanesced. John, the youngest of the twelve, in perfect health, and naturally superlatively nimble and active, outran Peter, arriving some time before the senior apostle. Looking into the sepulcher, he sees it vacant, the grave-clothes lying, but does not venture in. Meanwhile, bold old Peter, two hundred yards behind, rushed on, arrived at the sepulcher, looked in, and, unhesitatingly entering it, searched everything diligently, and coming out, certified that He was not there. Consequently these two were constrained to credit the wonderful report of the women.

MARY MAGDALENE AGAIN AT THE SEPULCHER

◀ **John 20:11-18.** *“And Mary stood at the sepulcher without, weeping, and while she continued to weep, she looked into the sepulcher, and saw two angels in white sitting down, the one at the head, and the one at the feet, where the body of Jesus lay. And they say to her, Woman, why do you weep? She says to them, Because they have taken away my Lord, and I know not where they have placed Him. And saying these words, she turned back, and saw Jesus standing, and did not know that it is Jesus. And Jesus said to her, Woman, why do you weep? Whom do you seek? She, thinking that He is the gardener, says to Him, Sir, if Thou hast taken Him away, tell me where Thou hast placed Him, and I will take Him. Jesus says to her, Mary! Turning, she says to Him, Rabboni, which is called, Teacher. And Jesus says to her, Touch Me not: for I have not yet ascended to My Father; but go to My brethren, and say to them, I go up to My Father, and your Father; My God, and your God. Mary Magdalene comes, reporting to the disciples that she hath seen the Lord, and He hath spoken these things to her.”* As John mentions no woman going to the sepulcher at any time except Mary Magdalene, and the other three mention Mary, the mother of James the Less, and Salome, the mother of James the Greater and John, we conclude that John simply mentions Mary Magdalene as the most prominent of the sisterly band.

Why did Jesus not want her to touch Him — “because He had not ascended to His Father?” *Haptou*, “touch,” also means “tarry with,” “cling to,” etc. The solution of the matter is about this: She thought that He had been up in heaven, and dropping down, like an angel, in a moment would suddenly be gone again. Consequently, anxious to enjoy the privilege of worshipping Him while present, she is in the act of falling at His feet, or, as Matthew says, when they first met Him in the garden, they actually embraced His feet. Hence He says: *“Tarry not with Me; but go, tell My disciples that I am risen.”*

Where had Jesus been since He died on the cross, Friday, at 3 P.M.? You see He had not been up to heaven. This corroborates quite a group of Scriptures in both Testaments, revealing His descension into Hades, and proclamation of His victory and triumph over hell; His entrance into the intermediate paradise and its abolishment; and the escort of the Old Testament saints with Him up to this world, when He received His body on the third morn.

We observe here some notable facts:

- (a) The women were last at the cross and first at the sepulcher, and first to go and preach the risen Savior even to the apostles.
- (b) The angels unscrupulously appeared to the women twice at the sepulcher, as we see they made two visits in quick succession — the

one at the dawn, hastening back to tell the disciples; and the other so quickly after delivering their message that some think they actually arrived at the sepulcher the second time before Peter and John got there.

John describes two visits by Mary Magdalene, the angels being seen in both. Hence you see that while the angels appeared twice to the women, they always retreated away before the arrival of the men; thus illustrating, at least, the hypothetical conclusion of the ethical superiority of womanhood, which is certainly corroborated by the Word of God. God made man out of the earth and woman out of man, the second blessing in creation, man symbolizing justification and woman sanctification. Her ethical superiority is abundantly vindicated in all the transactions of life, where we find her, in every age and nation, pleading for truth, righteousness, mercy, and philanthropy amid the atrocities, brutality, and diabolism of the rougher sex.

REPORT OF THE WATCH

Matthew 28:11-15. *“And they going, behold, certain ones of the watch, having come into the city, announced to the high priests all the things which have taken place. And they being assembled with the elders, and taking counsel, gave much money to the soldiers, saying, Tell it that His disciples, having come by night, stole Him away, we being asleep. And if this may be heard by the governor, we will persuade him, and make you safe. And they, taking the money, did as they were taught. And this report was current among the Jews even unto this day.”* Matthew wrote his Gospel there in Judea fifteen years after the crucifixion of the Savior. He wrote it for the Christian Jews. We see from his testimony that even at the time of his writing — fifteen years having rolled away since the wonderful events of Calvary, Olivet, and Pentecost — this report, was current among the Jews, the leading men of the fallen Church having made its circulation a specialty, doing their utmost, even to the last, to bury the very name of Jesus in the oblivion of shame and crime, and vindicate their own rejection of His Messiahship and cruel treatment of His person at every hazard.

You see how the high priests and ruling elders — *i. e.*, the men in authority, standing at the head of the Church condescended to bribe the soldiers to propagate what they knew to be positively false. Doubtless they had to bribe Pilate also, thus pouring out the Lord’s money, which the people had contributed to the temple treasury, to hire poor heathens to tell lies for them. You may think there is nothing of this kind in the fallen Churches of the present day; but you are entirely mistaken. Many years ago, when I was a youth, prosecuting my education, vigorous efforts were repeatedly made by Church leaders to buy me with filthy lucre. I am so glad I did not sell. You all see the transparent sophistry in any attempt possible for infidelity to use the report of the soldiers to the detriment of Christianity; for it is not probable that any of them slept, as they well knew it was a penalty of death

for a Roman soldier to sleep on guard. If some of them did give way to a napping spell, it is not at all probable that the whole number, at least sixteen, slept so soundly, all at the same time, that the stalwart, mechanical effort necessary to remove the stone would not have awakened them before they could get away with the body. Hence you see, like all the dogmata of infidelity, founded on falsehood, any argument deducible from the above report would break down of its own weight.

