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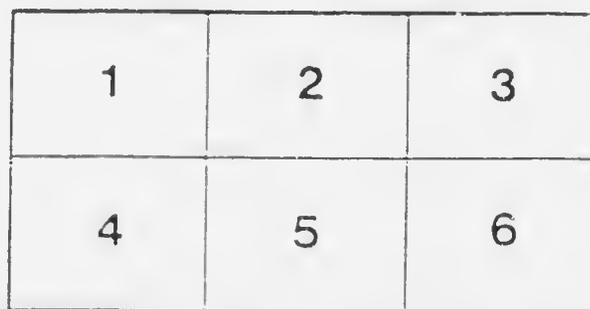
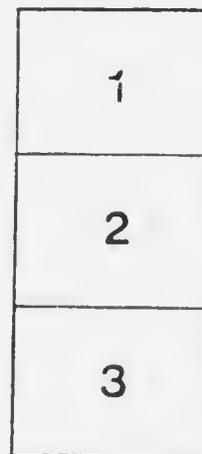
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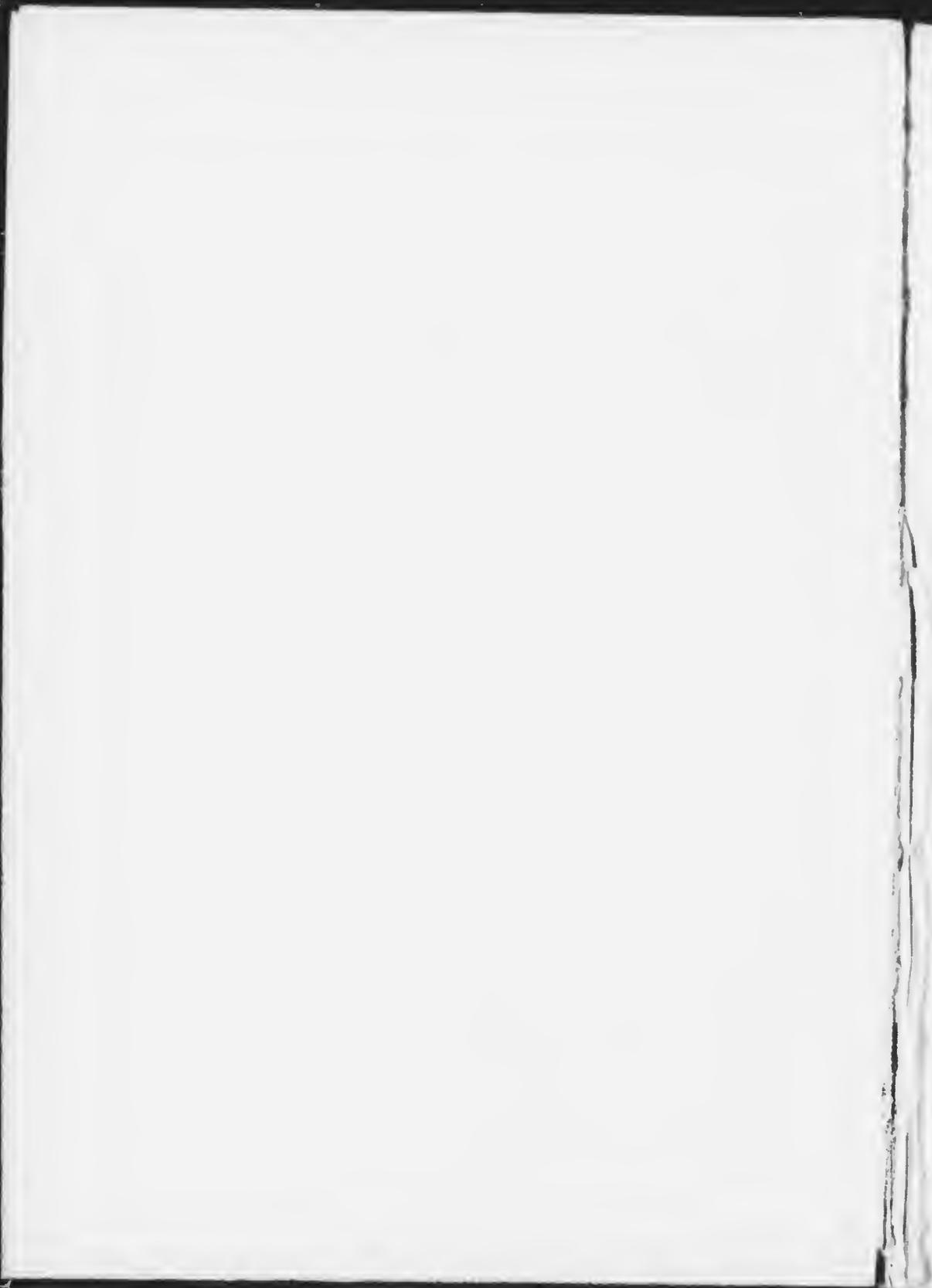
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THE ATONING LIFE,



THE ATONING LIFE

OF

CHRIST THE LORD

BY

WILLIAM H. ANGER, B.A.

"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—Romans 5: 18 (A.V.).

TORONTO, CANADA

1915

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PREFACE

THIS volume is, to a considerable extent, the product of the past twelve years of Bible Class teaching, and as the classroom method is peculiarly suited to touch the very core of subjects in few words, that method has been followed in this work. Early in my teaching experience I realized, much more clearly than formerly, that many of the discordant notes in the religious world arose out of looseness in the use of Scripture terms. It also soon became evident to me that all our translations of the Bible, in many passages of great importance, are what students call *free*, that is not literal. The scientific and religious beliefs of the translators colored their interpretation of certain passages, and their interpretation in turn colored their translation of those passages, so that out of several different English words of varying shades of meaning that could be used to translate the Greek or Hebrew original, the word was chosen that most nearly represented the belief of the translators. In view of these facts the reader is asked not to attribute to pedantry the frequent definition of terms that will be met with, and the change of translation that is sometimes ventured, where a more literal rendering is deemed essential to interpret the spirit that breathes in the original word.

There are also strands of revelation that have been neglected, and the emphasis in other cases has most assuredly become misplaced, thereby creating perplexities and general confusion in the formal teachings of the very funda-

mentals of Christianity. The effort to help restore some of those neglected revelations to their place in Christian thought, and to centre the emphasis again on what Christ and the Apostles exalted as of first moment, will be apparent throughout this small text.

I make no claim to broad scholarship; but with fair early advantages, with some scholastic attainments, with time for reflection, and a mind comparatively free from unreasoning bias, the quest for truth respecting the nature and the work of the Christ of Bethlehem has been pursued with unflinching fidelity to the records contained in the one Book which gives us all we know of Him we worship as Saviour and Lord. The interpretation of the Atonement and of Redemption outlined in these pages has not been arrived at hastily. Coming to manhood with a full acceptance of the popular theory of Atonement through the sufferings and the death of Christ on the cross, and passing through college in preparation for the Christian ministry with that theory but slightly affected, the time came when assuming to teach others I felt it incumbent upon me that I should know the grounds upon which that theory rests, and also what authority exists for some other Christian beliefs which were held so tenaciously as certainties. In comparing the various historic Religions of the world there was no difficulty in seeing that Christianity differed from them all, and was undeniably the interpreter of them all, as well as the crown of all the revelations of which we have any knowledge respecting Jehovah and man's relationship to Him. But twenty-five years of post-graduate reading and study and reflection failed to discover a sufficient basis for that strange conception of Atonement through *punishment*, and the death of an innocent third party, which has become the central article of belief in every church in

Christendom, except the Unitarian. During the last twelve years of that quarter of a century a different conception of "the plan of Salvation" gradually took form in my mind, the place occupied by Christ while He tabernacled among men broadened, and the Atonement became a gracious manifestation of the love of God, and to me, at least, incomparably more divine than the orthodox version of it.

Atoning life rather than *atoning death* is the message of these pages. In the following pregnant words from St. Paul, who, perhaps, above all the Apostles, wrote from Divine revelation, we have the Atonement which Christ made for the sin of the world given in unsurpassable brevity and clearness: "Therefore as by the offence of one, judgment came upon all men unto condemnation; even so through the righteousness of one, the free gift came upon all men unto justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." (Rom. 5: 18, 19). According to this great passage it was the *righteousness* and the *obedience* of the Christ, the last Adam, which lifted the condemnation from the race; but this by no means exhausts the meaning of the Incarnation. Atonement is only one feature of His redemptive work, incalculably great, to be sure, but in the Incarnation He became permanently identified with our race; and in our re-creation through the birth of the Spirit we become personally identified with Him, and ordained to be sharers in the ages to come in a glory which transeends human conception. I would that I could trace this atoning and redeeming work of the Christ by the constructive method only, so there would not be so many breaks in the argument, but as these views have been discussed with an adult Bible class, in which the student element predominated,

I realized very clearly that the ground must first be cleared at every point of contact with the popular view, and almost innumerable "proof texts" dealt with, before the average Christian would venture out from under the shadow of our written creeds, and follow without timidity the Master's own more glorious teaching respecting His mission on the earth.

To see the Coming One in this wider light, to trace what has been done by Him and what is yet to be accomplished, and to comprise it all within the limits of a book designed for popular use, precludes anything like embellishment from our rich mines of literature, or the following out of any line of thought or doctrine beyond the actual requirements of this work, or to be exhaustive in any one feature of the connected view I have endeavored to present of the Redeemer's work in bringing the human race to its final goal. Perhaps too much may have been sacrificed to mere space too little disclosed of the process of reasoning through which certain conclusions have been reached, too scanty recognition of the great leaders in philosophy and theology at whose feet I delight to sit, but as a more voluminous work would defeat my main purpose in giving this message to the public, these defects are unavoidable. And, finally, I am not vain enough to imagine that my work is free from defects, or that I have seen the whole of the truth in a Divine undertaking, which Angels are said to have desired to look into and were not able; but I am sure that it means very much more than the mere "dying, the just for the unjust," and that "*much more*" is "the treasure hid in a field" which the reader is encouraged in these pages to seek.

TORONTO, January 25, 1915.

W. H. A.

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THE ATONING LIFE

CHAPTER I.

CONFLICTING THEORIES OF ATONEMENT.

To begin the work of clearing the ground, this short chapter is written, dealing first with the variant and conflicting theories of Atonement, and then with the alleged Levitical types of Christ.

While there have been, and still are, many varying theories of the Atonement, they may all be reduced to three, which differ generically each from the others—the *Sacrificial* under various aspects; the *Governmental*, or the Satisfaction of Divine Justice and Honor, and the *Moral Influence* theory which arose later. For about one hundred and fifty years the Gospel of Reconciliation, as St. Paul termed it, was the teaching of the Christian Church, and very little, apparently, was said about Atonement. But during the latter part of the second century, certain of the bishops and theologians departed from the simplicity of Apostolic teaching, and rent the Church with their erroneous and grotesque theories of *Atonement*, many of which still linger to shock thinking men and degrade Christianity to the low level of Paganism. The Bible represents the human race as having fallen from a state of innocency into a state of sinfulness; and in the New Testament, men by yielding to the temptations to evil are represented as being in a state of slavery to Satan as the spiritual head of the kingdom of evil. Conquest, captivity, redemption and ransom were very familiar facts of history when Christ entered the world, hence our deliverance from sin and the power of Satan was fittingly represented by the

natural metaphors of Redemption and Ransom. But late in the second century, when men began to be wise above the Apostles, these figures of speech were given a literal interpretation, and Redemption was held to consist in the Sacrificial death of Christ to propitiate God, and as a ransom price paid for man's deliverance. This caricature of Christ's work is held to-day by a large majority of both the clergy and laity of the Greek, the Roman, and the Protestant branches of the Christian Church. Taking these metaphors, theologians quickly saw that a ransom paid for the release of a captive must be paid to *somebody*. The question then arose, who received the ransom—God or Satan? By the rules of logic, they saw that as God gave His Son to die to be the ransom price He could not also receive the ransom; that is, He could not be both giver and receiver. Irenæus, among many others, admitted the impossibility of God being both giver and receiver, so he accepted the only alternative, and boldly taught that the ransom was paid to Satan, to relinquish his acquired right of control over man. Origen in the next century held the same view, but a couple of generations of controversy had revealed another difficulty. If Christ's death were a sacrifice offered to God to make *Him* propitious, what advantage was it to Satan that "the Man, Christ Jesus," was turned over to him as a *ransom price* for his consent to relinquish his right of lordship over the rest of mankind, when Christ's subjection to him lasted only a few hours? Origen deals frankly with this question and says that Satan was ignorant of the real nature of Christ, that he thought he would have Christ permanently under his control; hence entered into that agreement with Jehovah—that is, that Satan was deceived by God. Augustine, in the fifth century, adopted this theory, saw the same difficulties, and accepted the same solution of them. He, however, was more daring even than Origen and unblushingly used that metaphor of the "Mouse Trap" to illustrate how Christ's death could be a Propitiation to God and a Ransom to Satan—the Cross was the *trap*, and the Redeemer's blood the *bait*. Satan, in his ignorance, was trapped, for "by shedding the blood of one who was not his

debtor he was forced to release his debtors" (Catholic Encyclopedia, Vol. 2, page 56). These conclusions of those distinguished Christian Fathers are logical even though they are impious, and should give pause to the men of to-day who are still preaching Christ's death as a *Ransom*. In the eleventh century, Anselm and Abelard rejected the Ransom theory, the former teaching in its place that Christ's sacrificial death was a *Satisfaction* to God and not a price paid to Satan. Athanasius had previously suggested this more pious theory, but did not emphasize it. This theory held that sin must be followed either by punishment or by satisfaction: and as man of himself was unable to give satisfaction, God must provide the means: also that as the sin was against an infinite Being the satisfaction must also be infinite: hence no less than the Incarnate Word could make that satisfaction, nothing but the death of the Son of God could satisfy Divine Justice and Divine Honor, and make it possible for God to forgive and yet be just. The exponents of this theory did not seem to trouble themselves with the further question as to how that death on the cross could make *propitiation* for the sins of men. Not until the German Reformation, early in the sixteenth century, was this question faced, when the Reformers advanced the Substitutional theory as the solution. They held that *punishment* was the satisfaction God required, hence Christ, having taken upon Himself our flesh, suffered in our stead and died in our place, and therefore, by enduring the punishment due for our sins, He made a full Satisfaction and Atonement to God for the sins of man, full Satisfaction to Divine Justice. Grotius, in the seventeenth century, tried to present this theory in more acceptable terms by holding that Christ was not "punished" for the sins of man, but merely endured such suffering as God could accept in lieu of punishment. But this is merely *playing with words*, as the germ thought is the same. This Substitutional theory is almost universal in the Christian Church of to-day. I will undertake to point out its weakness, after I have presented the last of the three aforesaid generic theories of Atonement which have held place in the Church, viz., The Moral Influence

theory, which was put forward by Abelard early in the twelfth century. He rejects both the Ransom theory and the Satisfactional theory, justly holding that God did not need to be *propitiated*, that there was no barrier to prevent man's approach to God to find forgiveness; hence the death of Christ not being required to remove obstacles to forgiveness on the side of God, was intended to have a reconciling effect on men and lead them to repentance and to righteousness. This theory eliminates the grosser heathen elements from the Atonement, and, with slight modification, is quite generally held at the present time among "modern scholars." Its chief fallacy is that it is not Scriptural, and its inherent weakness is seen in the fact that the sufferings and death of Christ never exerted any such regenerative influence over men. To the Jews, Paul said, "the Cross was a *stumbling-block*, and to the Greeks *foolishness*," and the moral influence of the Crucifixion has not changed, unless it be that the thought of "foolishness" has given place to *indifference* among Gentiles of our day.

THE SUBSTITUTIONAL THEORY IS IRRATIONAL.—I would frankly ask the reader, Have you ever been able to comprehend how the sufferings and death of one person could atone for the sins of another person? I freely confess my inability to make the connection. Have you ever read in any book or heard from any pulpit a satisfactory explanation of that interpretation of the Atonement? I never have. A work planned and accomplished by Jehovah, and so vitally connected with man's life and destiny, must certainly be intelligible to man. All God's works known to us accord with laws that we somewhat comprehend. We think we know why a stone falls, a balloon rises, and sin brings forth physical death. Within the human sphere we know how wrongs may be made right, and how atonement for misdeeds may be, and frequently has been, made by *making the wrong right, by making amends*. But civilized nations know nothing of an *atonement* through the judicial condemnation and execution of an innocent third party.

THE SUBSTITUTIONAL THEORY IS IMMORAL.—Every interpretation of the Atonement which requires us to believe that the sufferings of Christ and His death on the cross purchased the world's redemption, and that God's attitude towards man changed at that time, and because of that tragic event, is not only irrational but is essentially immoral, and is so held by many eminent writers. So well founded is this charge against that theory that the more judicial and philosophical divines are beginning to abandon it. Human justice would recoil from even the suggestion of a judicial execution of an innocent brother as a substitute for a guilty one, in order that the guilty one might go free. Are we to believe that God is less just than man? Have we a right to assume that what would be barbarous and wrong for man to do, is right for God? The transference of moral responsibility from one person to another person is impossible. Some theologians have seen this, and have endeavored to save the Substitutional theory by affirming that it was God who suffered on the cross, and not man, that Christ as the Son of God, *hence actually God, suffered as God*. This, of course, escapes the charge of cruelty on the part of the Father, and the immoral character of substitutional punishment. This new interpretation represents God as going out after man, out into the dark night of sin, facing the pitiless mob at Jerusalem, and then dying on the cross. But is it true? Can God suffer pain? Is there no being in the wide universe who is free from suffering? Again, can God die? Of course, those expositors will say that they do not mean that God the Father suffered and died, but only God the Son; but this does not avoid the difficulty, for it is still God punishing Himself, and God suffering, and God dying. No matter whether you say God the Son, or God the Father, if you mean God at all, God in any sense, God is not divisible. "There is one God" the Father of our Lord Jesus Christ, and only one God. And God can neither suffer pain nor die. This theory is worse than that of Substitution, and is irrational, even foolish. Christ represented Himself as the Son, entirely distinct from the Father, to whom He referred as "My God and your God.

My Father and your Father": so as it was the Son who suffered, it is contrary to fact to speak of God suffering.

THE SACRIFICIAL THEORY IS PAGAN.—We rightly condemn ancient peoples for their blindness in offering animal and human sacrifices to propitiate their offended deities, but wherein does the teaching that Christ's death was a sacrificial offering to satisfy Divine justice, and secure forgiveness of sin, differ from this heathen superstition? It is purely and absolutely pagan. The attempt to avoid the heathen aspect of it, by representing Christ's offering of Himself as *voluntary*, does not save the theory, when it is at the same time held that God *required it* as the price of Salvation, and accepted it as the ground upon which forgiveness of sins would be offered. Especially are we horrified that some of those ancient peoples offered human sacrifices—parents offering their children—to propitiate their deities, but wherein does the teaching that God required the sacrifice of Jesus of Nazareth—His Son—on the cross differ from this heathen abomination? Such teaching is sinful. ✓

And that further statement in this connection that the offering by Christ of His own body on the cross was done as a *priestly act*, and that it was a sin-offering He made, is rendered impossible by the Levitical Law, which confined the priesthood to the family of Aaron, of the tribe of Levi. Jesus of Nazareth, being of the tribe of Judah, could not be either a priest or a high priest while on earth, as every reader of the Bible knows. That misunderstood Epistle to the Hebrews makes this fact very clear in chapter 7, verses 13 and 14. "For He of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spoke nothing concerning *priests*." And again in chapter 8, verse 4, he writes: "Now if He were on earth He would not be a priest at all, seeing there are those who offer the gifts according to the law." Christ said He "did not come to destroy the law but to fulfill it." Are we to believe, then, that He of the kingly

tribe of Judah broke the Law by acting as priest in offering Himself as a sacrifice for sin? The writer of Hebrews says that Christ made His offering in Heaven, not on the earth, and that He is now acting as our great High Priest in "the Heavenly Tabernacle."

