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GODBEY'S NEW TESTAMENT COMMENTARIES
By William Baxter Godbey

VOLUME VII -- MATTHEW-JOHN (Part 2)
(Harmonized)

"Follow peace with all men, and holiness, without which no man shall see the Lord" --
Heb. 12:14

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

PROLOGUE

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 I in the series. Volume II, 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 III, 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 IV; 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 V. 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 VI 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 VI traverses thirty months of our Savior's ministry, we only have six left for Volume VII, 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, Cæsar, 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.

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

CHAPTER 1

THE TEN LEPERS

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 (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 in 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 Cæsarea-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

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 of 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.

APOSTACY 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 the 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 home-lands, 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

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 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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-fatuus 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

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 dead-line, 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 OF 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 horrifically, 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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

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 Mt. 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 VI. 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-seat, 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! 'tis done!

I believe on the Son,
I am saved by the blood of the Crucified One!"

THE SHAMELESS PRAYER

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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 evanescent, 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 other 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 in-dwelling 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!" (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."

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 heeded 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 impleads 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 be wildered 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 in 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."

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

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 Palestinian

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 Ezekiel 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." (Hebrews 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 (Ephesians 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?" (Psalm 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 (Leviticus 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

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.

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

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 (Matthew 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 saw 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. (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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 10

JESUS IN PEREA

Matthew 19:1,2, and 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

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 (Ezekiel 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, Cæsarea, 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 Machærus, 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 (Ezekiel 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.

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 11

THE DROPSICAL MAN HEALED

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

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. (Revelation 20:5.) This is certainly an exceedingly beautiful paragraph, enunciated by our Lord to that Pharisaical 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." (1 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

Luke 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 (Ephesians 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

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 ek, 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

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 climacteric 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

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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 endued with His gifts (1 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, endued 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. (Colossians 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. (Revelation 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

Luke 15:8-10. "A certain woman having ten drachmæ, 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 life 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 (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 innocency 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 the 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 *kataphilesen*, 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. (Hebrews 2:9.) While in Adam all die, in Christ all are made alive. (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.

l. 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.

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

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 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? These 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, how will you trust 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 (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 into 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 (1 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 (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 (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 (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 (Ephesians 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 (Revelation 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., 1 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, a 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 save 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 members to their satisfaction, as we have no right 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. Some 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 votaries 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 want 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 down from millionaireship to beggarly destitution, his body covered with black leprosy 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!

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 upas-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 after 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. (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 be 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 an 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

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 with 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 tide been constantly rising; and since His open proclamation of His Christhood at Cæsarea-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, mud 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 hell. 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 right 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

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 (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

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." (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 rained 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. Ezekiel 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 pouring 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, and, also the 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 seek to save the soul with which you are born into the work after doing your best you will wake up in hell. But if 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

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. (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, and 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." (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 no body, 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."

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

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 He 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. (Revelation 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

Luke 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." Tithing 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 right. 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 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." (1 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 down 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 rephension, 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. (John 5.) Proceeding southward, we next arrive at the Beautiful Gate. (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." (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 so 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.

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 (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 (1 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 Luke 18:30, we have it positively specified. You find the same in Hebrews 6:5, and also in Matthew 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 (Revelation 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. (Revelation 21:9-27.)

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 denarion 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 the 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 10:35-45. "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. (John 3:26, and Luke 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, he 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.

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

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 Cæsar, 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 Cæsar, 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. (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 man 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, and 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 may 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." (Zechariah 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 after 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! 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 then 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?" (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

Matthew 21:18, 19; 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 through 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 cast 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 ministrations. 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.

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

Matthew 21:20-22; 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 cast 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 faith 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

Matthew 21:23-27; Luke 20:1-8; Mark 11:27-33. "And again they come into Jerusalem. And He, walking round in the temple, the 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 elders, 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

Matthew 21:33-46; Mark 12:1-12; 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. [Psalm 118:22; Isaiah 8:14; Zechariah 12: 3; 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 Elia 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 all 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 CÆSAR

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 Cæsar 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 Cæsar. And He said to them, Therefore render unto Cæsar the things which are Cæsar'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. Matthew 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 is 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 Cæsar, 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, "Cæsar's." Then He simply says, "Render unto Cæsar the things which are Cæsar'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 fact 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. (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

Matthew 22:34-40; 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. [Deuteronomy 6:4; 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 right 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!

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

Mark 12:35-37; Luke 20:41-44; 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 right hand, until I make Thy enemies Thy footstool?' [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 (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 (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 and 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! 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 He commends it. Meanwhile He 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 day 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! 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 great 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." (2 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

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 amiable 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 (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!"

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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, appropriative 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?" 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

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?". [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." (Isaiah 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

John 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

John 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 than It God and take courage.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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. 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.

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.