CHAPTER 30

HE WAS SEEN BY PETER

✠⁴³⁷⁶1 Corinthians 15:5. As He appeared to the women on their first visit to the sepulcher before it was clear light; also to Mary Magdalene (and doubtless other women, as it is hardly probable she was alone), on the second visit to the sepulcher, which occurred very early in the morning, for the women hastened back immediately after delivering the glorious tidings to the apostles, there is at least a probability that they arrived the second time at the sepulcher before the first arrival of Peter and John. Then, sometime in the morning, He evidently appeared to Peter, as we see here, indefinitely revealed by Paul.

THE WALK TO EMMAUS

✠⁴²⁰¹Luke 24:13-35. *“Behold, two of them on the same day were going to a village, sixty furlongs from Jerusalem, to which was the name Emmaus, and they were conversing with one another concerning all those things which had taken place. And it came to pass, while they are talking and surmising, Jesus also drawing nigh, fell in company with them; and their eyes were held so as not to recognize Him. And He said to them, What are these words which you are interchanging to one another while walking along? And they stood sad. And one, to whom was the name Cleopas, responding, said to Him, Art Thou only a sojourner at Jerusalem, and dost not know the things which have taken place in it in these days? And He said to them, What? And they said to Him, Those things concerning Jesus, the Nazarene, who was a prophet, mighty in deed and word before and all the people, and how our high priests and rulers delivered Him to the condemnation of death, and crucified Him. But we were hoping that He is the One who is going to redeem Israel.”* You see that these disciples are still solid in their conviction that the Christ, when He comes, will redeem Israel and abide forever (✠²⁰⁰⁰Daniel 9:7-14), which is true when He comes the second time. They never succeeded in dividing the prophecies descriptive of His two advents respectively, but applied them all simultaneously.

Cleopas was the brother of the Apostle James the Less, and some believe his traveling companion to have been the Writer of this Gospel. That is at least very uncertain, as we never hear of Luke till about eight years subsequently, when he becomes the traveling companion and amanuensis of Paul in his second evangelistic tour, starting out from Antioch, the metropolis of Syria, and doubtless the nativity, and at least the residence, of Luke, who, in all probability, was a practicing physician in that city till converted by the preaching of Paul and Barnabas.

“And in addition to all these things, it is even now the third day since they took place. But certain women from us astonished us, being early at the sepulcher, and not finding His body, came, saying that they have seen a vision of angels, who say that He is alive. And certain ones of those along with us departed to the sepulcher, and found it even as the women said; but they saw Him not.” You see clearly that these disciples had not yet received light on His resurrection, but were still clinging pertinaciously to the idea that when Christ comes He will redeem Israel and reign forever, which is true of the second, but not of His first advent, in which He came to suffer and to die.

“And He said to them, O ye foolish, and slow in heart to believe in all those things which the prophets spoke.” “Foolish” here is *anoetos*, meaning spiritual blindness, and not *moros*, natural imbecility, which He condemns in His Sermon on the Mount, pronouncing a woe on the man who says to his brother, “Thou fool.” You see here that the heart, and not the intellect, is the faculty of faith. Since the Holy Spirit alone can quicken and enlighten the heart, it is in vain to appeal to the intellect. “With the heart, man believeth unto righteousness.” (Romans 10:10.) The trouble with infidels and skeptics is not intellectual, but spiritual.

“Did it not behoove Christ to suffer these things, and to enter into His glory? Beginning from Moses and all the prophecies, He interpreted unto them, in all the Scriptures, the things concerning Himself. And they were drawing nigh to the village, whither they were journeying; and He made as if He were going farther.” This statement is not at all vulnerable to criticism. When they stopped, He walked directly on, and in all probability would have continued, or have manifested Himself to them on the spot, if they had not constrained Him to come in and abide with them.

“And they constrained Him, saying, Abide with us; because it is evening, and the day has already declined. He came in to abide with them. And it came to pass, while He was sitting at the table, He took bread, and blessed it, and breaking it, gave it to them. And their eyes were opened, and they recognized Him; and He vanished away from them. And they said to one another, Was not our heart burning within us, while He spoke to us on the way, as He opened unto us the Scriptures? Rising up that hour, they returned to Jerusalem, and found the eleven assembled, and those along with them, and saying that the Lord truly is risen, and appeared unto Simon. And they were expounding those things on the road, and how He was made known to them in the breaking of bread.” You see here that Emmaus is seven and a half miles from Jerusalem, through that rugged, mountainous country, as the metropolis is situated on the high summit of Mount Zion, Moriah, Akra, Bezetha, and Calvary being, respectively, prominences of that great mountain, the culmination of the great interior mountain ranges, rising from the plain of the Mediterranean on the west and the Jordan and the Dead Sea on the east. Though the moon, which was full

on the preceding Friday and now, two hours after sunset, is not yet risen, dropping their edibles, they run back with all expedition over the rugged rocks, arriving at Jerusalem in good time for the night meeting, whose thrilling and absorbing theme is the wonderful reports of the sisters and Peter, who assure them that they actually saw Him that morning. No wonder their hearts did burn along the way as Jesus walked with them, opening the Scriptures. O that He may ever walk with you and me, filling and thrilling us with the blessed Word, revealed to our hearts by His heavenly presence!

HE APPEARS TO THE TWELVE

¶1 Corinthians 15:5. How could that be when Judas was gone? You know Matthias, an old disciple, took the place of fallen Judas. Though he had not been elected at this date — for you must remember we are still expounding the events of that wonderful Sabbath, forever immortalized and sanctified by the resurrection of our Lord — yet he had been in his place and on duty long before the Pauline writing to the Corinthians, A. D. 57; *i. e.*, twenty-four years subsequently to this date.