HIS DEATH AS PAYMENT OF OUR DEBT.—It is nowhere represented in Scripture that Christ died to pay a debt, and this fact alone should restrain those religious teachers who are pressing this theory into service. It is indefensible, too, on purely rational grounds. If Christ paid the whole debt of sin for the whole race, then Universalism is true, and is the only consistent creed in Christendom. If Christ paid our debt, suffered in our stead, then we must indeed be free. But are we free? Do we not still suffer the pains of sin, and do we not still teach that "the wages of sin is death," and that "whatsoever a man soweth that shall he also reap"? Logically, it follows that either pain as a *penalty* is borne *twice*, and the debt twice paid, or else this theory is not true. Every theory of Atonement built on *Pain* and *Suffering* and *Death* as the Divinely required price of the world's redemption is full of inconsistencies, dishonoring to God, and utterly fallacious. God's thoughts are higher than man's thoughts, and His ways of bringing His wayward children back to Himself are vastly different from the caricatures of Atonement I have been battling in this chapter.

LEVITICAL SACRIFICES NOT TYPES OF CHRIST.—Owing to these erroneous interpretations of the Atonement, the Levitical sacrifices have been entirely misread, and the thank-offerings of Abel, Noah, and Abraham have been unlawfully handled to make them appear as sin-offerings. I cannot afford space to treat of the origin, meaning and degradation of the ancient sacrifices further than *dogmatically* to say they were not symbolical of our gracious Redeemer. The Levitical sin-offerings were unquestionably types of *the believer's consecration under the new covenant*, and not types of Christ, or of the Atonement He made. The worshipper brought his

offering to the priest, dedicated it to the Lord, confessed his sin, made restitution if possible for the wrong he had committed, and then "the *priest* made atonement for him" (Lev. 4: 20; 5: 10, 16). Notice it was not the sacrificial victim suffering as a substitute, nor its life, nor its shed blood, that is said to make atonement for the sin of the offerer, but the *priest*. As further evidence that those bloody sacrifices were not types of Christ, and that it was not the blood of the victim that gave virtue to the sacrifice in the sin-offerings, the Levitical laws provided that for persons too poor to offer a "lamb" or a "kid," or even "two turtle doves," or "two young pigeons," they could bring "a tenth of an ephah of fine flour for a sin-offering," and "the priest shall make an atonement for him, and he shall be forgiven." (Lev. 5: 11-13). So you see the Mosaic statute gives us documentary evidence, absolute proof that it was not the suffering of a victim as a *substitute*, nor the blood of an animal, that made atonement for the sin of the offerer. A handful of meal served the same purpose as an animal offering. Those sin-offerings, considered as types of the believer's consecration in the Christian dispensation, and the way that pardon for wrongs committed against others may be obtained, are most wholesome. The ancient worshipper brought to the priest an offering which must be *his own*, and must be *without blemish* of any description. He then dedicated it to the Lord, confessed his sin, and made restitution if he had wronged another, and then the priest, as an intermediary, made atonement for him: that is, literally translated, his sin was *covered*, put out of sight for ever. So with us to-day, we come before God in the name of Christ the Mediator, present ourselves as an offering, a living sacrifice, confess to Him our sins, and if we have wronged another we make the wrong right as far as we can, and then our sins are forgiven, and we enter the Kingdom of Grace and abide in God's favor through this continual consecration and dedication of ourselves to the Divine will.

It has been asked, What, then, is the meaning of that "red line" that runs through so many centuries, if it does

not betoken Christ the Supreme Sufferer? I do not say it has no reference to Christ, but I do affirm with emphasis that it has been pushed far beyond legitimate bounds, and a literalness given to it which is not only unjustifiable, but positively pernicious. We know that in science, in discovery and in civil government, as well as in religion, the trail of the reformer can be followed by the proverbial "red line," but we have no right to assume that this has been by Divine appointment. It is a witness to man's inhumanity and moral blindness, and not a prophecy of a Saviour.

That whole system of Hebrew sacrifices and offerings and elaborate ritual was evidently a preparatory training for the Christian dispensation. Their complete system of ceremonial cleansing taught them to distinguish between things clean and unclean, between things sacred and things common. That is, it gave them an active sin-conscience, which their sin-offerings intensified, thus prefiguring the cleansing of heart "through the washing of regeneration, and renewing of the Holy Spirit" (Titus 3: 5). In their ritualistic form of worship they must rigidly follow the forms prescribed and observe every statute, or disaster followed; hence they learned *obedience*, which is a prime necessity for the disciple of Christ—"whosoever heareth these sayings of Mine and *doeth them* shall be like a man who built his house upon a rock." Omitting other features, I would ask, Did not their sacrifices and offerings constitute one long, perpetual lesson in *giving*? Aaron and his descendants were ordained to be the priests of the nation, and in providing for their support the Lord required that five shekels for each of the firstborn males of all the tribes except that of Levi should be paid to them, together with the first ripe of all the fruit, the best of the wine, as well as the firstlings of the flocks and herds; these were to be given to Aaron and his descendants for ever. Then the Levites who were to assist the priests, ministering in the sanctuary and acting as teachers and magistrates, had no inheritance in the land except cities in which to reside, and were to receive one-tenth of the crops, the produce of the vineyards, and the cattle. And besides all these there were the

sin-offerings, the thank-offerings, the trespass-offerings and others: so it was give, give, give, continually, on the part of those who by statute were left free to devote all their time to secular pursuits: and thus those whose time was devoted to the religious and public services of the country were amply provided for. Listen: "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3: 10). This was Jehovah's challenge to ancient Israel, and proves as true to Christians now as it did to Hebrews then. Does that point to Calvary? If it had not been for that fallacious conception of Atonement through the death of Christ on the cross, the modern Church would not have misread the meaning of those Hebrew sacrifices and other offerings, and the Christian ministry would not have been starved as it has been so generally: nor would the religious, educational, philanthropic and missionary operations of the Church have been crippled as they have been in the past.

THE MERCY-SEAT A TYPE OF CHRIST.—There were two distinctive, beautiful Old Testament types of Christ. The Levitical system included one in the Mercy-seat as a part of the Ark of the Covenant, standing within the Most Holy Place, where Jehovah manifested His presence and where man communed with God. The Mercy-Seat was also called the Propitiatory, because Jehovah's presence was there manifested in *graciousness* to Israel where He could be approached unto, and His Will made known. The Ark of the Covenant was therefore to them the earthly dwelling-place of Jehovah. There in that luminous cloud over the Mercy-Seat—through the symbol of light—God's presence was evidenced to them. So Christ is our Mercy-Seat. In Him God was manifested, not in a luminous cloud, but in a *life*, in a personality—Son of Mary, Son of God. Jehovah dwelt on the earth in Christ as He did in the Ark of the Covenant: He made His will known through the Christ as He did to ancient Israel at

the Mercy-Seat. But how much more real and precious is our Mercy-Seat than could have been its mere shadow to the Hebrew worshipper. The Apostles speak of Christ as our Propitiatory—"He was the propitiation for our sins"—and surely this ancient figure was most fitting, for in Christ God was manifested as a most gracious and loving Father, ready to welcome the approach of His children. As the Mercy-Seat was intermediary between Jehovah and Israel—where God and man met—so Christ is intermediary between God and man now, and we come to God by way of our Mercy-Seat.

THE PASCHAL LAMB A TYPE OF CHRIST.—The Paschal Lamb is another very illuminating type of Christ as Saviour and Redeemer. Of course the Passover antedated the Levitical system and formed no part of it, but belonged to the larger Mosaic economy. The Passover Lamb was not a sacrifice, and the priests had nothing to do with it. The Passover was kept as a *family feast*, and was purely a memorial, without the least semblance of a priestly function connected with it. So, as a type of Christ as Redeemer, the Paschal Lamb gives no suggestion of an offering for sin, or any expiatory sacrifice. But as the sprinkled blood of the Paschal Lamb upon the lintels and doorposts of the dwellings of the Hebrews was a "token to them" that, when the angels went out to destroy the firstborn of Egypt that night, their dwellings would be *passed over*, so the shed blood of Christ is a "token" to us who take Him as our Passover that in that "great day of God," when His angels shall go forth to gather out the "tares" at the close of our age, we shall be safe. Thus the Paschal Lamb is not a type of Atonement, but of the *safety* of those who have taken Christ as their refuge.

CHAPTER II.

THE COMING ONE IN PROPHECY.

WHAT is the picture the Old Testament gives of the coming Messiah and Saviour? The first announcement of the Coming One was made in Eden to the beast, through which Eve was lured into breaking one of the three commandments given by the Creator to that bride and groom. Destructive criticism, of course, has assailed this record of creation, but those who believe in a personal God, and possess a fair knowledge of geology, can calmly trust these opening chapters of our Bible to take care of themselves. All that is needed is accurate translation and fair interpretation, both of which are gradually being given. I will only touch those portions which relate to the subject I have in hand. The circumstances surrounding this first Messianic announcement must be considered in the light of sober reason if we are to comprehend its meaning. The interpretation given to some of the passages has been a stumbling-block, and levity has been excited where seriousness should have been a steadying force. This story is not a myth, neither is it *parabolic*; but every clause records a fact, and the facts are momentous. Only a short outline pen-sketch in peerless diction has been given us, but it is enough. Without trying to uncover all that is wrapped up in those pregnant sentences I will call attention to the Tempter, the Temptation, the loss sustained by both Tempter and tempted, and the final triumph of "the seed of the woman" over the Evil One. First then in order is

THE TEMPTER.—This Hebrew word *nachash*, which is translated *serpent* in Gen. 3: 1, is not either a generic or a specific term for any animal, but has various meanings given to it throughout the Old Testament. First, it signifies

to view attentively, to divine, to use enchantment. Second, it is used to represent brass, something bright or shining, hence in Job 20: 24, "a bow of brass shall pierce him through." Third, in Ezekiel 13: 36, it signifies filthiness, moral impurity. Fourth, it also signifies a serpent, but no particular kind, and in Amos 9: 3 it evidently means a crocodile. Now, with these widely differing meanings, I would ask, why should all our versions follow the Greek Septuagint in translating that Hebrew word *serpent*, when there is absolutely nothing in the narrative that suggests a serpent? We must allow the narrative throughout to be consistent with itself. According to the story this creature stood at the head of the animal creation for subtlety or cunning. Is there any of the serpent family that meets this description? The serpent is sly, and shows some cunning in self-defence and in capturing its food, but that is the limit of its subtlety, and naturalists do not allow that it is a symbol of wisdom. This *nachash* had the gift of speech, but the serpent has no organs of speech, hence conversation would be impossible, so whatever it was that talked with Eve, it was not a serpent. Again the judgment pronounced upon this creature "upon thy belly shalt thou go," would be ludicrous if a serpent were meant, for the serpent never went any other way, even those species which have feet, like the crocodile. Is not this the solution of that difficulty? *Nachash* is not intended to designate any particular beast at all, but is a figurative expression, and used in the sense of *deceiver*, or *enchanter*. This is one of the meanings of that word, and would it not properly designate the creature which exhibited so much skill in his encounter with Eve, which so roused her curiosity and ambition, and led her to disbelieve what God had told her would follow if she partook of the forbidden fruit? I ask, would not such an one be fittingly called *nachash* in the sense of "seducer" or "enchanter"? The Evil Spirit is said to be a fallen angel, but in the Scriptures he is called a serpent, a dragon, Satan and Devil, because those names suitably designate him as a *tempter*, deceiver and murderer; so if we translate *nachash* by *tempter* or *enchanter* we will no

doubt be expressing the thought that was in the mind of the writer of Genesis. Perhaps others may have already made this suggestion, but I feel sure that "Tempter" is the proper translation of that word in this connection. To make the story of that temptation and the curse pronounced upon the creature which overmatched Eve believable at all, we must look for something more than a mere snake; there must be some animal known to man whose organization gives it rank at the head of the animal creation. Moreover, it must be an animal that gives evidence of living under abnormal conditions. Does not the *ape* or *orang-outang* meet these requirements, as others have often pointed out? As it lives on fruit and coconuts, etc., would it not be in a position to give Eve a practical demonstration that the eating of the fruit was not followed by any deleterious effects? Do not the words "when she saw that the tree was good for food" indicate that the Tempter actually ate of the fruit? Its forepaws are like human hands with no claws upon the fingers. Why does it part of the time place those hands on the ground and use them as feet? Why does it not use those hands to wash and prepare its food instead of eating the dust and dirt along with its food, as *must* the dog? Its hind paws are not paws, but feet, having no claws to be used in running and digging. Why that long foot if not intended to balance the body in an upright position? In its native woods, we are told it walks upright much of the time. Why does it ever put its hands to the ground and go on all fours? It has the organs of speech almost perfect, which indicates that it ought to talk. Why does it not talk, instead of merely chattering? Is not this creature's condition abnormal, and have we not in it everything that the story calls for in the *tempter* of Eve?

THE FALL OF THE TEMPTER. — This story cannot be parabolic: it is either fact or fiction. I unreservedly accept it as fact. We see among the animals familiar to us very clear manifestations of what among ourselves we call fear, expectation, love and hate. They also have a sense of ownership, and know, too, when they are wronged, and sometimes resent an

offence. Respecting this creature standing at the head of the animal creation in its organism, the prince of beasts—standing next to man and yet inferior to man in perfection of form and association—need we deny to it the capability of *envy*? Do we know any natural reason why such an animal could not experience the sentiment of envy, as well as of love or hate? Now, granting, as I think the reader will grant, the possibility of the existence in this creature of what we call envy, is there anything improbable in the belief that Satan stirred up the spirit of envy in this highly organized beast, and that it yielded to the influence, and with malicious purpose deliberately played the part of seducer? Of course this involves the question of knowledge obtained in some way by the *nachash*, that Adam and Eve were prohibited from eating the fruit of that particular tree. But according to the narrative this beast could talk with man, so it is not likely this was the first time they had met. Perhaps it was another case of Joseph and his brethren, and Eve had told too much before, and the beast had arrived at the conclusion that the pair which stood higher than it should be destroyed. Hence Satan, of whom it is said that he was once an angel of light, but fell through envy, and drew away with him a large following of the angels, found in this envious creature an easy victim to use in seducing man from his allegiance to God; but in that service the *nachash* also suffered loss. Listen: "Because thou hast done this thing, thou art cursed above all cattle, and above every beast of the field" (Read the fourteenth and fifteenth verses). These solemn words carry us very far beyond the thought of a serpent; they tell us of a nobler creature, a creature high enough in the scale of intelligence to know right from wrong, and also to understand the meaning and the cause of the disaster that had overtaken it—a condemnation without a promise of ever lifting. As already pointed out we have one animal with us bearing the marks of this curse. Should we not see in the ape evidences of a nobler creature in ruins, rather than the progenitor of our race?

THE FALL OF MAN.—That bride and groom with youth and unalloyed happiness in possession, and the wealth of earth at their feet, save the fruit of one tree which had been reserved, started their career with one negative and two positive commandments. But one day a *tempter* appeared and told them "their liberties were restricted," and that if they partook of the fruit of that tree which God reserved, instead of dying, as a result they would become wise enough to know both good and evil. They fell before two temptations: (1) To covet what was not theirs—hence to steal: (2) To disbelieve God. Their *sin* was disobedience. The penalty appointed for that sin was physical death, but there were other results besides the one great penalty. The moment Eve decided to disobey God and partake of the forbidden tree she sinned, lost her holiness, even before the trespass had been committed. Thus we see the origin of moral evil in the human family—an intelligent person, knowing right from wrong, possessing the power of choice, and deliberately choosing to be wrong. Thus the sin question is always and of necessity an individual affair, and is not, and cannot be, transmissible from parent to child. Disposition, physical and mental characteristics, and moral tendencies are hereditary to some extent, but sin never. The reservation of something, even though but the fruit of one tree, was a fundamental necessity if man was to learn from the start the distinction between "the thine and the mine." To take the fruit of that tree that had been reserved was *theft*; so we see that the rights of property were made sacred in the very foundations of human society. God also here makes obedience the condition upon which eternal life would be given.

The announcement contained in the sixteenth verse is not a curse upon Eve, but merely a condition that must follow the entrance of sin. If there had been no sin, there would have been no death, hence the birthrate could have been very low, and yet the earth would have been "replenished" within a reasonable time, probably as fast as man's experience and genius would have produced the conveniences and requirements of an increasingly denser population. But when sin

entered, violence and disease would soon follow; and the consequent wastage of life, coupled with ultimate death of all, would necessitate a greatly increased birthrate in order that the earth might be filled and its forces subjugated to man's uses. The eighteenth verse, "cursed is the ground for thy sake," is not a curse upon Adam. In a state of innocence, in harmony with the infinite, pleasurable occupation would be all that health and happiness would require, but when self-will broke away from God, new conditions arose, and the tonic effects of hard work became a necessity. Any person with eyes open can see how the new provision works out for the good of man. The idle rich and the idle poor do not live as long or as happily as do those who toil earnestly with hand and brain: so the "thorns" and the "perspiration" are healthful tonics, morally, physically, and mentally.

THE SENTENCE OF DEATH.—"In the day thou eatest thereof dying thou shalt die." These chilling words but describe a process of nature that was already going on in the physical organism, which would, if not overcome by an opposing and stronger force, result in death even if no "fall" had taken place, as is seen in the lower orders of the animal creation. Because of the faulty translation of this verse which makes it read, "In the day thou eatest thereof thou shalt surely die," and because Adam and Eve did not die on the day they ate of that fruit, many theologians have resorted to the expedient of saying it was the death of holiness to which God referred. This, however, is untenable, for "the tree of life," chapter 3, verse 22, is presented as a perpetual preventive of the death referred to, if its fruit is eaten. Listen, "Lest he put forth his hand, and take also of the tree of life and eat and live forever," they were driven out of the garden "to till the ground," and a Cherub was placed "to keep the way of the tree of life." If it were the death of holiness, why would the Lord prevent the guilty pair from partaking of that other tree that would prevent such death from taking place? Again, it could not be the death of holiness, because throughout the whole of the Old Testament, as well as the

New, man is required to be *holy*. But when that passage is translated literally "In the day thou eatest thereof dying thou shalt die," we see how the sentence was executed, and also how it was intended to be executed. It is a well-known fact that the tissues of our bodies are daily being consumed—used up—and our nerve force also being consumed, and that the body possesses the power to repair and renew this daily waste, new tissue coming up among the old, and new nerve force giving vigor to the entire physical organism. This daily waste and repair goes on silently and unconsciously to us for many years, but finally the body seems to lose its power to repair, and we commence to go down, grow old, as we call it, and ultimately die, even though every organ in the body may be in a healthy state. Why does the body lose this power to rebuild itself and expel the waste matter? No physician, no physiologist, no biologist can tell why that power ceases to operate. In this fact we see that the human body was mortal from the beginning, but "the tree of life" was provided, so that by the natural eating of that fruit perpetual youth and perpetual vigor would have been the lot of man. Need we stumble at this, when we know that all the plants, trees, and vegetables contain medicinal qualities? Some are good to stimulate the heart action, others to soothe the nerves, and so throughout the long list all are good for something medicinally, as well as to make flesh and blood. Need we then hesitate to believe that the fruit of that one tree called the Tree of Life contained a quality that would preserve in the body *indefinitely* the power to repair and renew? The old philosophers and alchemists, who spent so much time in the search for the "Elixir of Life" that would give to its users perpetual youth, died without finding this quality of the fruit of the Tree of Life, but the time is coming when Paradise will be restored, and in Paradise the Tree of Life will appear again, and there will be no more death.