Mark 13:3. "He, sitting on the Mount of Olives in front of the temple, Peter, James, John, and Andrew asked Him privately" (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 (Matthew 12:32, and Hebrews 6:4), the glorious Millennial Theocracy succeeding the present age, which will also be followed by the new heaven and new earth (Revelation 21), when this lost planet (Luke 15) shall take its place with Other celestial worlds, the especial reward of the meek (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." Odion ("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 new-born 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 (Daniel 7:9), deluging the world with blood and heaping it with mountains of the dead (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.

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 Cæsarea, 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.

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."

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.

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.

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. (Revelation 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 (2 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 [Daniel 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.

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.

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."

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.

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 (Daniel 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 (Daniel 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." (Daniel 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. (Daniel 7:9-14.)

"Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." (Daniel 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 corrupt till 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." (Isaiah 13:9, 10, and Joel 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." (Daniel 7:9)

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)

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." (Matthew 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." (Revelation 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 (Acts 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 down 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 He 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. (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.

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 can 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 passing 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! 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." (Acts 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 (2 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. If I 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! 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 climacteric 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 the 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. I 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!

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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."
(1 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" (1 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!

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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

Matthew 26:14-16; Mark 14:10, 11; 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. (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

Matthew 26:17-19; Luke 22:7-13; 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 Luke 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

Matthew 26:20; Mark 14:17; Luke 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 endued 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 shall 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; Luke 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." (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." (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

Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38; 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!

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." (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.

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." 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.

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 [Isaiah 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 dragoman 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 (Luke 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

Mark 14:22-25; Luke 22:19, 20; 1 Corinthians 11:23-25; Matthew 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 tragical 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.

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THE GOSPELS OF MATTHEW, MARK,
LUKE, AND JOHN, HARMONIZED, PART 2

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 (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 kilter 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 Zinzendorfian 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 (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 throng 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." (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 endowment, 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 not 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." Dikaosune, "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 kineso*, "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 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.

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THE GOSPELS OF MATTHEW, MARK,

LUKE, AND JOHN, HARMONIZED, PART 2

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 divisions, 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

Matthew 26:30-46; Mark 14:26-42; Luke 22:39-46; John 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."

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.

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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 25

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." 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. 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." 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." (Genesis 9:6.) Of course, those who use the sword are all liable to perish in that way. 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.

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.

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.

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.

Matthew 26:57-75; Mark 14:53-72; Luke 22:54-62; 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." 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." 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.

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

Matthew 26:59-68; Mark 14:55-65; Luke 22:63-71; 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.

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.

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 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.

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 (1 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 (Daniel 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. (Leviticus 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 right 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.

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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 26

JESUS AT PILATE'S BAR

Matthew 27:1-14; Mark 15:1-5; Luke 23:1-5; 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 (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 Cæsar, 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 Cæsar.

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 cast 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 Cæsar 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 accustomed 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?"

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.

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 something 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.

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."

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

Mark 15:19; John 19:1-3; 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 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 (dunamis), 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 Cæsar's friend. Every one making himself a king speaketh against Cæsar." 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 Cæsar. 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 Cæsar. 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 Cæsar." 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.

Acts 1:18, 19. "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."

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 Zechariah 11:12, and 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 27

JESUS LED TO CALVARY

Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33; John 19:16,17. "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.

Luke 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." 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. 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

Matthew 27:35-38; Luke 23:33-38; John 19:18-24; 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.

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.

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! 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 Cæsar 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 Nazarenus Rex Judæorum, "Jesus of Nazareth, 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 (1 Peter 3:19) went and proclaimed to the spirits in prison i.e. the inmates of hell the victory won on Calvary (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 (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 (Psalm 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

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 Magdalene 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

Luke 23:44-46; John 19:28-30; Mark 15:33-37; 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. 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."

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." (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 unsustained 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 28

CONCURRENT MIRACLES

Luke 23:45-49; Mark 15:38-41; 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.

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." 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." 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." 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." 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 Nicodemus 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." 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 embalmmment till the day of sacred rest had passed away; however, in order to expedite the embalmmment 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 seal 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."

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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" (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 tell; 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, after 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.

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

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." 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." 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." 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

Matthew 28:5-7; Luke 24:4-8; 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

Matthew 28:8-10; Mark 16:8; Luke 24:9-11; 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 John 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

CHAPTER 30

HE WAS SEEN BY PETER

1 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

Luke 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 (Daniel 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 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 (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 the 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 seen Me, thou hast believed; happy are those 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

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 Cana 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 love 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. (Romans 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 Irenæus, 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

1 Corinthians 15:6. "Then He appeared to more than five hundred brethren at once; many of whom remain till now, but some indeed have fallen asleep."

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

1 Corinthians 15:7. "Then He appeared to James, then to all the apostles."

Acts 1:38: "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."

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 enduement 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 kingdom 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.

Acts 1:9-12. "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."

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." 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

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 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.

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THE GOSPELS OF MATTHEW, MARK, LUKE, AND JOHN, HARMONIZED, PART 2

APOLOGUES

APOLOGUE TO VOLUME VII

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 VI and VII 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 of 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. 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 endowment, 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!

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THE END