JESUS APPEARS TO THE APOSTLES SUNDAY NIGHT

¶Luke 24:36-49; ¶John 20:19-23. *“Then, it being evening on that day, the first day of the week, and the doors being shut where the disciples were assembled on account of the fear of the Jews, Jesus came and stood in the midst, and says to them, Peace be unto you!”* Soon after the arrival of the two disciples from Emmaus, who at once joined Peter and the sisters in their testimony to the resurrection, Jesus climaxes all and puts every doubt to flight by standing in their midst, ringing out His familiar salutation, “Peace be unto you.”

Luke: *“And being affrighted and terrified, they were thinking that they see a spirit.”* Such is the heterogeneity between mortality and immortality that the sight of an angel or a disembodied spirit always fills mortals with trepidation. *“And He said to them, Why are you disturbed? and why do reasonings arise in your heart? Behold My hands and My feet, that I am He; handle Me, and see; because a spirit does not have flesh and bones, as you see Me having.”* When Omnipotence comes to the solution of all difficulties, faith should have complete swing. Christ appeared to Nebuchadnezzar in the fiery furnace with the Hebrew children nearly six hundred years before His incarnation, and actually visited Abraham at Mamre and ate with him, 1900 B. C., in both cases exhibiting a physical body so far as human senses could apprehend. Hence we need not conclude from this Scripture that His glorification was postponed till His ascension, as the facts are rather preponderant in favor of the conclusion that He was glorified when He arose from the dead. During the forty days, we read of His appearing to them but eleven times:

1. To the women.
2. To Mary Magdalene, and doubtless other women.
3. To Peter.
4. To Cleopas and his comrade at Emmaus.
5. To the twelve apostles.
6. On Sunday night, to the apostles and saints in their meeting.
7. On the Monday night a week following.
8. At the Sea of Galilee.
9. To the apostles and five hundred brethren in a Galilean mountain.
10. To James.
11. To all the apostles.

We are assured that He never lodged with them, and did not habitually eat with them after the resurrection; doubtless spending the nights and, so far as the record extends, at least nine-tenths of the day-time, in heaven. Doubtless we have in the life of our Lord during these forty days a beautiful photograph of His millennial reign, when He will doubtless appear and disappear, ever and anon, in different parts of the world, and, I trow, much of the time will be absent in heaven. In a similar manner, the transfigured saints, who shall rule the world as the subordinates of Christ, since they will no longer need mortal food nor sleep, will ever and anon appear at their posts of duty during the day, disappearing *ad libitum*, and spending the night in heaven.

“And they, still disbelieving and wondering from joy, He said to them, Have you here any food? And they gave Him a piece of baked fish; and taking it, He ate in their presence.” You see here the terrible struggle of their faith to apprehend and appropriate clearly and unequivocally the grand and paradoxical fact of His resurrection from the dead, and at the same time the conflict of overwhelming joy, inundating them with transporting rapture, thus the excitement antagonizing the necessary deliberation for faith to appropriate the glorious reality. This appeal to their senses by eating in their presence, we are to regard as a miracle for their conviction and the establishment of their faith, as we have no account of His eating except in this instance.

◀**John 20:20.** *“Saying this, He showed them His hands and His side, and His disciples rejoiced, seeing the Lord.”* These appeals to their physical senses do not prove anything physical on His part, as you see He did the same to Abraham and Nebuchadnezzar, and even on a grander scale, long before His incarnation. We must not get so critical as to lay embargoes on Omnipotence.

◀**Luke 24:44,45:** *“And He said to them, These are My words which I spoke to you, being yet with you, That it behooveth all things which have been written in the law of Moses, the prophets, and the Psalms, concerning Me, to be fulfilled. Then He opened their mind, that they might understand*

the Scriptures.” Lord, help us to learn the indisputable fact that if Thou dost not open our minds, we will never understand the Scriptures. Preachers study till their heads are gray, and know so little about the Scriptures that an illiterate, sanctified Ethiopian would be an exceedingly profitable teacher. We must learn how to sit meek and lowly, like little children, at the feet of Jesus, trusting Him to open our minds, so we can understand His precious Word. The carnal wisdom of colleges will never reach the emergency.

“And He said to them, that it has been thus written that Christ is to suffer, and rise from the dead on the third day; and that repentance unto the remission of sins is to be preached among all nations, beginning from Jerusalem.” We here have the commission of our Lord, as given by Luke, in which repentance is the salient grace conducive to the remission of sins. The E. V. here omits *eis*, “unto,” much to the weakening of this wonderful passage, which Luke, in his Acts of the ^{402B}Apostles 2:38, parallels, *“Repent, and be baptized unto the remission of your sins;”* the baptism being ceremonial and symbolic of the spiritual realities revealed in these two passages, in both of which Luke formulates repentance the condition and antecedent of remission, — in the one, Peter, on the day of Pentecost, using the verb; while here, in the commission, our Lord uses the noun, and commands His apostles and their successors to preach it to all nations; *i. e.*, “repentance unto remission of sins.” This is in perfect harmony with Paul’s commission (^{402B}Acts 18:26), in which he offers remission of sins and sanctification through faith alone. These two commissions are in perfect harmony, as repentance breaks off the yoke of Satan, and faith receives that of Christ, these two fundamental graces constituting the positive and negative poles of the salvation battery, the one always including the other.

“You are witnesses of these things. And I send upon you the promise of the Father; and you abide in the city until you may be endued with dynamite from on high.” There are two Greek words prominently used and translated “power.” Here rite word is *dunamis*, Anglicized “dynamite.” This is certainly very significant of the wonderful blessing they received at Pentecost; *i. e.*, the dynamite of heaven, which blows all inbred sin out of us. How dares any Church to send out a preacher before he has complied with this great commandment of the Infallible! You see plainly that our Lord provides for the sanctification of all his preachers before they go out to battle with the world, the flesh, and the devil. The only reason why we have not conquered the world long ago, and brought back the Lord in his millennial victory and glory to transform the world into a paradise, is because of the departure from the Divine order, preachers and elders having the audacity to take the management of the Church into their own hands and run it to suit themselves, actually treating with contempt the positive and unequivocal commandment of our Savior requiring every preacher, in prayer and humiliation, to await the heavenly enduement of Pentecostal dynamite; *i. e.*, the baptism of the Holy Ghost and fire.