The question is often asked, almost with knitted brow, Did not God know that man would fail? Most assuredly He did. The question is just as frequently asked, Why did He

make death the penalty for transgression? No man knows why, but we may be sure that it was done in love, *for man's sake*. We may also be sure that God was not surprised or disappointed when Adam and Eve fell before the tempter: neither were His purposes thwarted by that event. The command to multiply and replenish the earth was not withdrawn, neither was the command to subdue the earth revoked, although many long centuries passed before the race seemed to pay much attention to this last commandment. We of to-day are the inheritors of all that past centuries have accomplished in this line of obedience to the Divine commandment, and the great forces of nature are now being investigated as never before, and are being brought into subjection to human power to bless and enrich—forces so mighty that they seem to be centred in Omnipotence, and bewilder us with possibilities not yet fully grasped. God's great purposes for man are ripening fast, and the final consummation is evidently near at hand.

Returning now to the question as to why physical death was ordained to follow transgression, which means disobedience. Of course no sane mind would assume to interpret the thought of the Creator, aside from subsequent revelations, and particularly those made by Christ respecting man's nature and final goal; but through those revelations we can see a reason why such a provision might have been made for man's sake. According to abundant revelations it seems evident that a vast multitude which no man can number was intended to come into being on this planet, but whether to remain here forever or not we have not been told. There are, however, some intimations, a few stars to guide us. Enoch before the flood, and Elijah after the flood, were translated—taken away without passing through death. St. Paul says that the righteous living at the Lord's return "shall be caught up and changed in the twinkling of an eye" and "the mortal put on immortality," thereafter "to be ever with the Lord." Do we not then most clearly see that though earth is our starting-point, it may not have been, and probably was not intended to be, our permanent abiding-place? We have more than a

hint of this in that welcome to those on the right hand: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34), for this takes place at the time St. Paul says the righteous are to be translated; hence translation, immortality and entrance into a higher sphere must have formed part of the original purpose when this crowning work of creation was placed on the earth. One more searchlight shining out into the darkness is Christ's teaching about the intermediate state. Both Dives and Lazarus died and passed into another state. Lazarus was not in heaven, and Dives was not in hell. So there must be an intermediate place for the human spirit, where it remains until it reappears in what we call the Resurrection. Bearing all these things in mind, does it not appear evident that whether man was intended to remain permanently on earth or not, it was ordained from the beginning that he should not remain mortal, and forever subject to sin, but that at some period in the unfolding of his great nature he would be raised to a higher plane of being—a state beyond the possibility of either sinning or dying? But after man fell and commenced sinning, would thousands of years of life on earth have served to fit him for that change? And could anything less drastic than death rouse man to the recognition of the fact that *sin destroys*, that sin is hateful? And would even that knowledge serve as a deterrent if man remained in the environment of sin, subject to its enticements? We know it would not, for the fact of death now present does not deter, any more than does capital punishment prevent murder. But let the shock of death be followed by conscious entrance into another sphere of being, with all the blindness and the folly swept away in passing through that experience, would not the eyes open to the heinousness of sin, and the spirit begin to hate sin as God hates it? And from that new starting-point, can we not see how the spirit would so discover itself, and its relationship to God, that it would not only hate sin, but love goodness for goodness' sake, and thus be in a way to qualify, so to speak, for translation to immortality? In this light, death is seen to be a *remedial*

provision to save man: that is, to enable him to reach his pre-ordained destiny, after he forsook the first way to Immortality; so death is not after all merely a penalty. The way of the transgressor is indeed hard, and full of heartache; but God's mercy and wisdom never fail. So we are assured that man was a distinct creation: in form made in the image of God, and on trial for immortality. If sin had not entered we would doubtless have attained to immortality by translation as did Enoch and Elijah.

THE COMING AVENGER.—“It shall bruise thy head, and thou shalt bruise his heel” (Gen. 3: 15). These words are not a promise made to Eve, as is usually stated when they are quoted. The inference that they apply to Satan, rather than to the beast which he apparently used as an instrument to accomplish his purpose, as he uses men to-day, seems to be well founded, for they are not applicable to the beast, and also because in the New Testament we learn that Christ was “the seed of the woman” referred to. Satan would understand what Adam and Eve and the beast probably could not, for their eyes would not see the real author of the tragedy. To Eve it could not have meant more than the assurance that although she had been deceived and had suffered so great a loss, yet some time in the future the tables were to be turned, through the triumph of one of her offspring over her enemy. The thought here is that of an *Avenger*, who would overcome and destroy the destroyer. In 1 John 3: 8, we read, “For this cause was the Son of God manifested, that He might destroy the works of the devil”—not crucified, but *manifested*. Satan detached the race in its federal pair from its allegiance to God: Christ is to restore that relationship. Death followed in the wake of transgression; Christ is to destroy death, and so we read, “the last enemy that shall be destroyed is death.” But the “bruising” is not yet finished, for long after the crucifixion St. Paul wrote, “And the God of peace shall bruise Satan under your feet shortly.” (Rom. 16: 20.) “The works of the devil” cannot be totally destroyed until Satan himself is either permanently confined

or destroyed; and in Rev. 20 we are given his final doom: "the devil that deceived them was cast into the lake of fire." Hence we see that this first announcement of the Coming One included the restoration of man, the elimination of sin from the earth, the destruction of death and the complete overthrow and removal of the great adversary. The thought here in this first Messianic announcement is that of a great *Avenger*, and not that of a sacrificial victim. The statement so often made that Eve understood this announcement to refer to a Redeemer, and that believing in and looking forward to that Redeemer she was saved, can scarcely be admitted. Eve was saved from her sins by *repentance and obedience*, just as all the penitent thereafter till Christ came were saved, and I might add, just as we are saved to-day if we are saved at all.

The next announcement of the Coming One is in Job 19: 25: "I know that my Redeemer liveth, and that He shall stand up at last upon the earth." Job's "comforters" had assailed his character, alleging that it was because of his iniquities that such great calamities had overtaken him, but Job repudiated the charge, and through a revelation to him announced the coming of a Redeemer, who would justify him. So it is a mighty *Vindicator* that is foreseen by Job, and not a *suffering victim*.

The next description of the Coming One was given through Moses: "I will raise them up a prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. 18: 18). Moses was prophet, lawgiver, and ruler. Need I ask did Christ not fill this role? Was He not Prophet, Lawgiver and King? There is no thought in this of a sacrificial victim, is there?

The next picture we have of the Coming One is that of a Royal Priest. In Psalm 110: 4 we read, "Thou art a priest forever, after the order of Melchizedek." Melchizedek was king of Salem, and by virtue of his office was also priest of the Most High God, as were all other kings in patriarchal times. David was a mighty king, great religious teacher,

and hymn-writer, but he never ministered at the altar as priest, as King Saul attempted to do and sinned by so doing. So Christ as Prophet taught the people; as Lawgiver gave His own commandments, and as King claimed the right to rule; but He never went near a Jewish altar to officiate, and never stained His hands with the blood of a sacrifice. The Royal Priesthood of Christ, in which the glorified saints from earth are to share, was a new order of priesthood according to Hebrews, and had no relationship to the Aaronic priesthood which had to do with sacrifices.

THE PERSONALITY OF THE COMING ONE.—The first great and distinctively Messianic prophecy which refers to the *nature* of the Coming One is given in Isaiah 7: 14, "Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel." The Hebrews, it is said, never understood this passage and did not connect it with their promised Messiah, so when Matthew in the first chapter of his Gospel announced the birth of Jesus of Nazareth by the Virgin Mary as a fulfilment of this prophecy, the unbelieving portion of the Hebrews immediately assailed it on philological grounds, maintaining that the word *almah* used by Isaiah in this passage did not properly denote a virgin, but merely a young woman of marriageable age whether single or married. They claimed that *bethulah* is the word which properly designates virginity. Notwithstanding that Hebrew scholarship proved the groundlessness of this contention, skeptical Gentiles and the hostile critics have followed this lead of the unbelieving Jews, and have very positively affirmed in their writings that *almah* does not denote a virgin, but that *bethulah* does. Now, as the Virgin Birth is fundamental to Christianity, and possibly some of the readers of this text may not have read special works on this subject, I will furnish absolute proof that the word *almah* used by Isaiah in this passage *does mean a virgin*. This is a simple question of fact, and not, properly speaking, one for scholarship to settle. It does not matter that there is another word which may more properly denote a virgin, but the real question is, How is this word *almah*

used in other passages by other writers throughout the Old Testament? Does it signify a virgin, or a young married woman? Not being a Hebrew scholar, I am driven to the Septuagint version for the proofs, but no one will question the reliability of this version, for it was generally used by the Jews in the time of Christ, and the Apostles usually quoted from it. The eminent Greek and Hebrew scholars who compiled that version fully two centuries before Christ would have no religious prejudices to warp their judgment or to color their translation, so it can be trusted; and they translated this word *almah* of Isaiah 7: 14, by *παρθένος*, which is the proper Greek word for virgin, and is so used throughout Grecian literature. Consult your Greek lexicon, and thus in two minutes prove it for yourself, that *παρθένος* means a pure, chaste unmarried maiden. The same word *almah* appears six other times in the Old Testament, and in each case the Septuagint translates it by *παρθένος*, for which "virgin" is the proper English equivalent. As this is a most vitally important question, I will give the passages where this word is used, and would ask my reader to take the time to open his English Bible, of any version, and read the verses, so he can judge for himself whether the Biblical writers were probably referring to a virgin, or to a young married woman. The first passage is in Gen. 24: 43, and surely the affable Rebecca was a virgin. The next is in Ex. 2: 8, and judging from the context it was a little girl who was watching to see what would be the fate of the babe in the "ark of bulrushes" when Pharaoh's daughter came to the water's edge. The third is in Psalm 68: 25, where it singles out the "damsels" from among the "singers" and "players on instruments," which would indicate they were younger females, hence maids or virgins. The fourth is in the Song of Solomon, 1: 3, and one could scarcely be made to believe that the word here meant a married woman. The fifth is in the same book, 6: 8, where the virgins or maidens are definitely distinguished from the married females—the "queens and concubines." The sixth and last, until we reach Isaiah, is in Prov. 30: 19, where there is nothing to

indicate whether it is a virgin or a young married woman that is intended, so this passage proves nothing either way. And yet it is upon this single passage that the assailants of the Virgin Birth base their argument. Contrary to my method in this work I will quote some authorities on this point—merely two, but two whose right to be heard will not be questioned: Martin Luther is admitted to have been a good linguist and Biblical student, and he wrote, "If a Jew or a Christian can prove to me that in any passage of Scripture *almah* means a married woman I will give him one hundred florins, although God only knows where I may find them." The late Dr. Willis J. Beecher, a distinguished Professor of Hebrew Language and Literature, in "Prophets and the Promise," page 334, says, "There is no trace of its use to denote any other meaning than a virgin." In the face of all these facts, I would ask what moral right has any man assuming to speak in the name of scholarship to affirm that this Hebrew word *almah* does not properly signify a virgin, and that Isaiah 7: 14, as it stands in all our versions, is a mistranslation? This is one of the cases in which the worthlessness of the affirmations and denials of nearly all that has been passing as "critical scholarship" is clearly revealed. In many other cases it is not possible to meet the skepticism with such documentary evidence as is here available, and therefore this show of learning continues to cast doubt where there ought to be certainty. This word *almah* being used throughout the Old Testament to denote virginity, this prophecy of Isaiah cannot, on philological grounds, be wrenched by infidel hands from the sure foundation of the Christian belief in the miraculous birth of Christ—His true Incarnation.

TITLES OF THE COMING ONE.—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with

righteousness from henceforth even for ever. The zeal of the Lord of Hosts shall perform this." (Isaiah 9: 6, 7.) This is a marvellous prophecy, and if it does not positively declare the Divine nature of the child born into the world, it comes so dangerously near it that no logical reasoning can find another interpretation for it. We see how the vision of the Coming One is gradually unfolding as the time draws nearer for His advent. I know that some Christian scholars say that no such person has ever come into the world, for no person has taken David's throne, nor established a government in righteousness, and therefore the prophet made a mistake. He was merely preaching a comforting sermon for his distressed people, by pointing them to a future ruler who should arise and establish a kingdom in justice that should last forever, and that like many other seraphic preachers his vision was comforting, but that was all there was to it. But this cynical criticism overlooks the real character of this striking passage. Even a superficial analysis reveals the fact that it is progressive in its structure. It begins "unto us a child is born"; then His princely rank is given—"the government shall be upon His shoulders"; then His name shall be called Wonderful, Counsellor, etc. Was *that child* not born at Bethlehem? Did not Jesus in His marvellous teaching and great miracles astonish the nation and perplex the rulers? "Never man spake like this man," and "when the Christ cometh will He do more miracles than this man doeth?"—show clearly that He was even then the Wonderful, and the Counsellor. He was not called "Prince of Peace" in that day, but in our day He is recognized almost universally as the Prince of Peace, so we see that about one-half of this great prophecy, which covers many centuries in its sweep, has become history, but the latter half is yet to unfold, and the earth will yet recognize Him as the "Mighty God, the Everlasting Father." Exegetists who know nothing about the Second Advent of the Lord, either lose themselves in a "spiritual interpretation," which destroys it, or they side with the skeptic who says the prophet made a mistake. But those who hold to the literal interpretation of the Mes-

sianic prophecies as the Apostolic Church understood them, know that the fifth universal kingdom, portrayed so vividly by Daniel a few centuries later, answers to Isaiah's picture of the perpetuity of David's restored throne, which shall last to the end of time. Then who is it described in this ninth chapter of Isaiah but the babe of Bethlehem, who became in His day the Wonderful, the Counsellor, and in our day the Prince of Peace, and worshipped by millions as the Saviour of the world? But the final unfoldment is yet future, and like all God's works is too wonderful for the mind of man to picture in advance. Our own day, however, will doubtless witness the establishment of this Kingdom, whatever it may prove to be.

THE PLACE FOR THE ADVENT.—The striking picture of the personality and dignity of the Coming One given by Isaiah is followed by the announcement, through a contemporary prophet, of the very name of the village in which He was to make His advent—"Bethlehem, in the land of Judah"—and is designated as "Ruler in Israel," Micah 5: 2.

TIME FOR THE ADVENT.—In Gen. 49: 10 we have the approximate date given for the Advent. "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come." For many years Judah had been without a reigning king, but the civil, religious and political institutions and spirit of the nation as a nation remained intact, the people ruling through their representative bodies; but in 70 A.D. both the sceptre and the lawgiver disappeared, and the people were scattered. There is no room for doubt but that Shiloh was the Christ and that He came before the sceptre departed from Judah.

In Daniel 9: 25-27 the Coming One is called Messiah, and the very year of His advent is given, four hundred and eighty-three years after the issuing of the decree by Artaxerxes Logimanus to rebuild Jerusalem, or in the 4739th year of the Julian period. Daniel also announced that "the Messiah would be cut off, but not for Himself"; also that Jerusalem

and the sanctuary would be destroyed, and that the sacrifices and oblations would cease. Every feature of this striking prophecy has been fulfilled, and therefore the Hebrew sacrifices, which "ceased" when Jerusalem was taken by the Romans, we may be sure will not reappear when Jehovah again places the Hebrew people in possession of Mount Zion—an event which now seems very near.

MESSIAH'S RECEPTION BY EARTH.—In the fifty-third of Isaiah we have a foregleam of how earth would welcome the Prince of Peace—"Who hath believed our report and to whom hath the arm of the Lord been revealed?" A few believed His testimony that He came out from the Father to give life unto the world, and a few hailed Him as Lord, but the rulers declared Him an impostor, and the mob cried "Crucify Him!" "He was despised and rejected of men." Was He not despised as a Messiah, and rejected as their King?

CHAPTER III.

THE INCARNATION OF THE WORD.

Now from the predicted appearance of this marvellous personage to be born of a Virgin we pass to the announcement of its fulfilment—"And there were shepherds in the same country abiding in the field and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you: ye shall find a babe wrapped in swaddling clothes, and lying in a manger." (Luke 2: 8-10.) Before considering the angel's message I would ask:

WHY BORN AT BETHLEHEM?—Trifling as this question may seem on the surface, a little reflection will enable the Bible student to see that the eternal fitness of things required that David's greater son should make His advent in the city of the great King. Bethlehem and David were names linked together in closest memory throughout all Jewry, so the Divine Artist, who neglected not the smallest details in pencilling the flowers and balancing the elements in air and water, provided that "the root and offspring of David" who was subsequently to restore the throne of their hero-king should be born in Bethlehem of Judea, and not in despised Nazareth. Therefore, that famous decree, that "all the world should be taxed," which brought Joseph and Mary to their native city to be enrolled, is seen to be part of the stream of natural causes through which Providence was moving to the accomplishment of high and beneficent purposes; and the pious Hebrew, when his nation comes to its own again, will

rejoice that the prophecy of Micah was fulfilled. I will not touch the date of the birth, but for some reasons December 25th would seem to be about the time when that event should take place, and there is nothing in climatic conditions in the way of that date, for a couple of hours' walk would bring the shepherds from the tropical pasture lands bordering the Jordan River to Bethlehem. And does not the language of the shepherds—"Let us now go even unto Bethlehem and see this thing that is come to pass"—indicate that it was a considerable journey they were undertaking, and that they were passing other villages on their way? So then the men who received the message were not likely out on "Bethlehem's plains," but near the Jordan.

WHY BORN IN A MANGER?—We are accustomed to hear it said that when the Word, the Eternal Son, came to earth, He passed by the angels and took upon Himself the nature of man, and in that descent He passed by the palaces of kings and the families of the nobles to enter the home of a peasant, and live the life of the common people. That is true; but is that all? Did He not go still lower? The angel said, "Ye shall find Him wrapped in swaddling clothes and lying in a manger." With all that world-wide preparation among the nations for His advent which history and prophecy record, the tribe through which He was to come designated, the family line determined, and even the little city in which He was to be born chosen and named long before, are we to imagine that the kind of a habitation in which He would come was left to chance? No, impossible. Joseph and Mary did not *happen* to come late, only to find the village inn already crowded to its utmost capacity and the overflow being housed in the barns. The Divine purpose surely was being executed, and the Christ was born in a manger because Heaven would have it thus. Can we not see a purpose in this lowly birthplace? Should we not see in this honoring and flooding of the habitation of the beast with Divine light, an intimation that the animal creation was to be included in the re-creation? I think so. Has not the animal creation suffered

through man's sin and violence almost as much as man himself? St. Paul says "the whole creation groaneth and travaileth in pain until now." (Rom. 8:22.) And our Lord in His last commission to His disciples before His Ascension said, "Go ye into all the world and preach the Gospel to the whole creation." Hence the redemptive work of the Lord is not confined to man, but reaches down to the lower creation, and means "peace on earth" all the way down. All things are to be created anew in Christ Jesus. Redemption is infinitely broader than our theology has taken knowledge of. "The earnest expectation of the creature waiteth for the manifestation of the sons of God" is another great saying of the Apostle to the Gentiles that goes to the very core of the Gospel of the Son of God. The men and the women who with hearts aflame are working zealously in the Humane Society for the prevention of cruelty to animals are as much missionaries as are those who go to China or Africa to work among the people who know not our Christ, or the compassionate love of the Father. And even the earth itself is to be redeemed from thorns and thistles; its swamps and marshes and deserts are to be reclaimed, made healthful, and to blossom as the rose, literally.

SAVIOUR, CHRIST AND LORD AT BIRTH.—From the Angel-message we learn more definitely than we do through prophecy who this Child was, and we are told something more of His essential nature—"For unto you is born this day in the city of David a Saviour which is Christ the Lord." Thus, He was *born a Saviour*. He did not *become* a Saviour at His *death*, as nearly all our theologians tell us, or when He went back to the Father, as others say, but He was a Saviour when He entered the world. And again, "which is Christ the Lord"—wonderful words. Do not forget, Heaven is here giving a revelation to earth through an angel. We all know that the word "Christ" is but another term for Anointed. Now read the passage again, "For unto you is born this day in the city of David a Saviour which is the Anointed Lord." Then, according to this revelation by the angel, the anoint-

ing took place in Heaven before He came to earth, and not at His baptism in the muddy Jordan, as traditional Theology, and the New Theology as well, so persistently teaches. That baptism *meant nothing to Him*, as will be shown in a later section. The descent of the Spirit was not an endowment of power. The Anointed Lord entered the world with a plenitude of power that lacked nothing, and could receive nothing more. Hold these thoughts fast, for they are the key that unlocks all the mysteries of that extraordinary life which moves with such majesty through the Gospels. In this announcement of the angel, His essential nature is clearly expressed, a nature which makes that career and world-service predicted by Isaiah a *possibility*. And in that essential nature as Saviour and Christ the Lord, when He entered the habitations of men, we have the only ground upon which we can accept as truthful the Gospel records, the only foundation for an intelligent faith in Him as Redeemer, and the only justification for the coupling of His name with that of the Father in our devotions, and in our baptismal rite.

THE TWO RECORDS OF HIS BIRTH.—In the first chapter of the Gospels of Matthew and Luke we have a very circumstantial account of the Virgin Birth of Jesus which leaves nothing to be desired by those who are either trusting for eternal life through His name, or are desirous of finding a rational basis for the adoration that is given to Jesus Christ throughout the world of our day. Avowed infidels and "hostile critics" alike have exhausted their ingenuity in the effort to destroy this ground of Christian faith, for they know that the Virgin Birth is the very citadel of Christianity; and the Christian Churches should also know this fact. For if there was no Virgin Birth there was no Incarnation, and if there was no *true Incarnation* we have no Saviour in heaven, and much of our hymnology is fiction. The hostile critics say the two accounts—by Matthew and Luke—are contradictory, hence not reliable. But if you will read the narrative given by Luke attentively, and then that given by Matthew, you will see clearly that the alleged contradictions do not

exist. As has often been pointed out, Luke evidently obtained his information from Mary, and records what the Angel revealed to *her*, and what her one perplexity was; while Matthew evidently obtained his information from Joseph, as he gives Joseph's perplexities over the matter, and how they were removed. To Mary the angel came when she was awake and revealed to her that she had been chosen to be the mother of the Messiah, and that when the child was born, His name was to be Jesus. (Read Luke 1: 30-35). Apparently Mary had confided to Joseph, her betrothed (engaged) husband, what had been revealed to her, and very naturally he was skeptical and decided not to carry out the marriage contract (the public betrothal), but would privately divorce her. But before this resolution could be executed, an angel spoke to him through a dream, telling him not to be afraid to take unto him his virgin wife, for the child that would be born was supernaturally conceived, and that he should "call His name Jesus; for it is He that shall save His people from their sins." (Matt. 1: 20, 21.) The reader will see instantly that this revelation which Matthew says was given to Joseph is the same that had previously been given to Mary as narrated by Luke, and almost in the same words; but to Mary the further revelation was given that this child Jesus was the Messiah, the Son of the Most High, and that the Lord would give Him the throne of David and His Kingdom should have no end. This additional information given to Mary, as recorded by Luke, cannot in any sense be legitimately construed as contradictory to what Matthew records as having been revealed to Joseph; hence the alleged *contradiction* does not exist.

THE TWO GENEALOGIES.—The hostile critics also assail the Virgin Birth through the *genealogies*, by asserting that they both give the genealogy of Joseph, instead of that of Mary, which they claim is evidence that they regarded Joseph as the father of Jesus; secondly, that the two tables do not agree, hence have no value. I will endeavor in the fewest words possible to expose the fallacy of both these claims.

Because of the common knowledge of the entire Hebrew people that the Messiah was to be of the tribe of Judah and of "the house and lineage of David," we have the reason for the appearance of the genealogy of Jesus in connection with the account of His birth, and in both Gospels which mention His birth, and in neither of the others. As the names of women were not admitted into the Hebrew genealogies, and also because it was through the husband rather than through the wife that the tribal relation of the family was determined, the Evangelists Matthew and Luke were under the necessity of tracing the family tree through Joseph instead of through Mary; but it must not be overlooked that neither Matthew nor Luke says that Joseph begat Jesus, a fact which destroys the criticism. Matthew, who has much to say about the Kingdom, begins with Abraham, and descends to David, and then most naturally follows the royal succession through Solomon to "Joseph, the husband of Mary, of whom was born Jesus who is called Christ." Luke, evidently with the intention of showing that Mary also was a lineal descendant of David, begins with "Jesus the Son (*as was supposed*) of Joseph," and traces the family tree back through Nathan, an elder brother of Solomon, thence to Abraham, and as a better historian follows the ancestral line on back to Adam, whom he is careful to say was the son of God. In both tables, Jesus the Messiah is shown to have been born in a family "of the house and lineage of David" and of the seed of Abraham through Isaac; and as already stated that was the sole purpose of those genealogies. The hostile criticism, therefore, which seeks to cast doubt upon the story of the miraculous conception because the family tree is traced through Joseph can scarcely be accepted as candid, for any person can readily see that no other kind of genealogy would have possessed any value. Whether Joseph were indeed the father of the child Jesus, the people, of course, could not know; but that he was the husband of the mother and that the child was born in wedlock *they did know*: and that Joseph was the ostensible father and stood in the place of father to the infant Jesus they also knew, *and that was all that was necessary for them to know*

about the parentage of Jesus the Christ in order to the acceptance of Him as their promised Messiah. And that much knowledge, it will be conceded, was essential. Christ Himself challenged the Pharisees on this identical point—"What think ye of Christ? Whose Son is He?" And they, without hesitation, replied "The Son of David." He claimed to be the Messiah, hence if it had not been an admitted fact among the Scribes and Pharisees that He was a lineal descendant from David, how quickly they would have turned that weapon against Him. We have no record that His enemies in their controversies with Him ever questioned His descent from David, and even at the trial before Caiaphas the hostile members of the Sanhedrin, who were in possession of the public registers, and therefore in a position to know the facts, did not question His descent from their great King; and as previously stated that descent could only legally be reckoned through Joseph, as the supposed father. Therefore that criticism which seeks to cast doubt on the story of the Virgin Birth because the Evangelists traced the genealogy through Joseph, has no foundation upon which to stand, and candid searchers after truth may safely relegate it to the waste basket.

Again attention is directed to the fact that the accounts are not complete, and also that the names given in the two lists are not the same throughout, and these apparent defects are advanced as evidence that the Gospel records are not trustworthy. That there may be some omissions need not be denied, for it is not material to the accuracy of the tables if occasionally some obscure name—a mere cipher—should be passed over, providing the right line is struck again in the grandson or great-grandson, as that practice is known to be common in Hebrew chronology, and is in no sense objectionable. From Abraham to David the two accounts agree perfectly, but from David to Joseph they are very dissimilar; but it does not follow that either one is incorrect. From David to Christ covers a period of one thousand years, hence although Matthew in following the royal line through Solomon gives only twenty-eight names, and Luke in tracing the

line through Nathan gives forty-two names, the difference could easily take place in that period of time. We have no evidence that the first enemies of Christianity assailed these genealogies, or either one of them, as being inaccurate. The same registers from which Matthew and Luke compiled their tables were available to the opponents of Christ and of Christianity and when *they* did not challenge the genuineness of the two lines of descent given by the two evangelists, *we of to-day, with no proofs* in our hands of either their accuracy or their inaccuracy, are certainly precluded from raising the question of "*discrepancy*," but are rather under the necessity of endeavoring to find the *explanation* of the fact that both tables were evidently considered correct by those vitally interested, and who were at the time in a position to judge. That explanation was furnished many centuries ago in the two ways the Hebrews reckoned kindred—one by *natural generation*, as when it is said "Abraham begat Isaac;" and the other by *law*, or custom. According to their law, when a man married, if he died without leaving issue his brother was required to take the widow to wife, and the children she bore were to be reckoned children of the deceased brother. Again, if a married man had a daughter but no son, the person who married the daughter was accounted a son (a legal son) instead of a mere son-in-law in our sense. Early in the controversy over these genealogies these two facts were pointed out by Julius Africanus as the probable explanation of the difficulties, and to my mind they are sufficient. With these two methods recognized in the analysis of the two tables the difficulties which the modern reader encounters disappear. Matthew traces the succession from David through Solomon, while Luke traces the line from David through Nathan, an elder brother of Solomon. These lines meet in Zerubbabel, then diverge and meet again in Joseph. As Luke wrote later than Matthew it would be difficult to explain why he traced a different line from David to Joseph, unless it was to disclose Mary's descent also from David, thus showing that Jesus was indeed the Son of David, even though the genealogy must be traced through the male line. Finally, as the family

trees which Matthew and Luke respectively produced passed muster with the Jews of the first century, Christians of our day need not hesitate to accept them as authoritative.

THE NEW TESTAMENT AND INCARNATION.—From two of the four Gospels admitted into the New Testament Canon, the birth of Jesus by the Virgin Mary is given in a manner which admits of only one interpretation by those who accept the authenticity of the Gospel records. As that chapter in both Matthew and Luke is contained in the very earliest manuscripts known to scholarship, the attempt of infidel writers to rule them out has utterly failed. Every conscientious scholar of our day also now admits that both those Gospels must have been written before 70 A.D., and had also been published and universally believed by the Church before that great dispersion of the Jews, because every section of the Church, both East and West, held the Virgin Birth as a cardinal doctrine. This indisputable historical fact places that doctrine in the very foundations of Apostolic teaching.

Hostile critics say Mark knows nothing of a Virgin Birth. But I would ask, as many others have already asked, Why should Mark be expected to mention the Virgin Birth when he does not mention a birth of any kind, not even the childhood of Jesus? He begins his Gospel with the public ministry of John the Baptist as the forerunner of the Messiah, and then introduces Jesus at the time He commences His public ministry by presenting Himself to John for baptism: so this criticism lacks candor. But is Mark silent? Does not the opening sentence of his Gospel—"The beginning of the Gospel of the Son of God"—require a Virgin Birth in order to be true? An artist in painting a cathedral and a rural schoolhouse on the same canvas would not be expected to write *cathedral* under the one and *schoolhouse* under the other. The same class of critics assert that the Gospel as given by John knows nothing about a Virgin Birth. It is freely admitted that John does not use that term, neither does he mention the infancy of Jesus; but why should he when two Gospels already in circulation had given the world those

facts in great detail? But does not John tell us of what is equivalent to a Virgin Birth, and even much more? Listen—“In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made” (1: 1-3). “And the Word became (or was born) flesh, and dwelt among us.” John tells us the Word became flesh, and Luke tells us *how* He became flesh. For a personage whose existence dates back into eternity, to a time before the creation of the worlds, and who was the active agent in that creation, can there be any earthly father? Can any sane man who believes that Christ had such an existence in eternity, even speak of an earthly father? Indeed, the belief in the pre-existence of Christ was so thoroughly accepted in Apostolic times that we have evidence that there was a drift in the opposite direction, a conception that Jesus the Christ did not possess an organized human body at all, but was a materialized spirit-being—an apparition; what else can 2 John 7 mean? “Many deceivers are gone forth into the world, even they that confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist.” In this we have internal evidence that in the days of the Apostles the conception of the Divine Personality so overshadowed the human, that some enthusiastic teachers denied the human *in toto*—just the opposite to the modern antichrist who denies the divinity *in toto*.

The same insincere criticism charges that St. Paul knew nothing about a Virgin Birth. I would reply that Paul did not write a formal Gospel and had no occasion to refer to the birth of Christ. In every one of his Epistles, and in his addresses given in the Acts, the occasion and the aim are evident, and in no case is the birth of Christ involved. St. Paul's first real knowledge of Christ was when, on his way to Damascus, he saw, and heard the voice of the glorified Christ, by whom he was called to the Apostleship. It was that vision and his subsequent revelations that Paul gloried in. Indeed, he makes his boast that he “conferred not with flesh and blood,” that his call and his knowledge of Christ

came not from men, but from Heaven. He starts with his own experience and speaks with wondrous power of the Sonship of Christ, His resurrection, and the coming of the Lord. But is St. Paul silent as to the origin of Jesus? In referring to Christ as the second Adam he calls Him "the Lord from heaven." Again in Gal. 4: 4, "God sent forth His Son born of a woman." Do not such passages tell of a previous existence? And if they imply previous existence, then a miraculous coming into the world is necessarily involved. Omitting a large number of other passages which equally require a Virgin Birth to be intelligible, we have Paul's conception of the person of the Christ in that graphic summing up of the whole matter—"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3: 16.) In *every one* of his Epistles he couples the name of Jesus Christ with that of God the Father in his invocations and benedictions. I would ask, Could he do this if he did not know that Christ the Lord was indeed Lord, and not a child of earth in any true sense? that His coming into the world through birth was not the beginning of His existence, and therefore Joseph was not His father?—hence the Virgin Birth is the only explanation.

This criticism also has the effrontery to insist that Christ Himself did not claim a supernatural appearance into the earth-sphere. Who is there who would expect Him to refer to His birth? What need was there for Him to refer to that event? With a wisdom that surpassed all His contemporaries, that confused all His enemies, and humbled every assailant, with a power to perform miracles that no man could equal or explain, were evidences of a personality that transcended the human. Indeed, He refused to discuss the question of His origin. He simply claimed that God was His Father and had sent Him into the world, and pointed to His works as proofs that He was not like other men. "I came out from the Father, and am come into the world; again I leave the world, and go unto the Father" (John 16:

28). No prophet could truthfully make that statement. "I and the Father are one," "He that hath seen Me hath seen the Father," would not be true from the lips of any created being. He astonished the Jews by saying, "Abraham rejoiced to see My day," and in reply to their opposing argument that as He was not yet fifty years old He could not have seen Abraham. He answered, "Verily I say unto you, before Abraham was, I am." (John 8: 58.) This is a positive claim of pre-existence. Hear Him again—"I have glorified Thee on the earth, having accomplished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glor. which I had with Thee before the world was." (John 17: 5.) These are only a few of the numerous declarations from Christ, but they are enough to give indisputable evidence that He knew of a relationship and an association with the Father that antedated the birth at Bethlehem. In the presence of such an One should men not stand with bared heads and worship, honoring the Son as they honor the Father, instead of indulging in the childish prattle about an earthly father? The hostile critics, being unable to resist the logic of these conclusions from the New Testament records, resort to the expedient of denying the authenticity of the records themselves, asserting that all those passages which speak of a supernatural origin of Christ, and all those which represent Christ as claiming to be equal with the Father and as having come out from the Father, are interpolations, merely insertions by later pens than those of the Apostles. But this bumptious *ipse dixit* of the hostile critic has no ground upon which to rest: for every one of those great passages is found in the oldest of the manuscripts that scholarship now possesses. And as Matthew and Luke are *now admitted* to have been in circulation before 70 A.D., there was no chance for such interpolations, and thus this infidel ruse stands clearly exposed. As many others have dealt effectively with these absurd and groundless charges, I need not give them further attention.

THE NATURE OF CHRIST INCARNATE.—The Incarnation stands out as the one great mystery in the Bible, and only to a very limited extent can the human mind enter into its profound depths. But as it is given to us as a *fact* and not merely as a prophetic picture, it cannot by *Christians* be held to be an *open question*. It is Immanuel!—God with us—the union of the divine and human in one personality, and *only one* such personality the Bible has presented in Jesus Christ the Lord. The various theories which have been advanced explaining the dual nature of the Christ may be grouped in three general classes, differing fundamentally each from the others. First, the Unitarian view of Christ, which regards Him as purely a human being, of course is a denial *in toto* of the Incarnation, and so does not require notice here. According to another theory closely resembling the Unitarian, Christ is represented as purely human in origin—the son of Joseph—but was adopted, so to speak, as the Son of God, possibly by a miracle at birth through which He was rendered sinless, or probably at His baptism. This theory, although the term Incarnation is used, gives us a very spiritual personality, the greatest of all religious teachers, but no Redeemer, no Saviour, no Lord, and the worship that is offered to such a Christ in heaven is idolatry, as the Unitarians logically claim. No matter how great the miracle of grace, or how mightily the Spirit of God may have moved Him, He would still be human, and to worship Him as we worship God would be sin. This theory is quite generally held to-day by those teachers and preachers in the Church who reject the *essential Deity* of Christ, but are willing to accept His divinity, providing divinity is not understood to mean anything different from the divinity that is in all gifted and spiritually-minded men. This theory leaves no room for a true Incarnation, no matter if such teachers do use the term.

Another theory which became so influential early in the fourth century that by a majority vote in the first great Church Council, called by Emperor Constantine, 325 A.D., it found its way into the Nicene Creed, and is held to-day by the great body of Christians as the orthodox view, declares

that Christ was a perfect human being—soul and body complete—united with the pre-existent Word, hence “very God and very Man.” The difficulties which lie in the way of this theory are insuperable. As others have pointed out, it requires two life-centres, two conscious personalities in the one body. The one personality, that which was manifest among men, was human and was exposed to temptations, liable to error and to sin; the other personality was Divine, but, like a silent partner, was out of view, and only came to the rescue in cases of emergency, when the human personality would be liable to be overcome. This is so unreasonable that the wonder is how sane men ever accepted it, or how thoughtful men of to-day can defend it.

Some of the more logical scholars, seeing the difficulties that beset this theory with its two life-centres, its two personalities in one body, hold that the two complete natures—the human and the Divine—were blended in one personality. But this does not escape the difficulties. How could there be such a fusion of two natures? This would result in a *new personality* that would be neither Divine nor human. It would be more than human, and less than Divine. Again, as that union was not dissolved when Christ ascended to heaven, it follows that Christ the Lord now in heaven is less than Divine. This cannot be accepted, so this amendment to the theory of the two complete natures in Christ breaks down.