◀ **John 20:21, 22.** *“Then Jesus said to them again, Peace be unto you; as the Father hath sent Me, I also send you.”* O the transcendent honor and the momentous responsibility of going in the room of Jesus, by Him invested and endued, as He was by His Father when He came on the earth, preaching the everlasting gospel! *“Saying this, He breathed on them, and says to them, Receive ye the Holy Ghost.”* We must not conclude that people do not receive the Holy Ghost in the regenerated experience. They do receive Him in a measure; while in sanctification He comes in His fullness to abide in the heart. You must remember that these apostles had all stumbled during that dark period from the Gethsemane midnight till the resurrection morn. He said to them, “You will all be offended in Me this night.” They were offended — *i. e.*, stumbled — actually giving up their faith in His Christhood, and simply believed on Him as the greatest prophet the world had seen. Hence they needed the enduement of the Holy Ghost to restore and reestablish them in the faith of His Christhood.

“Whosoever sins you may remit, are remitted unto them; whosoever sins you may retain, have been retained.” This passage has, by the Romanists, been pressed far into ritualism and priestcraft. The apostles and their successors, as He here says, were invested with the gospel commission to preach and work for Jesus till He returns in His glory. The Word is our authority. Hence, in the application of God’s revealed truth, there is a sense in which the called and sent minister, as the substitute and subordinate of Christ, does remit or retain sins. It is the key-power (Matthew 16) which Jesus committed to Peter and all the apostles, and to their successors to the end of time.

THOMAS IS CONVINCED

◀ **John 20:24-29.** *“And Thomas, one of the twelve, called Didymus, was not with them when Jesus came. Then the other disciples continued to say to him, We have seen the Lord. And he said to them, Unless I may see the print of the nails in His hands, and thrust my finger into the place of the nails, and thrust my hand into His side, I will not believe. Again, after eight days, His disciples were within, and Thomas was with them. Jesus comes, the doors being shut, and stood in the midst, and said, Peace be unto you! Then He says to Thomas, Bring hither thy finger, and see My hands; and bring thy hand, and thrust it into My side, and be not faithless, but believing. Thomas responded and said to Him, My Lord and my God. Jesus says to him, Because you hast seest Me, thou hast believed; happy are thou not seeing, and believing.”* This is the seventh appearing of our Lord after His resurrection, occurring eight days subsequently to His last manifestation on the night following the resurrection. Thomas was peculiar for looking on the dark side, he and Peter being at opposite poles of the battery. He was slow, but sure; moving cautiously, but holding every inch of ground with the tread of a conqueror. Historians contend that he proved

the greatest apostle except Paul, most abundant in labor, traveling through Ethiopia, far up in Central Africa, and preaching extensively in Persia, a great country in Asia, and finally took vast and populous India for his field of labor, where God wonderfully blessed his ministry. At last, like his apostolical comrades in their respective fields of labor throughout the whole world, he sealed his faith with his blood, his body being interpenetrated by a cruel iron-bar thrust through him by the Brahmin priests, who saw that their religion was ruined if he continued to preach the Gospel in their country. Never did the world look down on more stalwart faith than that of Thomas after the fires of Pentecost consumed all his doubts.

CHAPTER 31

JESUS APPEARS AT THE SEA OF GALILEE

☞ **John 21:1-4.** *“After these things, Jesus again manifested Himself to His disciples at the Sea of Tiberias.”* This city stands on the west coast of the Galilean Sea. I lodged in it while there. *“And He thus manifested Himself: Simon Peter, Thomas called Didymus, and Nathanael, who is from Carla of Galilee, and the sons of Zebedee, and two others of His disciples, were there together.”* The apostles, pursuant to His mandate, have traveled from Jerusalem to the Sea of Galilee. We have no mention of the lapse of time. He had promised to meet them there. These seven are together.

“Simon Peter says to them, I go to fish. They say to him, We also go along with you. They went out, and entered into a ship, and that night caught nothing. It already being morning, Jesus stood on the shore. His disciples did not know that it is Jesus. Then Jesus says to them, Little children, have you any meat? They responded to Him, No. He says to them, Cast the net on the right side of the ship, and you will find. Then they cast it, and they were not able to draw it out on account of the multitude of the fishes. Then that disciple whom Jesus loved says to Peter, It is the Lord.” Though John was the youngest of the apostles, he had the most acute spiritual recognition, evidently enjoying a deeper illumination than any of the rest.

“Then Simon Peter, hearing that it is the Lord, girded on his fishing cloak, for he was unclothed, and cast himself into the sea; and the other disciples came in a small ship; for they were not far from the land, but about two hundred cubits, dragging the net of fishes.” When I sailed round the Sea of Galilee, we landed and spent a little time at the “Coast of the Lord’s Appearing,” a very nice, beautiful, gravel shore, suitable to draw out a net, and pointed out to all travelers as the identical spot where Jesus was standing when they saw Him at day-dawn from the ship.

“And when they came up to the land, they see a fire built, and fish and bread lying on it. Jesus says to them; Bring of the fishes which you now caught. Simon Peter came up, and dragged the net to the land, full of a hundred and fifty-three large fishes, and they being so many the net was not torn.” Worldly men would have been so encouraged by this wonderful draught of fishes as to continue in the business. Not so with the apostles. They bid adieu to their boats and nets and leave them forever, content to be fishers of men.

“Jesus says to them, Come, eat breakfast. And no one of the disciples dared to ask Him, Who art Thou? knowing that He is the Lord. Then Jesus

comes, and takes bread, and gives to them, and the fish likewise. This was the third time Jesus was made manifest to His disciples, having risen from the dead.” The first Sunday night, the second Monday night, and this occasion are the three times of His manifestation to His disciples collectively, having appeared twice to the women in the early morn, to Peter, and in the afternoon to Cleopas and his companion on their way to Emmaus.

“Then when they took breakfast, Jesus says to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He says to Him, Yea, Lord, Thou knowest that I love Thee. He says to him, Feed My lambs. Again He says the second time, Simon, son of Jonas, lovest thou Me? He says to Him, Yea, Lord, Thou knowest that I love Thee. He says to him, Feed My sheep. He says to him the third time, Simon, the son of Jonas, lovest thou Me? And he says to Him, Lord, Thou knowest all things, and Thou art acquainted with the fact that I love Thee. He says to him, Feed My sheep.”

We have here a striking illustration of *agape*, Divine lover and *philia*, human love. In the two first interrogations, Jesus says to Peter, *Agapas me, “Dost thou love Me with Divine love?”* Peter does not answer Him directly, but says, *Phileo se, “I love Thee as a friend.”* In the first instance of this question and answer, Jesus responds, *“Feed My lambs,”* and in the second, *“Feed My sheep.”* In both of these questions, Peter evades the issue by using another word, *Phileo, “I love Thee as a friend;”* while Jesus had said, *Agapas me, “Dost thou love Me with Divine love?”* This *agape*, Divine love, is the very essence of Holy Ghost religion. (⁴⁸¹Romans 5:5.) Peter had been very seriously out of kelter during the memorable night of our Savior’s arraignment having denied Him thrice, and in a most unbecoming manner. Jesus now proceeds to hold a class-meeting with him, asking him if he has got his religion back all right. Peter was quite tender-looted, adroitly evading a direct answer by using the word which means the love of friendship — *i.e.*, human affection — instead of our Savior’s word, which means the love of God, poured out in the heart by the Holy Ghost. Jesus having twice asked Him if he loves Him, with Divine love, and both times receiving the answer, *“I love Thee as a friend,”* finally, the third time, dropping His Word, takes Peter’s word, and says, *Phileis me, “Dost thou love Me as a friend?”* thus impliedly calling in question Peter’s repeated affirmation as much as to say, *“Your treatment of Me on the night of My betrayal was not very consistent with your profession that you love Me as a friend.”* This was what grieved Peter, so that now he musters all his courage, and asseverates vehemently, *“Lord, Thou knowest all things, and Thou dost know that I love Thee.”* Peter did love Him most ardently as a friend; but to what extent he had been reclaimed from his backsliding, we are not prepared to say. He evidently did here flicker in his testimony, or he would have answered the Savior directly, using His Word.

“Truly, truly, I say unto thee, That when thou wast young, thou didst gird thyself, and walk about where thou didst wish; but when thou mayest get

old, thou wilt reach forth thy hands, and another will gird thee, and lead thee where thou dost not wish. And he spoke this signifying by what death he shall glorify God." You all know that this is a prediction of Peter's bloody martyrdom in Rome, when they crucified him with his head downward. It is said that when they had decapitated Paul at Rome, Peter reluctantly yielded to the importunities of the saints to escape out of the city and save his life. So, walking out along the Appian Way, in the dead of night; he suddenly saw Jesus passing by him, coming into the city and exclaimed, "O Master, is this You?" Jesus responded, "Yes, Peter, I am coming to Rome to be crucified again," and vanished out of his sight. Peter, taking the hint, returned into the city, and joyfully submitted to crucifixion. When I was there, I visited the Memorial Church — *Dominie, quo vadis*, "Lord, whither goest Thou?" — standing on the traditional spot where Jesus met Peter.

"And speaking this, He says to him, Follow thou Me. And Peter, turning, sees the disciple whom Jesus loved following, who also leaned upon His breast at the supper, and said, Lord, who is the one betraying Thee?" This question Peter asked John at the supper, that he might ascertain from Jesus, as he was next to Him, who the traitor was. *"Then Peter, seeing him, says to Jesus, Lord, but what is this one? Jesus says to him, If I wish him to abide until I come, what is that to thee? Follow thou Me. Then that saying went out among the brethren, that that disciple does not die. But Jesus did not say that he does not die; but, if I wish him to abide till I come."* It seems that that apostolic tradition, deduced from the words of our Lord, turned out more than speculation, as Justin Martyr and Irenaeus, who lived and wrote in the second century, testify to the translation of John, not having been ocular witnesses however. John Wesley also believed that he was translated, at the age of one hundred and one, when we last hear of him in history living at Ephesus.

"This is the disciple witnessing concerning these things, and having written them, and we know that his testimony is true." John and Matthew were ocular witnesses of what they wrote, Mark serving as the amanuensis of Peter, and Luke that of Paul.

OUR LORD MEETS THE APOSTLES, AND MORE THAN FIVE HUNDRED BRETHREN, ON A MOUNTAIN IN GALILEE

"Then He appeared to more than five hundred brethren at once; many of whom remain till now, but some indeed have fallen asleep."

(1 Corinthians 15:6.)

Matthew 28:16-20: *"And the eleven disciples departed into Galilee, into the mountain where Jesus commanded them. And seeing Him, they worshipped Him; but some doubted."* No one knows what mountain that

was. As He appeared to them on the coast doubtless it was one of those mountains around the Sea of Galilee, and more likely to be the, Mount of Beatitudes, back of Capernaum; His headquarters the first two and a half years of His ministry.