There is another theory, a very old one, which seems to give us the true Incarnation. Briefly stated, it holds that the Incarnation was the Word—the Eternal Son—clothed with a garment of flesh. This required only one life-centre, only one personality, and that essentially Divine, unerring and sinless. With this the record as given by Matthew and Luke agrees. In that Virgin conception the life-germ is said to have come from the Spirit, doubtless in a similar manner as at the introduction of life on the earth at the beginning, for words almost identical are used in both cases. In Gen. 1: 2 we read, “The Spirit of God moved upon (or brooded over) the face of the waters” and in due time the varied forms of plant and animal life appeared. So now it is the invisible Spirit of God

acting again; and the words of the angel, and the assurance that she would bring forth a child, which she should name Jesus, would be all that Mary would know. Around that germ of life, unconsciously received by that maiden, a body was built up according to natural law, cell by cell being added until the physical man was complete, and birth took place. In such a case the body only is human, but purely human; the spirit is Divine, and wholly Divine—no change in essence of either nature. In this sense is it not scientifically true that the "Word was born flesh"? With this exposition, this stupendous miracle becomes intelligible to man, and the recorded incidents in the earth-life of the Christ and the Resurrection become self-explanatory. We can see from this combination of natures how He could hunger and thirst and become weary, and yet present a life that is flawless and sinless. So the creed which reads "very man, very God" does not express the true facts. He was neither very man nor very God, but rather "God manifest in the flesh," as the inspired Apostle pictured Him. Christ nowhere claimed to be God, but the Son of God and the Son of Man, and if we stop where Christ stopped, we will avoid much confusion in our teaching.

The chief objection urged against this interpretation of the Incarnation is that it provides for no proper subject for temptation, for no real entrance into human experience in general. I freely admit that the allurements to sin which would be temptations to a human being could not be temptations to such a Christ; but it does not follow from this that He did not meet what we understand by temptation. For instance, take the first of the three recorded temptations which He met shortly after the Baptism; could we imagine Satan approaching Socrates, Gladstone, Bismarck, or Lincoln, and saying, "If thou be the Son of God, command that these stones be made bread"? Would that be a temptation for one of those intellectual giants? So, when the writer of Hebrews says, "He was tempted in all points like as we are," we must not misconstrue the meaning. The angels in heaven it appears were once tempted through *ambition*, and some of

them fell before it; and undoubtedly, as the Gospels state, the Tempter actually assaulted the Christ from this higher plane *as the Son of God*, and on that plane He was doubtless tempted as fiercely as we are tempted on our lower plane. Therefore it is clear that Christ did not need a perfect human personality in order to be tempted.

It is urged again by the same class of theologians that Christ must have assumed the full human nature as well as a human body, so as to make *satisfaction* for that nature's sin. This was held by Augustine, and in fact is held now by all who accept the theory of Atonement through the sufferings and death of Christ—the *Substitutional theory*. But if that theory of Atonement is not correct, then Augustine's argument for the perfect humanity of the Christ has no force. And it is the purpose of this little work to show that theory to be entirely erroneous, and to substitute for it one more Scriptural, more in harmony with reason, and one which at least does not dishonor God. Augustine was consistent in his reasoning, and held that if Christ had not been put to death by the rulers, He would subsequently have died of old age. Can you accept this? It is a logical deduction if Christ assumed a perfect human nature, with all its imperfections and relationships, and under the death penalty, as current theology teaches. But if Christ came into the world *to give life*, as He said He did, then the less of the human in His personality the better. If living a sinless life in the flesh purchased redemption, made atonement, as the fifth chapter of Romans teaches, then the less of the human in the task, the safer would be that salvation. Can you believe that when the Father sent the Son into the world to be its Saviour and Redeemer, that there was any question of a *possible failure* considered? Christ did not. I am sure, enter this world as an adventurer, but rather as its Lord. Jehovah "laid hold upon One who was mighty to save," One who could not fail. I know there are difficulties that meet us, no matter what view of Incarnation may be held. How the Eternal Son could come to earth in the form of an infant surpasses human comprehension; yet, after all, is the distance between an

infant and Deity practically any greater than that between an adult and Deity? But the interpretation which regards the Word which "was with God in the beginning" as being clothed with a garment of flesh for the purpose of manifesting God among men, and making an Atonement, leads to no absurdity. The resultant of such a union is fittingly expressed as a *Divine-man*. As with human beings all thought, affection, desire and will are qualities of mind and proceed from the indwelling spirit, while the body of flesh serves as the means of self-manifestation; so in the Divine-man the indwelling, eternal Spirit is everything, and the body of flesh merely the instrument of manifestation. This agrees with the Gospel by St. John, and gives us, on the one hand, a Christ we can worship and trust, and, on the other hand, the human form is seen for a time in companionship with its Creator—a hint of its origin and an illustration of its final goal, when it will be fully restored to the Divine image. This also makes Christ in very nature as well as in office a true Mediator between God and man—on the one side verily God, on the other side man—but only one personality, and one life-centre.

THAT KENOSIS.—Those theologians who hold the pre-existence of Christ, and yet accept the theory that when He took our flesh He also entered into all our relationships, and became subject to all our infirmities in order that He might be tempted in every way that man is tempted, get rid of those Divine attributes ascribed to the Eternal Son by saying that He "emptied Himself" of them all at the time of the Incarnation, and became as one of us. This astounding theory is based on Phil. 2: 5-7, which the Revised Version translates, "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." While this translation is lawful, it is not consistent with St. Paul's teaching, and therefore should be rejected. There are three Greek words of vital importance in these few lines, words

having different shades of meaning, for which it is evident the translators chose the wrong English equivalent. The Greek *μορφῆ*, translated "form," means also *appearance*, or *fashion*. Christ did not change His *form* when He came to earth; but while in the heavenly glory He was in the *appearance* or *fashion* of God, when He came to earth He was in the *appearance* or *fashion* of a servant, for He *came to serve*; and in the likeness of men He did serve, as it is written, "The Son of Man came not to be ministered unto but to minister." the Greek *ἀρπαγμὸν*, from *ἀρπάζω*, translated "a prize," and in the footnote more literally rendered "a thing to be grasped," also means "*a thing to be retained with an eager grasp*." The thought is not, something *new* to grasp after, but rather a place to be retained. "Prize," in this Greek word, means *booty*, so is translated *robbery* in the Authorized Version. The Greek *ἐκένωσε*, from *κενός*, translated "emptied," means also to *divest*, or *abase*, as given in the Authorized Version—"made Himself of no reputation." Now by using these other English equivalents in translating those three words, see how the thought changes, and comes in harmony with St. Paul's teaching throughout his Epistles—"Have this mind in you which was also in Christ Jesus; who being in the appearance of God, counted it not a thing to be retained with an eager grasp to be on an equality with God, but abased Himself, taking the appearance of a servant, being made in the likeness of men." It is the *change in position* from Divine glory in heaven to the place of a servant on earth that St. Paul held up as an example of humility for the Philippians to emulate, and not the *degradation* of His nature. That it was the Divine glory that He *laid off* when He came to earth, and not His Divine attributes that He *emptied Himself of*, is proved by His own words the night before the crucifixion:—"I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." Among all of Christ's utterances recorded in the Gospels, there is not the least hint that He "emptied Himself" of His eternal attributes, or that He was not then

exercising them. His Omnipresence was the only attribute He would lay aside while abiding in the earthly body. As further proof that St. Paul did not intend to be understood to say that Christ "emptied Himself" when He came to earth, he referred to Him as "God manifest in the flesh." It was by no means a weakling, liable to err and to fall into sin, that he held up before men as Saviour, but one "in whom dwelt all the fullness of the Godhead bodily." (Col. 2: 8.) I need not continue this discussion by showing the absurdity of a theory which assumes that an intelligent being can empty itself of its intelligence, or that the Eternal Son could forget that He had an existence prior to His appearance on earth, or that a Divine Being could dispossess itself of its inherent attributes. That Kenosis theory is just a fiction of some theologians.

THE PURPOSE OF THE INCARNATION.—An event so entirely out of the order of nature, as we know the processes of nature, must have a purpose as great as that of the creation of man at first. It was not to procure forgiveness of sins, for that had been provided for in each dispensation from Adam to Christ. The Eternal Son coming in the world in human flesh, and living among men for a time, must have had a mission that none but a being possessing Divine attributes could perform. This surely will be admitted by all who believe that such a Being came into the world. Reverently I would ask, what was that mission? From the *recorded words of Christ Himself*, and *from them only*, we must find our answer. In the sixth chapter of John we read, "My Father giveth you the true bread from heaven. For the bread of God is He which cometh down out of heaven and giveth life unto the world (v. 33). I am that bread of life, I came down from heaven, not to do Mine own will, but the will of Him who sent Me (v. 38). And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him should have eternal life; and I will raise him up at the last day" (v. 40). In the presence of these majestic words all mere theories of Atonement vanish, and Christ is revealed

as the giver of eternal life, the very "bread of God," to all who believe on Him as such. This way to life eternal is indeed so simple that "a wayfaring man though foolish need not err therein." To give grounds for belief on Him as the Bread of life He must needs disclose His Divinity, give proof of His true personality, and His relation to the Father; hence those three and a half years of unapproachable teaching and revelation and miracle, which place Him at an infinite distance from the greatest of the sons of men. The remainder of this work aims to trace those relations, and through them to learn what Redemption through Christ Jesus means, and what the Gospel of Christ is.

INCARNATION AND MAN'S CREATION.—Bethlehem and Eden are intertwined; and each one helps us to understand the other. In Gen. 1: 26, we read, "Let us make man in our image, after our likeness," and Paul, in Phil. 2: 7, says of Christ Jesus, He "was made in the likeness of men"; and so true was that likeness that His contemporaries looked upon Him as only a man, except those who came in closer comradeship with Him. In Gen. 2: 7, we are given in chronological order the steps involved in man's creation—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living creature," not a living soul, as our English Versions translate it. The Hebrew word here translated "soul" is the same word that is used in 1: 19, where it is translated "creature," and in 1: 24: "Let the earth bring forth the living creature after its kind." To translate the same words "living creature" for the fishes and the animals, and "living soul" when referring to man, causes confusion, and has led to many errors. When that word is consistently translated, the order given for man's creation becomes exceedingly revealing. "And the Lord God formed man of the dust of the ground" is the first stage of the work; and "breathed into his nostrils the breath of life" is the completion. The resultant was "man became a living creature." Then according to these inspired words the first clause describes the origin of the *body*—the

part that was made from the dust of the ground. Chemistry also says that our physical body is of the same constituents as the ground all about us; so science and the Bible agree in this. The architectural man is thus accounted for—bones and flesh, nerve and brain, all of the earth. The remaining clauses read, “and breathed into his nostrils the breath of life, and man became a living creature,” or living soul; so the architectural man, that which was made from the ground, must have been a dead “*creature*,” a lifeless, inert organism. There was no animal life or any other form of life in it, until the Divine Being breathed into those nostrils the breath of life, and that lifeless form became a living creature; so the body came from earth, but the life from God—an incarnation of the breath or spirit of the Almighty. It was not a new kind or quality of life that was superadded to a pre-existing life, as some teach. All of the body was of the earth, earthy; all of the life inbreathed by God, hence a real incarnation of a living spirit in flesh and blood that had been lifeless before. So in the new creation, when it is said “the Word was born flesh,” the flesh must also be considered as lifeless in itself, and the life that animated it as being the Word, which was with the Father in the beginning. Now read again, “Let us make man in our image and after our likeness,” and again, “God made man from the dust of the ground”; what was it that was made? It was not the life or spirit, for that was inbreathed by God. Was it not then the physical organism that was made from the ground? And does it not follow then that it was the body that is said to have been “fashioned after the likeness of God”? The words do not admit of any other interpretation. Now, then, see how Bethlehem lights up Genesis, how the appearance of the Eternal Son in the *re-creation* confirms the story of man's creation. John says, “the word became (or was born) flesh,” and Paul says of Christ, “He was made in the likeness of men,” and Matthew and Luke tell us how He came to bear that likeness. The Word, the *Spiritual entity*, was from heaven; the body was from earth through the Virgin Birth, hence “in the likeness of men.” Then as man in

Eden had been "made in the image and likeness of God," when the Son came "in the likeness of men" it involved no change in form for Him, for He was merely appearing in a form that He had at the creation fashioned after His own likeness. Why should these revelations stagger any of us? But we are not left even with this flood of light on our origin and nature, for the Resurrection and Ascension of Christ add immeasurably to it, and place the story of Genesis beyond all reasonable doubt. That body that was like ours, that was known for thirty years and over, that had been crucified and buried, rose again, and after forty days, in the presence of a great cloud of witnesses, ascended to God. When Jesus, in that human form, entered the heavenly tabernacle, was He different from the Father? No, impossible. Father and Son must have been alike, hence the human body must indeed have been fashioned after the likeness of the Divine Being. Thus the story of our creation in Eden is made radiant with a new light, and settles down upon an impregnable foundation. We have descended from God, instead of having ascended from the lower orders of animals, as some dreamers teach. Our lineage is from above. We are like God, we are from God, and are of God. Let no skeptical physical scientist, or materialist, or timorous theologian, drive us from these great verities. Thus the Divine origin of man is the first great revelation which the Incarnation makes to earth; and the second is that in the Christ earth has seen the likeness of Jehovah. Were not these two revelations worth coming into our world to make?

CHAPTER IV.

THE MESSIAH'S WAITING PERIOD.

THOSE thirty years which Jesus the Christ must pass before He could legally enter upon His public ministry as teacher or rabbi were not years of *preparation*, as they are usually referred to, but they were years of self-restraint, years of waiting for *His time* to come. If He had an existence with the Father from the beginning, and only entered the habitations of men to be the Redeemer and Saviour, then the most of that reasoning respecting "the dawn of the self-consciousness of Jesus" is inapplicable, for there never could have been a time when He did not know who He was, and why He was here. And for the same reason the most of what has been written about the "education of Jesus" has no application to Him. According to the interpretation of the Atonement I am presenting in these pages, those thirty years form an integral part of the Messiah's redemptive work. The visit of the Wise Men, the presentment of the child Jesus in the Temple when eight days old, the comments of the aged Simeon and the prophetess Anna, the flight to Egypt, and the return to Nazareth may be passed over, not that they are not full of meaning, but rather that they do not add anything to the portrait we already have before us. The next glimpse we have of this prophetic and historic child is at twelve years of age in the Temple courts at Jerusalem. (Luke 2: 44-52.) According to Hebrew law a boy attaining the age of thirteen was emancipated from some of the disabilities of minority; he was regarded as a youth and permitted to take part in the great national Feasts. Approaching this adult period, Jesus seems to have promptly departed from His former self-effacement as a child, for He took part in the religious discussions with the rabbins and teachers in the Temple court. The record gives no hint that He was

there seeking knowledge as an equipment for His future work, as so many writers conclude; but the text gives the impression that, though a boy, He was illuminating the subjects under discussion to such an extent that the learned body of men among whom He sat were astonished. Mary, apparently with her heart in her throat, as she saw this early beginning of something she scarcely knew what in the career of that strange, sweet child, and, motherlike, clinging to the hope that He would remain her boy and in her home, asked about the only question a mother could ask, "Why hast Thou thus dealt with us?" His simple, direct answer, "Why is it that ye sought Me? Wist ye not that I must be in the affairs of My Father?" covers up, perhaps, more than it reveals. Only three persons there—Jesus, Mary and Joseph—could know its meaning. These words, coupled with the impression He made on the religious teachers, leave no room for reasonable doubt that He was even then fully conscious of His own identity, and deliberately took this first step in His work as Revealer, partially manifesting Himself to the world. Here I would say He met His first real temptation, for the narrative concludes, "He went down with them and came to Nazareth and was subject unto them." Conscious of His wisdom and ability to instruct, and having the pleasure of seeing grave and thoughtful men weighing His words, and yet to turn away from that seat of power, to spend eighteen long years in obscurity in the small village of Nazareth before He could legally commence His public ministry, was a pathetic incident. A great triumph was within His reach, but the Fifth Commandment requires obedience to parents, and the custom of the nation forbade any person to exercise the function of either priest or rabbi until he was thirty years of age. Would He be true as a boy? Would He keep the Fifth Commandment and the Levitical requirement? The struggle was already on. The boy Christ Jesus was already the Second Adam, facing the Tempter. Theologians have not taken this crisis seriously enough. He was only a boy, to be sure, and it was only His parents apparently who were interested; but the Saviour of the world must be true at all stages,

and "fulfil all righteousness"—to be true as a boy, as much as to be true as a man. Failure here at twelve years of age would have been as fatal as failure twenty years later. Failure to keep the Fifth Commandment would have been as fatal as failure at the cross. And here we have the first recorded, deliberate step in that life of obedience and sinlessness that made Atonement for the sin of the world.

In the following verse Luke continues, "And Jesus advanced in wisdom and stature, and in favor with God and man." There is nothing in these words that does not harmonize with the record of the Virgin Birth which Luke had just written. It is merely a brief picture of the unfolding of a fair young life in beauty and symmetry, with no doctrinal tenet in it. But by using the word "*wisdom*" in the sense of *knowledge*, which, of course, is not allowable, this verse is cited by some writers as evidence that Jesus had the usual limitations of other children, that He had to acquire knowledge as they acquired it; hence Jesus was not the Son of God in any sense different from that in which all men are His children. The confusion of these two words—wisdom and knowledge—is responsible for this erroneous conclusion. Every scholar knows that *wisdom* and *knowledge* do not mean the same thing, and are by no means ever classed as synonymous. They are as far apart in meaning as are the two poles of the earth. Briefly, *Wisdom* means discernment, insight, sagacity, the ability to use knowledge; while *knowledge* means information, the possession of facts. Knowledge is an acquisition; wisdom is an endowment. Then when this passage is critically read, by giving "wisdom" its literal and only meaning, we see that when Luke wrote "Jesus advanced in wisdom and stature" all that can legitimately be drawn from those words is that as the child Jesus grew from infancy to youth, and from youth to manhood, His wisdom at each stage was adequate to the demands of the wider environment, thus *appearing* to increase in wisdom. Therefore those writers who affirm that Jesus was on a level with other children, and then refer to this passage in Luke to prove that he increased in knowledge as He increased in stature, *misquote*

Luke, probably unconsciously, but none the less inexcusably. The Eternal Son in human flesh had nothing to learn from man, nor from *experience*; but the ideal Personality, in the innocent mirthfulness of childhood as much as in thoughtfulness of manhood, was faultless and sinless; and such an one while yet a youth would be expected "to grow in favor with man," and Luke perhaps could safely add "with God." We see in Him the ideal child, as well as the ideal man.

CHAPTER V.

THE MESSIAH'S PUBLIC MINISTRY.

THE next recorded epoch in the life of Jesus was at the age of thirty, when, being freed from all the legal barriers, He entered publicly upon His great mission.

THE BAPTISM OF JESUS BY JOHN.—For six months John the Baptist had been preaching with wonderful effect, calling the nation to repentance, and announcing the immediate appearance of the kingdom of heaven. The whole nation of Israel was stirred, expectancy seemed to run high; the rulers paused and listened; the Pharisees and Sadducees, who represented the two great divisions of religious thought of the Hebrew race, came to be baptized, doubtless feeling that if there was to be a national reorganization they should have a part in it. But John, perceiving their selfish motive and worldly ambition, denounced them unsparingly and called upon them to exhibit *signs of repentance* before presenting themselves for baptism. While all eyes were eagerly watching for the appearance of the King, Jesus leaves Nazareth to meet His flaming herald at the Jordan to be baptized by him, and as the sequel shows to reveal His identity to John, and in turn to be proclaimed by him as the Coming One—"the Lamb of God which taketh away the sin of the world." (Matt. 3: 13.) The question very naturally arises, if He was indeed Deity incarnate, sinless and undefiled, why go to John for baptism? The reason is plain enough if we hold our imagination in check, and frankly accept the written statement as giving all there is to be known. In Matt. 3: 13, 14, we read, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Although John must have known Jesus personally, he did not at that moment know that He was the Anointed, as is stated in John

1: 33; still His loftiness of character seems to have been such that John saw the incongruity of administering the baptism of repentance to such an one, and he drew back from it. Did Jesus correct him? By no means, but in reply said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Now here we have it stated as plainly as words can state anything that both John and Jesus knew that baptism meant *nothing* to Jesus personally. Why then did He, the sinless one, at the beginning of His public ministry, and as a first step in it, present Himself for John's baptism? Jesus gives the reason in the verse just quoted—"to fulfil all righteousness." What was the fitting or righteous thing to be done at that particular time? While John was calling the nation to repentance and to righteous living, and the people were responding by thousands, was it not fitting that He who was to end the dispensation of animal sacrifices and "open up a new and living way" to God should give the great example by taking His place among those who were turning to righteousness, by being baptized Himself—not that *He* needed it, but because they did?