“Jesus coming, spoke to them, saying, All authority is given unto Me in heaven and upon earth. Therefore, going, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things, so many as I command you; and, lo, I am with you all the days, unto the end of the age.” This is the Great Commission of our Lord to His apostles and their successors down to the end of the age. Let no one foolishly say, “The age of miracles is past,” since our Lord flatly contradicts all such fanaticism, assuring us that He is with us all the days, unto the end of the age. Where He is, miracle is the order of the day. The E. V., “Go...teach” is incorrect, the word being *matheteusate*, “make disciples of all the nations,” *didaskontes*, “teaching,” occurring further on in the sentence. Hence, you see, baptizing and teaching are for the disciples, as you are not allowed to baptize a sinner, from the fact that God does not mark the devil’s hogs, but His own sheep; meanwhile you can not teach a dead man, and all sinners are dead. Then what can we do for the sinner? Our Lord plainly commands us to make disciples of them. How shall we do that? Preach, pray, sing, exhort, and work, as the Spirit leads you, till you get him truly and genuinely converted. Then, being a disciple, he is ready for baptism and a place in the school of Christ — *i. e.*, the Church — where he is to be taught the “way of the Lord more perfectly,” sanctified wholly, and thus become an assiduous student taught by the Holy Ghost and human instrumentality the deep things of God and the wonders of His kingdom.

TENTH AND ELEVENTH APPEARINGS OF OUR LORD

“Then He appeared to James, then to all the apostles.”

( 1 Corinthians 15:7.)

“To whom He presented Himself alive, after He suffered, in many manifestations, being seen by them through forty days, and speaking the things concerning the kingdom of God. And assembling them, He commanded them not to depart from Jerusalem, but to await the promise of the Father, which you heard from Me that John indeed baptized with water; but you shall be baptized of the Holy Ghost not many days hence. Then indeed they, having come together, asked Him, saying, Lord, at this time do You restore the kingdom to Israel? And He spoke these things to them, It is not for you to know the times or seasons, which the Father put in His own authority. But you shall receive the dynamite of the Holy Ghost having come on you, and you shall be witnesses, both in

Jerusalem, in all Judea, and in Samaria, unto the uttermost part of the earth.” (Acts 1:3-8.)

It is now the end of the forty days. In E. V., “power” occurs both in verses 7 and 8. In the original, the same word does not occur in these two verses as in the English, but *exousia*, “authority” or power, in verse 7, and *dunamis*, “dynamite” or power, in verse 8. *Dunamis*, “dynamite,” is the Pauline definition of “gospel” (Romans 1:16), and the word constantly used revelatory of the Pentecostal blessing. Power is the best English definition, but hardly strong enough. The rule of translation is, that when a word has been adopted in the English language, we no longer translate, but transfer. According to that rule, where *dunamis* occurs we would render it “dynamite,” as it has been adopted into the English language, with slight modification peculiar to Anglicization; whereas the E. V. translators could not so render it, from the simple fact that dynamite had not yet been discovered, and therefore *dunamis* had not been Anglicized. When men of science made this wonderful discovery of the greatest mechanical power the world had seen, finding no word in the English language strong enough, they went to the Greek, and took the most prominent word in the New Testament, being actually used to define gospel and the endowment of the Holy Ghost in His sanctifying power. You see, this heavenly dynamite, which came down at Pentecost and so empowered the disciples as to make them witness to all the world the wonders of full salvation, constitutes the very essence of Christian experience, and is here emphasized in the very valedictory of our crucified and risen Savior at the very hour of His ascension into glory, and is thus His own honored climax of the glorious redemptive scheme. Hence, we see, it becomes the burning message of every true gospel preacher, and the *sine qua non* of all doctrine and experience. Without this glorious, culminating truth, experienced in the heart and verified in the life, all profession is a failure.

You see here that when the apostles said to the Lord, “*Do You at this time restore the king, down to Israel?*” He simply answered, “*It is not your privilege to know the periods or epochs, which the Father placed in His own authority.*” The truth of the matter is, the Son Himself, as He says in His sermon on the Second Coming (Mark 8), did not at that time know the date when He should come in the glory of His kingdom. You know that if He had not been going to “come in His glory and restore the kingdom to Israel,” He would certainly there have corrected such a mistake on the part of His disciples. All those misapprehensions in reference to His crucifixion and resurrection He had already corrected, so that their minds were clear and cloudless on those great, salient facts of His Christhood. The statement of our Lord on this occasion warrants the conclusion that He led His disciples and ascended to heaven knowing that they were looking for Him “to restore the kingdom to Israel.” He never permitted mistakes and illusions to remain with His people. All the apostles lived and died looking

for Jesus to return on the throne of His glory and “restore the kingdom to Israel.”

“And you shall be baptized with the Holy Ghost not many days hence.”

This is a part of our Lord’s valedictory, spoken at the time of His ascension, and certainly will bear exhaustive analysis. You see the “fire” is not mentioned, confirming the fact that, like water, wind, and oil, it is a concomitant symbol of the Holy Ghost, always to be expected, recognized, and realized simply as an accompaniment of the Holy Ghost, and never separate from Him. When you separate any of the symbols from Him, you run headlong into fanaticism.

THE ASCENSION

☞ Luke 24:50-53. *“And He led them out even unto Bethany, and lifting up His hands, He blessed them. And it came to pass, while He was blessing them, He departed from them, and was borne up into heaven.”* His eleventh and last appearing was in Jerusalem, where He began His ministry and sealed it with His blood. You see that His ascension took place during His final benediction, while, with uplifted hands, pronouncing blessings on them, they saw Him rise up from the earth, ascending perpendicularly toward the apex of the blue dome of the firmament, eventually passing into a cloud of unutterable whiteness and splendor, and thus disappeared from their vision.

“And saying these things, they gazing on Him, He was taken up, and a cloud received Him from their eyes. And while they were gazing up into heaven, He ascending, behold, two men stood by them in white apparel, who truly said, Ye Galilean men, why stand ye gazing up into heaven? The same Jesus who was taken up from you into heaven, will so come, in the manner in which you saw Him going into heaven.” (☞ Acts 1:9-12.)

These angels are called men by way of accommodation to human senses, because they had the form of men, though invested in apparel whiter than the snow and brighter than the light. Their testimony is unmistakable, assuring the disciples that the very same Jesus is coming back, and in the same manner that the glorified Man Jesus ascended. So rest assured the very same glorified human body will come back. He went up amid clouds of unutterable splendor, whiteness, beauty, grandeur, sublimity, and glory, accompanied by the angels. So, rest assured, He will return amid the clouds of His glory, accompanied by mighty hosts of angels. If you are not expecting the very same glorified Man Jesus who went up to come back, get on your knees, and ask God to forgive your unbelief, and give you grace to believe His precious Word; not because it suits your creed or your opinion, but for the simple reason that it is the Word of God, by which you are saved, sanctified, and will be judged in the last day.

“Then they returned into Jerusalem from the mount called Olivet, which is near Jerusalem, having a Sabbath-day’s journey.” ⁴²¹⁵ **Luke 24:52:** *“And they, worshipping Him, returned to Jerusalem with great joy; and they were constantly in the temple, praising and blessing God.”* On the summit of Mount Olivet there is a church-edifice claiming to occupy the spot from which He ascended. There is also a stone tower, two hundred feet high, erected for the accommodation of pilgrims who desire to follow their Lord in His upward flight as far as possible. During both of my tours, I climbed it to its pinnacle.

You see in the above Scriptures that He led them out to Bethany, which is on the southeastern slope of Mount Olivet, and nearly a mile from the summit. However, a spur of the mountain runs down that way, jutting out over the village. The town was much larger in the days of Christ than now, and doubtless a portion of it was built on that mountain spur. Following the inspired history, stating that He led them to Bethany and ascended from Mount Olivet, I believe the above mentioned spur, hanging over the present village, to be the spot whence He ascended, rather than the summit of the mountain, which is pointed out to pilgrims as the place where the feet of our Lord last rested upon the earth. As Mount Olivet extends down to the bottom of the Valley of Jehoshaphat, which is very near the city — *i. e.*, under the wall — the statement, “A Sabbath-day’s journey,” favors the conclusion of the more remote site of the ascension; *i. e.*, at Bethany, which is one and seven-eighths miles, and just about the distance recognized as admissible for a Jew to travel on the Sabbath without desecrating it.

As to the statement of the disciples being “constantly in the temple, praising and blessing God,” you must remember that the Holy Campus, containing thirty-five acres of ground, with many great and valuable buildings besides the temple proper, and a vast open area for the congregating multitudes of Israel, was all designated “the temple.” Every Jew enjoyed free access to these holy grounds and many of the buildings, while the temple proper was used only by the priests.

CONCLUSION

⁴²¹⁶ **John 20:30,31.** *“Then, indeed, Jesus truly performed many other miracles in presence of His disciples, which have not been written in this book; but these have been written, in order that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name.”* Matthew wrote for the Jews in Judea, fifteen years after the ascension of our Lord. Mark wrote for the Romans, serving as Peter’s amanuensis, in Rome, thirty years after the ascension of our Lord. Luke wrote for the Greeks, while serving as the amanuensis of Paul, in Greece, twenty-five years after the ascension. John wrote for the Christians, while at Ephesus, near the end of his long and useful life, about sixty-five years after the ascension of our Lord. While the first three give a continuous

history, John's Gospel is much detached, as he aimed at nothing but salient, vital, spiritual truth, as he here says that he wrote just what is necessary to salvation. You all remember, the sum and substance of John's Gospel is perfect love.

Notice the last verse of John's Gospel, in E. V., chapter 21, ~~verse~~ verse 25: "But there are many other things, so many as Jesus did, which if they were written every one, I do not suppose that this world could contain the books written." Of course, you have always looked upon this as an extravagant statement. While it is safe to conclude that only a tithe of our Savior's miracles and preaching has come to us in the four Gospels — *i.e.*, the salient and essential truths, the *multum in parvo* — yet you know that if everything had been written, a table a yard square would very conveniently contain the books. Let me settle all solicitude about this verse by simply stating to you that it is not in the original, but has evidently injudiciously been interpolated by a subsequent hand.

APOLOGUES

APOLOGUE TO VOLUME 7

This volume certainly enjoys the pre-eminence, so far as material is concerned, of having the full monopoly of our Lord's life and ministry the last six months, winding up with His tragical sufferings and death and glorious ascension. When we read human biographies; our interest increases as we approach the end. I feel satisfied that this volume will be intensely interesting and edifying to all who, in the good providence of God, shall read it.

APOLOGUE TO THE GOSPELS

VOLUMES 6 and 7 contain the biography of our blessed and wonderful Savior, given, by Matthew, Mark, Luke, and John. We all frankly admit that the world never saw such a preacher as Jesus. Consequently His life and ministry are bound to interest and electrify every true Christian. While many have written commentaries on the Gospels, this is the only one, at this date, which expounds them harmonically, so that you have everything in the order in which it occurred, from the announcement of His conception by the angel Gabriel till His final ascension from Mount Olivet. Some things they all wrote; others, three of them have put to record; others, two; and much that is wonderfully interesting was only written by one, especially Luke or John, and, to a large extent, Matthew. I am sure you will find these Commentaries by far the most convenient you have ever investigated, especially from the fact of their harmonical arrangement. When you read through these two books, you will see all the Scriptures of the four Gospels elucidated in chronological order.