Those writers who find in this baptism a form of Ordination, a ritualistic requirement before entering upon His public ministry, or a definite Consecration of Himself to God, or an Anointing by the Holy Spirit, misread and also misrepresent all the *facts* the record contains. The Baptism of John was a baptism of *repentance* and nothing else. Again, it is absolutely certain that baptism was not the door through which either Jewish priest or rabbi entered upon his work, so the assertion that Jesus' baptism was a passport to His public ministry is not justifiable. There is nothing in either Hebrew or Christian usage to even suggest baptism as a form of ordination, so that theory must also be rejected. Bearing in mind the object which brought Christ into the world, do we not see Him in this act right at the beginning of His work taking the place of a servant, and leading where man should follow? He had no sins of His own to repent of, but He came with those who had, and *for their sakes*. He here endorsed the rite of baptism, which after His Ascension was

to be an ordinance of His Church to the end of time, and we should so interpret it. This natural interpretation makes the act beautiful, and takes all mystery out of it. The baptismal act being completed, and "Jesus coming up from the water," it is said "the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him: and lo, a voice out of the heavens saying, This is My beloved Son, in whom I am well pleased." (Matt. 3: 16, 17.) Here again some theologians begin to dream. They tell us that after thus consecrating Himself to God and His mission through baptism, the Holy Spirit fell upon Him, anointing Him as a qualification for His great work. Even Dr. Denny is carried away with this delusion, and says, "It is not till after the man Jesus, in the maturity of His manhood, has been anointed with the Holy Spirit and power that He begins to act in the character of the Anointed" ("Jesus and the Gospel," page 201). I presume that is good Unitarian teaching, but for those who accept the essential Divinity of Christ it is impossible. What did John say was its purpose? Listen—"I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John 1: 33, 34.) As Christ never referred to this incident afterwards, John certainly is our final and only authority in this matter, and according to his testimony the manifestation of the presence of the Spirit at that time was for a *sign to him*, and not to witness the endowment of power for the Christ. Let our vision take the wider sweep. The descent of the Holy Spirit, manifested for a moment in the form of a dove—the emblem of peace—and the voice from Heaven, were not merely signs for John, but are assurances to us that the Father, the Son and the Spirit, as at the beginning, were also working together in the re-creation. Do not degrade this vision, nor the Christ. The Son needed no anointing by the Spirit, for He himself was the Life-giver. He needed no consecration now, for that had been made in heaven, before He left the

glory which He had with the Father. A soldier consecrates himself to his sovereign and to his country when he enlists, not when he enters his first battle; so when the Word said, "Lo, I come to do Thy will, O God," that was His consecration. The revelations at the Jordan were for the people then, and for us. We may worship the Christ that stood that day on the banks of the Jordan, in the midst of His work of Redemption, with a plenitude of power that lacked nothing, and could receive nothing from without; and turn deaf ears to those who would degrade Him to the level of men He came to save from their littleness and their sin.

THE TEMPTATIONS IN THE WILDERNESS.—After that brief account of the Baptism, the appearance of the Spirit, and the voice from heaven, the evangelist says, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (4: 1). That interpretation of the withdrawal from the multitude to a desert place seems at first sight almost startling, but as we reverently study the account of those three temptations, this second step in His redemptive and revealing work is seen to be fraught with immeasurable interest to thinking men, but especially to the thoughtful Christian. Of course the mythmongers see nothing here but a refined reproduction of Persian and Babylonian myths, and as in the case of the Virgin Birth, they claim to find them as plentiful in ancient literature as are hares in Australia. As others have dealt exhaustively with this question I need not consume space to treat it here, but will refer the reader to these other works, if he fears there is foundation for these myth theories. In passing, however, I would say that this school of modern scholarship is as unfair to the great philosophers and brain-workers of the earlier ages in their treatment of what they are pleased to call myths as are many of our modern theologians in their wholesale disparagement of what they denominate Heathenism. Through centuries of experience and observation the ancients seem to have learned that good and evil were opposites, that there were in evidence both good influences and evil influences;

hence that old philosophical theory that there were two co-eternal principles or agencies in conflict. No matter what names they gave to these rival forces, they clearly distinguished them as spiritual. They also seemed to recognize the fact that evil was ever present with them, that in man's best efforts to do right there was an antagonistic force with which he had to contend. They also seem to have discerned as clearly then as we realize now, that this antagonism was not wholly subjective, but sometimes an impelling force acting from without. Recognizing this conflict between good and evil, and ascribing the source of the evil to a powerful evil agency, they came very close to the Hebrew and Christian belief in the existence of Satan as the arch-enemy of all good. We also find traces in all ancient literature that it was as true then as it is now, that fierce temptations assailed anyone who stepped aside from the beaten paths of worldliness, or sensuousness, and attempted to call his countrymen to a higher and more spiritual manner of living, and opposing forces appeared that might easily be construed as demoniacal. Without multiplying historical illustrations, let one suffice: Soerates, who was contemporary with Malachi, saw as clearly as did Daniel that there was only one living and true God, and gave Him without reserve the worship of his heart. He ridiculed the foolish and sensuous idolatrous practices of the Greeks, and strove to lead them into saner religious beliefs, and cleanliness of individual and national life. Did he not meet Satan? What less than that arch-enemy of man would have destroyed such a life or extinguished such a light?

Now the great Torch-bearer, "The Light of the World," is about to give the explanation of what the ancients "saw through a glass obscurely," the presence in the world of an invisible, spiritual adversary: hence, as the evangelist phrases it, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." What then is the light which comes to us from those "temptations in the wilderness?" Humanly speaking, was it not fitting that He who came as the Saviour of men, and to destroy the works of the devil,

should first meet and defeat that arch-foe of God and man before going before the children of men with His message of deliverance and the proffer of life eternal? But aside from the reasonableness of such a course, is there not a "must needs be" involved in it? That early announcement that "the seed of the woman should bruise the tempter's head" was now to find fulfilment. Furthermore, then, we see that the work of Christ was not to be confined to the ministry of teaching and healing and suffering among the children of men, but His coming had a meaning for Satan and his followers as well as for man, and that the ultimate object of that coming was to get sin and the Evil One out of the world. Is not this the explanation of Matt. 12: 29, "How can one enter a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his goods." We have another hint in the words of the evil spirits—"What have we to do with Thee, thou Son of God? Art Thou come hither to torment us before the time?" (Matt. 8: 29.) The Master also stated just before the Crucifixion and Resurrection, "And now shall the Prince of this world be judged"; and again in that symbolic view of the conclusion of the conflict, Rev. 20: 2, where the angel came down from heaven with a great chain in his hand and "laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years," and continuing in the tenth verse, "And the Devil that deceived them was cast into the lake of fire." We are not able to enter into the full meaning of all these significant words, but the fact is made clear that the coming of the Son of Man involved another world beside our own. He who had so long ago rebelled against heaven's King, and who had incited our first parents to disobey God, now faced the beginning of his day of judgment, the beginning of his binding and final exclusion. As I do not in this work propose going one step beyond what has been revealed, I have no theory of any remedial work looking to the restoration of the fallen angels, further than to say that we must not interpret any of those figurative expressions in the Scriptures as meaning that they are being confined and

tortured in a place of literal fire, or suffering any other kind of judicial torture. But we do learn definitely from this incident of the wilderness temptations and from the subsequent teachings of Jesus that there is another world—a spiritual realm—which overlaps the world which we see and know, and that intelligent creatures of that invisible world may and sometimes do come in contact with us, and may also influence us. The invention of the microscope should prepare the modern world to accept this revelation of Jesus without question. We now know that there exist in the world various orders of life below us in organization that the ancients never dreamed of. Both the air and water teem with life that to the naked eye is invisible. Why should we then hesitate to accept as a most reasonable fact that above us and about us is another order of intelligent beings, although unseen by the natural eye? Man, according to the Scriptures, is not merely a creature of the soil, but a spiritual being, linked with other destinies, and comes in contact even now with other intelligences. Then one of the serious lessons we are to learn from these Temptations in the Wilderness is that Satan has access to the plane on which we live, and as a spirit-being has power through suggestion to influence our minds and thoughts.

We will now briefly consider the three temptations. We are not told whether Satan waited the full forty days before accepting the challenge, or whether he tried other temptations first, but assuming that he must have had at least a partial knowledge of who Jesus was, it would seem that he massed all his strength and strategy in those three, for they strike at the very foundations of Messiahship. "If thou be the Son of God, command that these stones become bread." See how subtle is the attack. The voice at the Jordan only forty days before, which Satan doubtless heard, said, "This is My beloved Son." Now the tempter comes with the "if"—the temptation to doubt, presented in the most subtle form. But it was not only a temptation to doubt both His Sonship and the Father's word, but a still deeper plot to gain ascendancy over the Second Adam, even to the extent of having his pro-

position considered. It is the very same temptation to doubt before which Eve fell in Eden. But Jesus would not admit the existence of a doubt, hence there was nothing to prove. He also quotes a passage of Scripture as evidence that it was not at all necessary to perform a miracle to make bread, because man could live without bread. He thus disarmed His enemy. Jesus was no doubt hungry, but, as I have just stated, that was not the real temptation, any more than it was with Eve. Eve was not even hungry. Neither can I accept that exposition which says "Christ was almost famished with hunger, and the temptation was to perform a miracle to exempt Himself from enduring the common lot of man, whose nature He had assumed," because in that open country natural food was obtainable, if He desired to break His voluntary fast; so no miracle on that score was necessary. And Christ's reply to Satan distinctly affirms that the question of bread was not involved so far as He was concerned. To the Unitarian Christ—the son of Joseph—the appeal to appetite might have force, but to Christ as the Son of God, the temptation as well as the conflict was in the spiritual realm, rather than in the physical. It was a question of *supremacy*, and not of *bread*. Could the "Prince of the Power of the Air" succeed in having the Creator obey his will, by performing an act of creation at his dictation? If he could, which one would have been the servant of the other? Is it not clear then in what the temptation really consisted, and why Christ refused? Surely it is.

Foiled in the quiet of the open country to overmatch our Lord, he renews the attack in the great city—"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the Temple," etc. (Matt. 4: 5.) We are not to gather from this wording that Satan transported Jesus from one place to the other, but rather that Satan chose the place, as well as planned the method of attack for each temptation. We of to-day frequently use similar expressions. For instance, when entertaining a friend at our home, we propose spending an evening at a concert to hear some famous singer, which is accepted. Afterwards, in speaking

to others about it, we say we took our friend to hear that distinguished singer. We did not carry him, perhaps did not even take him in a carriage, but possibly both walked, and yet we say we *took* him. Such language, although not exact, is perfectly well understood; so when the evangelist says Satan took Jesus into the Holy City, or up into a high mountain, we are not justified in supposing that he carried Him bodily, or that he even touched Him. It will help us to reason more logically if we bear in mind what I have previously stated, that Satan's own destiny was now involved, and that he was in some way cognizant of that fact, and also knew to some extent the real nature of the One who had confronted him. With this wider view, it would not be a one-sided affair, as is usually represented—Satan tempting and Jesus resisting—but rather the beginning of the Tempter's *judgment*. It is evident that Christ in some way not revealed to us had declared His Lordship, and was beginning the task of "binding the strong man armed," and Satan was actually on the defensive when making these attacks. Take those two temptations, each one beginning with "If thou be the Son of God," do they not sound as though Satan was questioning the authority of Him who had come to "recover the lost dominion"? They are at the same time intended to be real temptations, an endeavor to overmatch and defeat Eve's Avenger. This second temptation is the same as the first, merely in a new setting—"If thou art the Son of God cast Thyself down," etc.—the same deadly doubt. It was not a temptation to vanity, as some construe it, but to *presumption*, as Christ characterized it when He said, "It is written, Thou shalt not tempt the Lord thy God." But, as in the first temptation, the real aim went deeper than that, and the artful challenge was intended to win a temporary ascendancy over the Second Adam, if accepted.

Meeting in Jesus a wisdom he could not match, and utterly failing in his two former attempts to compass His ruin by infusing doubts as to His Sonship, or in bringing Jesus under the power of his will, Satan then, as a last resort, boldly proposes an *alliance*, but with himself in the ascendant.

It would seem that the devil knew the common expectation of the Hebrews that the coming Messiah would be a temporal prince, hence he offers a short-cut to great dominion, as a reward for transferring His allegiance from Jehovah to himself. Having led the way to the highest mountain peak, presumably in Israel, from which elevation could be seen in the distance the land of the Philistine power, with that of Tyre, Edom, Moab and Syria, which taken together with Israel would constitute a mighty empire capable of universal supremacy, and evidently pointing out its extent and glory, Satan says, "All these things will I give Thee if Thou wilt fall down and worship me." Jesus did not tell Satan that he was not able to transfer that dominion, as some of us would have done, probably because He knew Satan's influence in the world better than we do; but He gave a reply that the remotest age will not attempt to improve—"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Thus "the seed of the woman," the Second Adam, had as the Avenger or Redeemer met the ancient enemy of the race, and those words of command, "Get thee hence, Satan," mark the beginning of the end of that spiritual kingdom of evil, of which Satan was chief. The record concludes, "Then the devil leaveth Him: and, behold, angels came and ministered unto Him," so we learn that there were good angels in close proximity as well as evil ones; but there was no strife between the good and the evil angels, for it was a law even then in force that "all judgment had been committed unto the Son." The work of re-creation has thus far advanced that the Redeemer has placed the arch-enemy under His feet, and probably under some disability not made known to us, for the Gospels contain no hint that after this hour Satan ever tempted Jesus. That Satan's power had been partially broken is evidenced in Luke 10:17, when the "seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name." At the close of His ministry Jesus said, "Hereafter I will not talk much with you: for the prince of this world cometh, and

hath nothing in Me." (John 14: 38.) He evidently did not approach Christ, but made his deadly assault upon the chief priests and Pharisees, on Judas and Peter, and on Pilate, all of whom went down before him. But at that same time Jesus said, "Now shall the prince of this world be cast out," and the night before the crucifixion He declared, "The prince of this world hath been judged." We therefore see that Christ's ministry on earth affected two worlds, and this early conflict with Satan in the wilderness looms up as an integral part of that Redemption which is not only to recover man but to destroy Satan and the kingdom of evil.

THE MARRIAGE IN CANA.—The third recorded step Jesus took in His redemptive and revealing work was to place His hand of blessing on the home, and on honorable marriage. In John 2: 1-12 we read, "There was a marriage in Cana of Galilee; and the mother of Jesus was there; and Jesus also was bidden, and His disciples, to the marriage," etc. How glad we should be that this miracle was recorded, and that it was His first miracle. How hard it is for us to fully realize that God takes notice of our common needs. What necessity was there for this miracle? None whatever, according to the teachings of some who seem to think we should be satisfied with the bare necessities of life; but this was not the thought of the Master. Undoubtedly more had come to the marriage feast than had been expected, and the wine was giving out before the dinner was over. The bride and groom were likely to meet a very unpleasant episode on their wedding-day, and the host and hostess were threatened with a terrible embarrassment. That was all, but it was enough to move the Son of Man to perform a miracle to prevent it. All through His earthly presence Jesus claimed Divine power, and in this first miracle He manifests that power by an act of creation. The elements of which wine is composed are abundant in nature all about us, but without waiting for the slow process of growth and ripening to collect those elements in the fruit, and the process of manufacture, Jesus brings those elements together in an instant in the firkins of water, and wine is produced. The miraculous feeding of the five

thousand with five loaves and two small fishes was of the same nature. The disciples never duplicated these miracles of creation. They belonged to the Christ alone. The disciples could heal the sick, and even call the spirit back from the Hadean world, but they never assumed to create bread or produce wine. In those few miracles of creation, He furnished indisputable evidence of His essential Divinity. The same Being who at the first created the heavens and formed the earth was now standing in Galilee surrounded by His people, teaching them by object lessons how God cared for them and loved them. Can we get this vision, or does unbelief rob us of it?

The family was instituted in Paradise; and now, at the beginning of the new age that is to end in a restored Paradise, the Christ places His first blessing on the home and on marriage. In Gen. 2: 18 we read, "And the Lord God said, It is not good that the man should be alone; I will make one like himself for him," not "an help meet" as our translators render it, but one like unto himself—an equal. No doubt Paradise was thronged with bird and animal life, as all parks are; but after all Adam was alone. There was none like himself, so out of his own nature we are told the Lord gave him a companion, bone of his bone and flesh of his flesh. We learn from this that the true motive for marriage is companionship, comradeship. Now with this primal motive for marriage before us, attention is directed to the fact that the marriage which Jesus honored with His presence and blessed with His first miracle was consummated without the services of any priest, and was in no sense a sacrament, and was not accompanied with any kind of a religious ceremony. Among the Hebrews marriage was supposed to be a love affair, the same as with us. Usually the financial arrangements were settled with the parents or guardians of the bride at the time of the betrothal, and when the marriage was to be consummated the only ceremony thought of was for the bride to go to the groom's house as his wife, and this was usually celebrated by a wedding feast; but there was nothing of a religious character about any part of the

festivities. If the bride and groom both lived in the same village, the custom of conducting the bride to the groom's residence was very pretty; and if the groom lived in a distant place and came for his bride, the procession with lighted torches, which sometimes met him at his entrance to the village, was equally interesting; but nowhere was there the least semblance of a religious ceremony. Less than three years after this marriage in Cana, when the Pharisees questioned the Saviour about the legality of divorce, He replied, that because of the hardness of their hearts Moses—not God, but Moses—suffered a husband to divorce his wife, “but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh, so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.” (Mark 10: 5-9.) Now notice, the man and the woman whom affinity and love had drawn together, and whose marriage consisted in mutually pledged affection and fidelity in the presence of their friends and relatives (the betrothal), followed by living together as husband and wife, Christ declared had been joined together by God, and the tie indissoluble till death separated them. In this we have an infallible pronouncement from the Master as to what constitutes true marriage in the sight of God. It is the betrothal, the engagement as we now term it, followed by the setting up of the new home. No Jewish priest had anything to do with marriage. It was not accompanied by a ritualistic service of any kind, and was never celebrated in Synagogue or Temple. I would ask with all earnestness, who since Christ has had authority to annul His judgments? Who dare call profane and lustful what Christ called sacred? Who has a right to declare illegal on earth what He declared to be binding in heaven? The method of giving due publicity to a marriage would naturally change from age to age, and would vary with different peoples in accordance with their respective views as to what conduces to morality and best serves the interests of the State; but the marriage itself is

essentially distinct from the method of its advertisement, or any ceremony that may accompany it. The clergyman's connection with the marriage ceremony is of recent date. He, along with the magistrate, has in most countries been empowered by the State to give the official certificate that the contracting parties have complied with the legal requirements, and were validly married. Whence did the Christian priest or pastor receive his religious authority to either marry or unmarry those of the flock who look to him as a shepherd? He did not get it from Moses. He did not get it from Christ the Lord, for there is not even a suggestion in any of the Gospels or Epistles that the Apostles and evangelists were to have any supervision over marriage; and there is not a word that any of them ever performed a marriage ceremony. When, then, I ask again, did the modern priest get his authority for meddling in the question of marriage, or for making a *sacrament* out of it? The Church, after the great Apostacy, *usurped* this function, and those branches of the Church to-day which set the ecclesiastical above the civil authority in the matter of marriage and divorce have only the usurper's right. Of course any church or fraternal society has a natural right to arrange a marriage ceremony with which its members may be required to comply, if they wish to remain in fellowship; but they have no moral right to even think that those who choose to be married according to some other form sanctioned by the civil government are not truly married. And to assert, as some clergymen do, that such persons are living together in sin, is a *sin against God*, and libellous against the parties thus slandered. The claim of any bishop in any Christian Church to have Divine authority to annul the marriage of two who have pledged their mutual love and fidelity and have lived together as husband and wife, after having been married according to any form recognized by the State, is not only fraudulent but wicked to a degree well-nigh unpardonable, for it is an assumption of a Divine prerogative that the Christ in most positive terms declared belonged *to no man*. The Christian Church is a Divine institution, the representative of the highest ideals

known to man, so has no need of advancing false claims of authority, and should not continue to hold untenable positions, which were assumed in the days of its darkness and unbridled worldly ambition.