APOLOGUE TO THE NEW TESTAMENT COMMENTARIES — SEVEN VOLUMES — AND FOOTPRINTS OF JESUS

These eight books, containing jointly about four thousand five hundred pages, have cost me five years of constant labor, day and night; meanwhile I have made two voyages to Europe, Asia, and Africa, traveling about thirty-five thousand miles, in the interest of this writing. I could have done the writing, the Lord helping, without this laborious, costly, and perilous traveling, but I knew that the books would be more edifying to the readers.

a. These books are purely exegetical, expounding the precious Word, to enable the people to understand it. They are not critical; as many of the brightest lights in the holiness movement requested me not to encumber the books with criticism. But I may here observe that I have kept close company with the greatest critics of Christendom, the last twenty-five

years, and especially those of Germany and England. To Tischendorf and Alford, I am especially indebted for the pure text of the Sinaitic Manuscript and the learned exegesis. I acknowledge my obligations to these, and many more whose names are in the Book of Life.

- b.** In this writing, I have used nothing but the Sinaitic Greek Testament by Tischendorf, the highest New Testament authority on the globe, giving my readers the full advantage of the pure text.
- c.** We have very frequently used abbreviations, in the interest of the reader, thereby giving you much more in the same space and for less financial expenditure--*i. e.*, *id est*, that is *e. g.*, for example; N.B., Take Notice; O.T., Old Testament; N.T., New Testament; M. Matthew; Mk., Mark; L., Luke; J., John; E. v., English Version; R. v., Revised Version.
- d.** You certify me that these books are utterly nonsectarian, uncreedistic, and free from controversy. Neither the baptismal, Calvinian, nor any other controversy, has found a place in these books. The Bible is not controversial. These books contain nothing but a simple, plain, and disinterested exposition of the Word. The people who want the truth, and nothing else, will be interested and edified reading these Commentaries,
- e.** As some have already complained of the big words, permit me to observe: I have done my utmost to abbreviate the work, and give the necessary explanation in the shortest space. If I had left out these big words, I must have used circumlocution — *i. e.*, going round and using whole sentences, where you have but a single word — thus adding to the size of the book and the expense of the reader. You all have access to Webster's Dictionary, and it will do you good to consult it. Perhaps you will not find every one of these words in it, in the precise form in which they occur, as words assume different shapes and dimensions, accommodatory to the different grammatical forms of speech. But you will find the word, perhaps with a little different termination, but giving you the definition which applies to all of that family. These large words are full of meaning, actually abbreviating the book, and could only be dispensed with by substituting a clause or a sentence containing many words.
- f.** The last fifteen years the Lord has especially used me as a teacher of His Word in the camp-meetings and cities throughout the continent, having no thought of ever writing commentaries till the holiness people became clamorous throughout the entire country, unanimously laying this Work on your humble servant. Feeling my unworthiness, I resisted their overtures about ten years, till I became afraid longer to desist from a work so arduous and responsible lest I might fight against God.
- g.** I consider "Footprints of Jesus" one of the Commentaries, making eight instead of seven, because it is pre-eminently expository off the Bible; not only the New Testament, but more prominently the Old, as there is so much

more about the Holy Land in the latter than the former. Of course, a New Testament Commentary could not make a specialty of the Old Testament; while an exposition of the Holy Land incidentally superinduces almost constant explanation of the Old Testament.

h. As the holiness people from ocean to ocean clamored me into this great work, which God in His wonderful goodness has permitted me to complete, of course we consider that the books, in the providence of God, belong to the great holiness movement which this day girdles the globe, the most of the missionaries in heathen lands being identified with this glorious, heaven-born revival.

i. Sanctified people, filled with the Holy Ghost, are all preachers, regardless of age, sex, race, or color. ~~Act~~ Acts 8:4: "They went everywhere preaching the Word." It is my heart's desire and prayer to God night and day that all of the holiness people shall read these books and go preaching.

j. The normal attitude of the holiness people is that of preaching the gospel. Not one in a thousand has the benefit of a classical education. In these books you all have the Word expounded from the inspired original, so you can learn it, and go and preach it as if you enjoyed a classical education. In my humble way, I have been preaching forty-six years. My best preaching is in these books. I do believe God is going to use them to make multitudes of preachers, who shall go to the ends of the earth and proclaim the everlasting gospel while I am playing on my golden harp.

k. Grace is as free as the air you breathe. It is your glorious privilege to go to God for a clear and unmistakable experience of regeneration, a sky-blue sanctification, and the glorious fullness of the Spirit. With this blessed, heavenly enduement, your precious Bible, and these books to explain it, you can all preach the everlasting gospel, and win a crown of glory that will never fade away.

l. In view of the rapidly-approaching "end of the age," which is attested by all chronologies, and a thousand prophetic fulfillments among Jews, Moslems, Greeks, Romanists, Protestants, heathens, politics, nationalities, the arts and sciences, the world and infidelity, it is really imperative that the holiness people in all lands shall respond to the call of the Holy Ghost to preach the everlasting gospel to all nations.

m. This becomes imperative in the superlative degree when we contemplate the fatal latter-day apostasy of the Churches, grieving away the Holy Spirit, so that He is everywhere calling the holiness people into the evangelistic field.

n. For the first time in the history of the world all nations, indiscriminately, are open to the gospel herald. The apostles all went up to heaven wearing a

martyr's crown, because the evangelization of the nations in their day meant nothing less than bloody death.

o. The holiness people have about three thousand missionaries now in the heathen field. Will you not all ask God to multiply them a thousand-fold, swelling the number to three millions? The holiness people can do it, if they will go and trust God to feed them as He feeds the birds, and clothe them like the lilies.

p. Now, to the holiness people in all the earth, girdling the globe with their arms of faith, prayer, and heroic work for Jesus (and by holiness people I mean all who take the Bible for their only guide, believing everything in it, and the Holy Ghost as their Convictor, Regenerator and Sanctifier), I dedicate these eight books, which God has given me to teach the honest, humble, simple, true-hearted people the way to heaven, and make them the willing, happy, and heroic messengers of His truth. Amen!

PUBLISHERS NOTES

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