While on the subject of marriage, I wish also to register a personal protest against another class of meddlers who are bemoaning the low birthrate, particularly in France, the United States and Canada. As I have already stated, *companionship* is the true motive for marriage, and not the bestial thought of the propagation of the race. In the affections and instincts and the constitution of the human body Jehovah made ample provision for the continued refilling of the earth with inhabitants, without taxing the brains of petty political economists or religious busybodies. But there is a pathetic and insistent call to the humane, coming from another direction. Reliable statistics give us the appalling fact that about one-third of the human family die in infancy. And it is not going beyond sober truth to assert that three-fourths of that frightful mortality is preventable. This wastage of human life, due almost wholly to criminal neglect in some form, in many cases to heartless pride in the parents, to ignorance in the majority of cases—to impure milk supplies in the cities, to adulteration of food, to polluted water, to unventilated sleeping and living rooms—taken together, constitute a criminal course for our civilized and Christian countries that is not surpassed in the worst provinces of China, where the barbarous treatment of girl babies has long been held up as evidence to us of the gross heathen darkness existing there. But we sacrifice our boy babies as well as the females. We can safely leave the birthrate to the Divine laws operative in human nature; but pity and affection, as well as Christian duty and patriotism, require that we give more of our time and our best thought to devise means and methods of taking care of the babies that are being born. By stopping this slaughter of the innocents the world will be filled fast enough, a new chapter will open in human history, babyhood will find a safe passage into laughing childhood, and mirthful childhood into vigorous manhood and

womanhood, after the manner of the Babe of Bethlehem *that was never ill*.

CHRIST FORGIVING SINS.—Without following the teachings of Christ in strict chronological order, the next step in His work of self-revelation was the assertion of His power to forgive sins—a Divine prerogative. (Matt. 9: 1-8; Luke 5: 17-26.) After a brief evangelistic tour Jesus returned to Capernaum, probably to His own home, and was immediately thronged with a multitude eager to hear His words and witness His miracles. One helpless, palsied creature was carried by friends to the house where the Great Healer was preaching, but finding it impossible to make their way through the press about the door, they lifted him to the flat roof, and through an opening let him down before the Master. Jesus seemed to be pleased with such an exhibition of faith and interest on the part of the four friends, and said, "Man, thy sins are forgiven thee." Strange words to utter when men were expecting physical healing! There must have been a motive for thus speaking. The Pharisees immediately challenged the expression and began to reason, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" If Jesus were the son of Joseph, were the Pharisees not correct? That only the Divine Being could forgive sins was true then, and is equally true now. But Jesus, perceiving their reasonings, asked, "What reason ye in your hearts? Whether is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (He said unto him that was palsied), I say unto thee, Arise and take up thy couch and go unto thy house. And immediately he rose up before them, and took up that whereon he lay and departed to his house, glorifying God." In the performance of this miracle, Jesus made claim to the possession of a Divine prerogative, hence to Divine personality. Later on in His ministry He makes the claim that He is to be the future Judge of men. Here He claims that He has authority and power to forgive sins, and in the miracle accompanying the

claim He furnishes the evidence that He was in very deed exercising that Divine prerogative. That this was His object in adopting that method of healing in this one case is evident from His own words—"But that ye may know that the Son of Man hath power on earth to forgive sins . . . I say unto thee, Arise," and immediately he arose, while the people glorified God, saying, "We have seen strange things to-day." That was the proof Christ gave the people of that day, to the people of Capernaum especially, friend and foe alike, that He was exercising prerogatives which they knew belonged to Deity only. Will we accept it? If we do, we must reject that heresy that Christ "emptied Himself" of all His Divine attributes and prerogatives when He came to earth. Without pausing to notice the faith and works of the four men who carried the needy one to the Christ, or that other pregnant fact, so clearly exhibited here, that physical healing and spiritual cleansing should be linked together, we pass to that other great miracle of creation in feeding the multitude, as further proof that Christ as "God manifest in the flesh" had not divested Himself of His Omnipotence when He clothed Himself with our flesh.

THE MIRACLE OF THE LOAVES.—Each of the four Gospels mentions the miraculous feeding of the five thousand, while Matthew and Mark give an account of a second miracle through which four thousand were fed. Doubtless there were two miracles, closely related in time, but we will consider only the first as given in Matt. 16: 6-11. In the accounts of this miracle we have an excellent illustration of what is called "the human element in the Bible." Matthew infers that the determination to cross over the lake resulted from the beheading of John the Baptist. Mark says the Twelve had just returned from their first evangelistic tour, and not only needed rest, but doubtless wanted opportunity to report, which they could not do because of the multitudes of the people that thronged them: so Jesus says, "Come ye yourselves apart into a desert place and rest awhile." John offers no reason. So we see that each evangelist gave as the motive

for crossing over to the eastern side of the lake what seemed to him to be the true one, but they differed. The two occurrences they refer to doubtless took place about the same time, so we have historical accuracy in each case, but a difference in their interpretation of the *motive* that influenced Jesus in His action. This is the human element. In several other instances the writers evidently misinterpreted the Master's thought, and sometimes His utterances, some of which I will have occasion to call attention to in later chapters. As this is the only miracle found in each of the four Gospels, we have substantial evidence that it made a deep impression on the minds of the disciples; so we can brush aside without much consideration the flippant treatment this great miracle receives at the hands of the hostile critics. In the various accounts given, we also see this miracle was premeditated, and that Jesus chose both the time and the place for performing it. As the crossing took place near the head of the lake, the multitudes which had thronged Him on the Capernaum side passed around the arm of the lake, and, joining with those who came out of the villages there, made up a considerable concourse of people. Then John says the Pass-over Feast was nigh, thus intimating that large numbers of devout Jews from more distant parts were passing that way, and all eager to see and hear the great Teacher, and to witness some of His reputed miracles. We can, therefore, see one reason why He would choose the mountain-side as the place where He would speak to so great a multitude. The Divine element in the record of this great miracle is the picture which it gives of the part Jesus performed—"He was moved with compassion towards the multitudes, and healed their sick," and then said to the disciples, "Give ye them to eat." This miracle of the loaves along with that first great miracle in Cana, proved to them that Jesus possessed creative power, and that the invisible forces of nature were in His hands, were indeed His servants, subject to His mere volition. But in these creative acts He was not only exemplifying His superhuman power, but was revealing Jehovah as a Father. The tragedy of the world is that it

does not know God as a Giver—a Father. It recognizes Him as the Creator and Ruler, but it is only through the Son that He is revealed as a Father watching over and providing for His children, as an earthly father provides for his family. This miracle is an object-lesson illustrating God's will towards the world that there should be *plenty*. It is certain that no cry of hunger would ever have been heard on our planet, if it had not been for the sin, the selfishness, and the ignorance of man. The provision for the happiness, the comfort and the well-being of all is abundant. This great miracle carried the multitude off its feet, and it is said they tried "to take Jesus by force to make Him a king." The man who could teach them about God, sway them with His eloquence, heal their sick, cast out demons, and create bread, was surely the promised heir to David's throne, and they could make no mistake in crowning Him King. But the time for His crowning had not yet come, and Christ's refusal soon cooled the popular ardor. The little vendor, with an eye to business, as boys usually have, was out there in the multitude with his basket of provisions, and coming in the way of the disciples, not only found a ready market for his remaining stock, but no doubt saw those five loaves and two fish increased a thousand-fold. So all legitimate business, no matter how small, that in any way serves the purposes of Providence, will be increased if brought to Christ, beyond human planning. It is true; don't fear to trust it. This miracle of the loaves paved the way for the presentation of Himself as

THE BREAD OF GOD.—In the evening after that great day of miracle and healing, He sent the excited disciples by boat over the sea again, while He tarried for a time, and then went to them walking on the storm-tossed waters, thus giving them additional proof of His unlimited power over the forces of nature. On the morrow, when the multitudes which had been fed by His hand found Him again, He told them they were not to seek the bread which perisheth, but the bread which abideth unto eternal life, which the Son of Man

would give unto them. (John 6: 27.) This announcement was new to them, and they inquired, "What must we do that we may work the works of God?" Jesus replied, "This is the work of God, that ye believe on Him whom He hath sent." They did not seem satisfied to accept Him as the Giver of eternal life without some special proof that He was such, hence asked what sign He would give them that they might see and believe. They claimed that Moses proved himself by giving their fathers manna to eat, which had been called "bread from heaven," so what proof would He give them? Jesus answered, "It was not Moses that gave you the bread out of heaven"—a fact which they well knew, for Moses had nothing to do with its coming. Christ had already demonstrated His Divine powers by creating bread and forgiving sin, and now simply adds, "My Father giveth you the true bread from heaven," which was Himself as Saviour. He reminds them again, "Your fathers did eat the manna in the wilderness, and are dead," but "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." Then, to make it as clear as the sun at noon how they were to receive this bread of life, He adds, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (verses 38-40). This is the same Gospel He preached to Nicodemus when He said, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." In these great words Jesus announced Himself as the Saviour of all who believe on Him; and surely the way to life is here made plain enough. The men and women to whom these words were addressed knew nothing about a crucifixion that took place two years afterwards, but they stood in the presence of the Saviour, the Life-giver, and they were saved from sin and won eternal life *on that day* by believing on Jesus of

Nazareth as the Christ, the "sent of God," the Giver of life eternal—by believing on a *person*. And we are saved to-day in the same way.

HIS FLESH AND BLOOD.—In this sixth chapter of John, in which Jesus lays emphasis on His Incarnation, He makes it very clear what He means by *flesh and blood* when He uses those terms respecting Himself, and therefore what they mean in His redemptive work. In reply to the Jews respecting the manna, He said, "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (vs. 32, 33). "I am the living bread which came down out of heaven; if any man eat of this bread he shall live forever; and the bread which I will give is My flesh, for the life of the world" (v. 51). And again, "Verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you" (v. 53). It would be almost impious to ask, Did He mean that they were literally to eat His material flesh and drink His material blood? We know He did not mean that. The Jews, however, so understood Him and asked one another, "How can this man give us His flesh to eat?" Some of the disciples also murmured, "This is a hard saying, who can hear it?" To the latter Jesus replied, "Doth this cause you to stumble? What then if ye should behold the Son of Man ascending where He was before? It is the *spirit* (mind) that quickeneth; the *flesh* profiteth nothing; the *words* that I have spoken unto you are *spirit* and are life" (vs. 62, 63). Could words make it clearer than these do that it was not His material flesh and material blood they were to eat and drink, and therefore it was not His material flesh and blood He would give for the life of the world? According to these words by the Master, these two terms—flesh and blood, eating and drinking—are figures of speech only, and not to be construed literally. When we clearly apprehend this fact, this great chapter becomes redolent with saving truth, and the Redeemer, like

the Brazen Serpent, becomes "lifted up" before us. Now take those pregnant words again: "My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world." It will readily be admitted that the flesh and blood of the Son of Man did not come down out of heaven, but were of the earth, earthy. Then what was it which came down out of heaven to give life unto the world, except the pre-existent Christ, the Eternal Son? Then the Bread which the Father gave was the *Son in the Incarnation*, and not the flesh and blood on the cross. What then did He mean by His flesh and blood? What did they represent? I would answer, probably just what we mean when we use those terms in reference to human beings. In common speech with us, flesh and blood represent our physical organism as opposed to our intellectual or spiritual nature. And in this sense, to those of us who accept the Divinity, the essential Deity, of Christ, His flesh and blood could only represent His humanity—His physical body—as opposed to His Divinity. Jesus said, "The bread which I will give is My flesh, which I will give for the life of the world"—that is His humanity. How was that flesh given for the life of the world? Listen—"For this is the will of My Father, that every one that *beholdeth the Son*, and believeth on Him, should have eternal life; and I will raise him up at the last day." I ask then, what was it the Son gave for the life of the world? Was it not His *visible presence*, that moved among men, as expressed in the passage, "Every one that *beholdeth the Son*, and believeth on Him, should have eternal life"? Is the same thought not given again in 1 John 3: 6, "He was *manifested* to take away our sins"—not crucified, but manifested? It is "God manifested in the flesh"—His flesh—and in this light and in this way He was giving His flesh for the life of the world. Do we not thus see that in the truest, most literal sense He was giving His flesh for the life of the world?—not by *dying*, but by *living*, living among men, and for men. God's gift to the world was therefore the Son in the Incarnation, and the Son's gift was His *life in the flesh*.

What then did He mean by eating His flesh and drinking His blood? Apparently to leave no room for either misunderstanding or for underrating the vital meaning of "seeing" and "believing," He intensifies the thought by the striking figure of eating His flesh and drinking His blood. In the process of eating and drinking, the articles consumed are chosen, taken possession of, made our own, literally become a part of us; for their substance becomes incorporated into the very texture of our being. So Jesus makes it plain that there is something to be done in order to receive eternal life through Him; that as in the case of eating and drinking, there must be a conscious *choosing* and appropriation of Him as Saviour. This figurative expression makes it very plain *how* He enters into our life, and lives in us, and how we are regenerated. This figurative use of the terms *eating* and *drinking* is familiar to us. We read some great book which strongly appeals to us, and we say we *literally devoured it*. We did not eat the leaves or the cover, but we devoured the thoughts which live and breathe throughout its pages, made them our own; and both consciously and unconsciously we began to express them in our acts and plans and purposes. We listen to some eloquent address, or some great song magnificently given, and we say we just *drank it in*. The thoughts and sentiments entered our very being, lingered with us, became a part of us. They *live in us* and we in them. And in this same sense these expressive figures show us *how we appropriate* Christ and receive His words, how we live in Him, and His words abide in us. Now then, as we have this *figurative* meaning of the terms *flesh and blood* given by Christ Himself in this chapter, we must not give them a different meaning when He uses them again in instituting His Memorial Supper, or when we meet them in the Acts or the Epistles. In every case the terms are figurative. It is the vital and life-giving principles of His teaching that we are to seize with avidity, and make the governing force of our life.

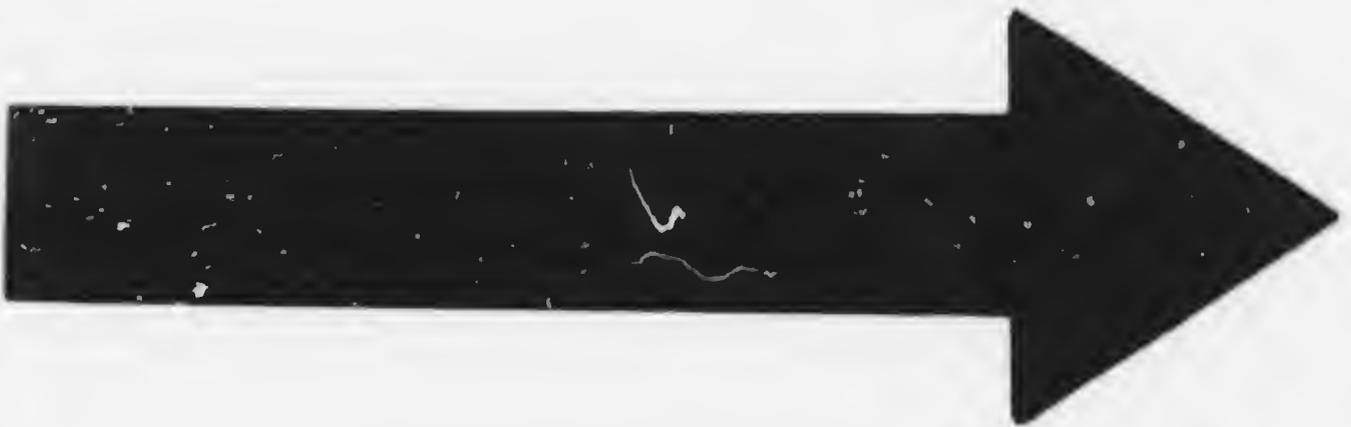
What did it mean for the people of that day to believe on Jesus? It meant the acceptance of Him for what He claimed to be, their long-promised Messiah. It meant the

dropping of the sacrifices, the turning away from the sacred Jewish altars and from the priests, to worship God in this new way of praying direct to heaven, and trusting in Jesus of Nazareth for the forgiveness of their sins, for eternal life, and for resurrection at the last day. This was a radical change; and knowing our own fear of turning away from established forms, we need not wonder that the majority of His day hesitated until Resurrection, Ascension and Pentecost had given confirmation to these exalted claims of Messiahship, and to be the Giver of eternal life. Then three thousand in a single day in wicked Jerusalem worshipped Him as the Lord's Christ. And for us who know Christ, we are to look to Him only for forgiveness of sin, and for life eternal; and having placed in Him our trust and offered to Him our worship, we can trust Him for the forgiveness, and the life that is eternal. It is not baptism, nor the acceptance of any formal statement of belief, whether called a creed or not, nor membership in any Church, that avails, but just the acceptance in our heart of Christ as our Saviour, that will secure pardon and life eternal. Our kind words and helpfulness to others will bring rewards both here and hereafter, but Salvation comes through trust in Jesus our Lord, and the heart-worship we give to God and His Christ.

SON OF MAN LIFTED UP.—This chapter gives us the key to what He meant when He said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life." (John 3: 14.) This is usually understood to refer to the lifting up of Christ on the cross, but that is not its meaning. Those who hold that interpretation do so because they have accepted the theory that the crucifixion of Christ purchased our Redemption: but the incidents connected with the raising of the serpent of brass in the wilderness do not harmonize with that theory of redemption. The children of Israel had sinned through murmuring, and Jehovah had sent poisonous serpents among them, whose bite was death. This punishment soon brought repentance and confession of their sin, and God forgave them as a people,

and instructed Moses to make a serpent of brass and lift it up on a standard in the camp of Israel, and to announce to them that any individual bitten by one of those serpents, if he but looked up to the fiery serpent should live. Notice here that the sin of Israel had been forgiven *before* the brazen serpent had been lifted up, so the lifting up of that serpent had nothing to do with the question of *their sin*, had it? Repentance had already resulted in forgiveness, but the individual in whose body the poison fang had deposited the seeds of death, was required to find that uplifted serpent, and a mere look, but a look which would in that case be in itself a yearning, silent prayer, would find healing, find life. Is this not a counterpart of "For this is the will of My Father, that everyone that *beholdeth the Son*, and believeth on Him, should have eternal life"? Here Christ sets Himself forth, or holds Himself up, as the Giver of eternal life to all who *see* and *believe* on Him. But what about those too far away, either as to distance or as to time, to *see* Him in the flesh? Was no provision to be made for them? Yes, we find it in the Great Commission. The disciples were to go to all nations and hold Him up as Saviour, and all who believed would be saved. In thousands of Christian pulpits, and in song and literature, Christ is now being "lifted up" as He lifted Himself up to the Hebrews of that day, as the Son of God, the Giver of eternal life to all who believe on Him; so in this heart-to-heart talk with the serious-minded Nicodemus, He but announced how the Spiritual Kingdom would be extended, and believers born into it by believing on Him. And He immediately follows this with, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." And how could they believe on Him until they had heard of Him, and how could they hear, as Paul asked, without a preacher? Hence the preacher's work is to *lift up Christ* as *Moses lifted up the brazen serpent*—not lift up the cross, but lift up the *Christ of Bethlehem as the Saviour of men*.

THE SAMARITAN VISITATION.—In recording this one journey from Judea to Galilee John says, "And He must needs pass



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through Samaria." (John 4: 3-42.) In those words John's pen probably wrote more than he had in mind. Of course the direct route from Judea to Galilee was through Samaria, but there were two other routes, and for various reasons the Jews usually took one of those other roads, so there seems to have been a reason other than directness why He at this time "must needs pass through Samaria." Shalmaneser the Assyrian had, about seven hundred and fifty years before this time, ended the kingdom of Israel and carried away all the official classes and most of the people of Israel, and had placed Cuthites and other races in Samaria and Israel. This mixed population had built up a new nation, partly Hebrew and partly foreign, which continued to receive additions of Hebrew blood from Jerusalem and Judea, as well as some who returned from the exile. They used the five books of Moses as their sacred Scriptures, worshipped Jehovah, and claimed to be children of Abraham; hence were they not among those "other sheep which are not of this fold" of whom He said, "Them also I must bring, and they shall hear My voice"? (John 10: 16.) Now what light did He give the Samaritans? What truths about the Kingdom did He reveal to them, and through them to us? Weary with His march, and thirsty, He sat down at Jacob's well, no doubt to rest, but equally certain as the chosen spot to unfold to that people from that historic well of water something of His character and mission. To the woman who came to draw water He said, "Give Me to drink." In her surprise that a Jew would ask a favor from a Samaritan she asked an explanation of the condescension. Instead of answering her question He replied, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water." Here are two wonderful statements—"the gift of God," and "living water." He Himself was "the gift of God"; and "the living water" His own gift. This is the same truth He proclaimed later on in the Temple at the Feast—"If any man thirst let him come unto Me and drink" (John 7: 37, 38). He was then giving the living water to all who believed on Him; and after Pentecost through the Holy Spirit, spiritual

life would become a well of water in the soul of all believers everywhere, springing up into everlasting life. The woman was perplexed still more, and human-like commenced to reason—"Sir, thou hast nothing to draw with, and the well is deep. . . . Art thou greater than our father Jacob?" etc. Passing over her queries, as the Lord now does over our foolish questioning, He leads her further into the mysteries of the spiritual—"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Here again we see Christ as "the Gift of God," and He Himself as the Giver of eternal life; and not one *suffering* to make it possible for God to bestow eternal life upon believers, as our strange theology has been teaching. The woman was still unable to comprehend what had been said unto her, but the Master did not attempt to explain by means of other words. No other words could so well express the truth He there gave the world. She needed more light, and the Master gave that light by widening her vision—first by revealing herself to herself, and, in doing so, partially disclosing His own identity—"Go and call thy husband and come hither." Her honest reply, "I have no husband," was answered by the voice of the Seer, "Thou hast well said, I have no husband, for thou hast had five husbands; and he whom thou now hast is not thy husband." Her mind, gradually opening to the incoming light, saw in the courteous stranger a Hebrew prophet, to whom her past life was an open book, and possibly more than a prophet; but, stumbling over the old national and religious prejudices between Jew and Samaritan, she murmured, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." Instead of removing her perplexity as to the past confusion, He gives her another chapter of the gospel of the Kingdom, which the various branches of the Christian Church of even our day have not yet half learned—"Woman, believe Me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship

the Father . . . but the hour cometh and now is when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers." This announcement of the breaking down of the national barriers in religion, and the incoming of a spiritual form of worship, found ready acceptance with her, and drew from her, for our instruction, the Samaritan conception of the personality and purpose of the coming Messiah, which was truer than that of the Jews—"I know that Messiah cometh (which is called Christ): when He is come He will declare unto us all things." This confession of belief was so simple and so true that the Master did not modify it, but honored it with the first open avowal of His Messiahship—"I that speak unto thee am He."

In this visitation to the Samaritan people we have the Gospel of the Son of God compressed into a few great passages. The first reveals the Christ as "the Gift of God" to the world; then "the Living Water" as His gift to those who come unto Him. Then follows that wonderful announcement that a new age was opening, which took three years of teaching, followed by the Resurrection, Ascension and Pentecost, for even the disciples to understand—"Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father . . . but the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers." This passage from the lips of the Master tells us unmistakably:

(1) That the Temple at Jerusalem and the altar at Gerizim had both served their day. The whole world was thereafter to be a temple, and every place where a human heart looked up to God in reverence or prayer or praise would be an altar where God would manifest His presence and His pleasure. The Ark of the Covenant had already disappeared, and the Temple itself was soon to go. See how the book of the old dispensation was being closed, and the new age being ushered in.

(2) There were to be no more holy places, or holy furnishings. Holiness should henceforth attach to *personality*, and not to *things*. The Christian world has largely forgotten

these great facts which the Master made so plain, and the Apostles so magnified and gloried in as "the new way" of worshipping the God of their fathers. According to these words our church buildings are no more sacred than the schoolhouse or the private residence. The church pulpit is no more sacred than the vestibule, and what is not fit for the church building is not fit for the home. The church building is but the believers' workshop, the centre of their communistic service in building up the physical, the mental, the moral and the spiritual life of all who are brought within the sphere of their influence. The cathedrals and gorgeous churches we have been building at so much sacrifice are things of art, but that is all.

(3) The Aaronic priesthood, the sacrifices and the entire Levitical system had also served their purpose, and must now cease to be. There was no further need for an officiating priest to serve as an intermediary between the worshipper and Deity, because *thereafter* the seeking one was to make his appeal direct to the Father, worshipping in spirit and truth, and nevermore through sacrifice and ritual and gowned priest. We must not fail to see that the priest's work ended when the sacrifices ended, and the altars were done away with. Both his need and his functions passed with the system and the conditions which called him into being. The priest is therefore as much out of place in the Christian church as would be the great Brazen Altar with its daily animal sacrifices. The Master Himself led the way. He ignored the priests as a distinct class, and had nothing whatever to do with sacrifices. And in that fact we have the growing animosity of the chief priests. They saw, before the other people did, that if the teachings of Jesus prevailed, their avocation as well as their influence and emoluments would be gone. And they did just what other men have done in every age when their positions and incomes were at stake—they fought Him to the death. In the new Dispensation there is neither place nor work set apart for the priest or the Levite. In the great Commission the Master gave the apostles, they were to be *heralds* of the glad tidings, evangelists,

and healers of the sick; hence as the office has been annulled, the powers withdrawn, why should the empty name be retained in the Christian Church to be a stumbling-block? The title is patriarchal, and not Christian. We should let the deposed priest with his antiquated robes go, together with the brazen altar, the laver, the altar of incense, the candlesticks and the candles. Those old "shadows" had their meaning and uses for "them of old time," but can be of no more use to the Christian Church than would be a pair of crutches to an athlete in his swift race toward the goal.

SERMON ON THE MOUNT.—This discourse is frequently referred to as the inaugural address of Jesus, setting forth the principles of the Kingdom He came to establish; but as it was probably not delivered until at least a year of His public ministry had passed, it seems more like a formal condensation of what He had already taught them respecting the characteristics of the children of the Kingdom, and His own relationship to a past, much of which He was rendering obsolete. Those miracles of creation—adding to water the qualities of wine, multiplying a few loaves to feed thousands—had powerfully impressed the people; while His marvellous teaching and gracious ministry of healing had spread His fame throughout Judea, Galilee and Syria so that all eyes were now turned towards Him as the probable long-promised Messiah, and the expectation evidently had become general that the Kingdom John the Baptist had announced was at hand. Thus the time seemed ripe when He would disclose to His followers what discipleship involved, and the new type of manhood and womanhood that would constitute the ideal citizen of the new Kingdom; hence, meeting the gathering multitudes on a mountain-side, He drew a picture commonly called the Sermon on the Mount, which stands alone in human literature. If we bear in mind that the Kingdom of Christ was only being set up in *embryo* at that time, that entrance into it was through a spiritual birth as explained to Nicodemus, and that the Christian Church is in no sense whatever the Kingdom, we will not be confused because we

do not see those principles manifestly operative in any Christian body or community. The actual Kingdom is yet future; but there are thousands of individuals, both in our churches and outside them all, who are living under the laws of the Kingdom, living up to the high standard of the Sermon on the Mount; and the time is most assuredly coming when men will be disappointed if they do not find in their comrades these royal qualities of life. Those nine *Blesseds* are a casket of jewels which only royal natures possess, but they are earthly jewels, and obtainable by all who will exchange their inferior gems for them. (Matt. 5: 1-12.)

"BLESSED ARE THE POOR IN SPIRIT; for theirs is the kingdom of heaven." This does not mean poverty of intellect, but rather a sense of insufficiency of attainment. It is the teachable spirit, the same as Solomon chose when he asked for a "listening ear," which we have translated *wisdom*. If a student enters college with the notion that there is not much for him to learn, he is not likely to make much progress. His own need, his poverty of attainments, must become real to him before his mind will open to the currents of thought which press for entrance, and before his own thought-forces are awakened so he can become mentally strong or masterful in wrestling with problems hard to solve, and yet "sweeter than honey and the honeycomb" when once mastered. The great scholars and scientists are as eager in their quest for knowledge at seventy-five and eighty years of age as they were when they first fell in love with nature, and feel that in truth they know but little in comparison with what they see there is yet to be known. This is the spirit which the Master places first among the "Beatitudes." So, spiritually we must have the spirit that can be taught—taught of God—if we are to become rich in spiritual things, and our lives become a healing, strengthening influence to others.

"BLESSED ARE THEY THAT MOURN."—I am sure this does not mean sorrow for sin, as is frequently taught, because that is involved in the fourth beatitude; for no one can

"hunger and thirst after righteousness" who has not previously mourned over his sinfulness and personal unworthiness, which naturally creates the longing for something better. Neither is He speaking of the children of the world, but of the children of the Kingdom, and respecting the latter He says, "Blessed are they that mourn, for they shall be comforted"; that is, there is a blessing even for those who are caused to mourn—as St. Paul says, "We mourn not as those who have no hope." The child of the Kingdom, though sharing the inevitable sorrows incident to the earth-life, is comforted *in* those sorrows and disappointments—not *because* of them—for a healing balm enters the soul and the atmosphere in which it lives becomes strangely peaceful, because there is union and fellowship with Him who now gives His own peace to His own, and who will hereafter "wipe away every tear from their eyes." So the consolations of the Gospel of Christ are real.

"BLESSED ARE THE MEEK."—This reads like a paradox to those who share the popular delusion of what constitutes meekness. In current literature a meek man is described as one who habitually practices self-effacement among his fellows, a sort of a spineless member of the community, who is unceremoniously elbowed out of the way by the more aggressive, masterful spirits. But that is not meekness. Meekness means self-restraint, self-control—not self-abnegation or an apologetic attitude before men. Meekness is by no means a negative virtue, but the stuff that great commanders have in abundance—*steadiness*. The meaning of meekness cannot be better understood than through a couple of concrete illustrations—two great personalities that the world acknowledges as meek men. Moses is said to be the meekest of men, hence the proverb, "meek as Moses," but no person thinks of Moses as a weakling. When a young man, he once lost his self-control; but forty years living with nature, out under the stars, caring for the flocks and herds of Jethro, gave him such a power of self-mastery that when he stood before

Pharaoh demanding the release of Israel, he was more kingly than the king. After Pharaoh had several times broken his promise to let the Hebrews go, Moses appeared before him with his final message—"Thus saith the Lord, the God of the Hebrews, How long wilt thou refuse to humble thyself before Me?" and concluded his final interview with that potentate, with the demand that the Hebrews be permitted to take all their cattle with them, asserting that "there shall not a hoof be left behind." Thus we see what meekness in Moses stood for—self-control blended with unflinching fidelity to the task in hand; and that meek man left a name for steadiness of character that was imperishable. But there is still a better example of meekness—Jesus of Nazareth says, "Take My yoke upon you and learn of Me; for I am meek and lowly, and ye shall find rest unto your souls." Who in history ever claimed his rightful place, or exercised his legitimate authority, more consciously than did He? There is nothing recorded of Him in the Gospels that savors of weakness or of shrinking timidity on the one hand or of ostentation on the other; but they tell of a personage of calm dignity graciously moving among men, and undisturbed whether men praised or censured, worshipped or hated; so we see that meekness in Him meant self-repose, an even balance under all conditions. Even the ancients recognized that "He that ruleth his own spirit is better than he that taketh a city," and now the Master places that kingly achievement among the Beatitudes, and assures us that its possessor "shall inherit the earth." So this third beatitude is by no means paradoxical.

HUNGERING AFTER RIGHTEOUSNESS.—"Blessed are they that hunger and thirst after righteousness; for they shall be filled." We hunger after many things, and some of our longings are satisfied and some are not; but here is a longing (for that is what hunger and thirst in this case means) which our Saviour assures us shall be satisfied. To be righteous means to be just, upright; hence this beatitude is within the reach of the very weakest of the children of the Kingdom. As it

is one of the distinguishing titles of the Messiah—the Just One—we see that the person who strives to be upright in all things and just to everybody, is coming in harmony with the Spirit of the Master, imitating Him: to that upward striving the gates open, and the fullness that comes in is from God, hence perennial and also eternal.

“BLESSED ARE THE MERCIFUL; for they shall obtain mercy.”
 —This does not mean what the Selfish Philosophy teaches, that if we are merciful to others they will in turn be merciful to us, and to ours. Sometimes that proves true, but very often it does not. All the rewards promised in these beatitudes are God’s gifts, and this is the promised reward to the merciful man and woman. Here we have a striking application of that general principle, “to him that hath shall be given,” so the man of mercy obtains mercy from God. There are Christians whose theology we think is full of errors, and some whose lives are marred with irregularities, but who have great loving hearts, and whose days are filled with merciful acts towards others. With our theology we find it difficult to class them. But in this one thing they are like God, and the Divine mercy rests upon them, because they are merciful. The reverse side of that general principle to which I have just referred is equally true—“From him that hath not shall be taken away even that which he hath.” It is Scripturally true, that if men whom knowledge and belief have led to pray to God for forgiveness and for mercy, fail to be merciful to others, but become hard and cruel God takes His mercy from them. If we would receive mercy from God we *must* be merciful to man, merciful to our enemies, merciful to our servants, and merciful to the beast as well as to man. Jesus will not be to *us* what we refuse to be to *others*.

“BLESSED ARE THE PURE IN HEART; for they shall see God.”
 —The tense in this passage is future, hence it does not imply that the pure in heart *now* see God in *nature*—in flower or bird or mountain. Those who are not, apparently, trying to be pure in heart may recognize the hand of a Creator in the

beauties and sublimities of earth and sky, and many of them do; but the meaning of this beatitude is deeper than that. In John 1: 18, we read, "No man hath at any time seen God." Adam as he walked in Eden is said to have "heard the voice of the Lord" and probably saw a celestial form, as did Abraham before the destruction of the cities of the plain, who is supposed to have been the "Angel of the Covenant"; but he did not see Jehovah, neither did Moses in Sinai. But He who "came out from the bosom of the Father" reveals in this beatitude who it is that shall see God *hereafter*. It is "the pure in heart," and no others. Not necessarily those who pray "Lord, Lord," nor yet those gifted ones who can perform miracles in His name, but just those who are clean of heart. So we must remember that it is not our creeds, nor religious convictions, nor our charities, nor our baptism, nor a place in some church, no matter of what name or how old it may be, that will avail to bring us finally into the presence of God. Long ago the Psalmist asked, "Who shall ascend into the hill of the Lord? Who shall stand in His Holy Place?" and gave the answer, "He that hath clean hands and a pure heart." And now the Master in the re-creation endorses this earlier inspiration—"The pure in heart shall see God"—so "the word of the Lord standeth sure from age to age and changeth not." It is just the pure in heart of every age and of all races, who shall at the consummation of the ages stand in the audience chamber of Jehovah and see Him face to face.

"BLESSED ARE THE PEACEMAKERS; for they shall be called the sons of God."—The Master does not say by whom the peacemaker shall be called a son of God; but the chaplet fits him, and as the children of men have universally paid deference to the one who brings about peace, either between nations or individuals, it seems to be a title that even the world will not withhold. When Edward VII came to the throne he took up the rôle of peacemaker, and soon the rulers of the other great powers, the statesmen and diplomats of other countries, discovered that Britain's great sovereign was a

gentleman as well as a king, and that the olive branch he held out did not conceal a sword: so Britain passed out of her dangerous "splendid isolation" to a central place among the nations, and Edward the Peacemaker became not only an imperishable name in history, but an illustrious example of the beneficent influence of all peacemakers in all fields of human interest and human rivalry—true children of God, because they do the work of God, in reconciling man to man, thus aiding to bring in universal peace under the Prince of Peace. Are we to have universal peace on the earth? Yes, every sword shall be sheathed, laid away as relics of a bygone age. The war of the nations now in progress will no doubt be the last that will mock human intelligence. Mars was once the Roman God of War, but there is no War God now, and just as surely as the ancient God of War has disappeared, so surely shall his sword follow, and wars cease because the Prince of Peace, when He comes, will speak to the warring nations as He did to the storm-tossed Sea of Tiberias, "Peace, be still." and there will be war no more.

PERSECUTED FOR RIGHTEOUSNESS' SAKE.—"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." The Gospel of Christ is retroactive. All who suffered for righteousness' sake at the hands of wicked men from the time of righteous Abel to that hour, were to have a place in the Kingdom of Heaven which the Christ was then introducing, and which would be established in due time. They were to suffer no disability because they lived before His appearing: the Divine reward for fidelity is sure. And again He says, "*Blessed are ye* when men shall reproach you, and persecute you, and shall say all manner of evil against you *falsely, for My sake*. Rejoice, and be exceeding glad, for great is your reward in heaven." Here the thought is projected into the future, and the assurance given that the law of compensation will be equally operative in the next age for the faithful ones who lived before His day and for those who would suffer for His sake. He does

not glorify affliction by any means, nor teach that suffering is intended to generate virtue; but assures His followers that, if fidelity to Him and to His words brings upon them the fury of bigotry, and the hate of man, they shall be correspondingly rewarded for constancy. There is not to be a dead level in the future, any more than there is here. In the great empire of the immortals the Master assures us that provision is made so that the one who merely gives a cup of cold water in the name of a disciple shall not fail of a reward, while the one who forsakes all to follow Him shall find a *throne*. And between those extremes there is room for the rewarding of all fidelities. God will not be found to be a debtor to any of His children. In the final adjustment, no spirit of obedience to God or to duty, no reverence for God or for goodness, no act of kindness or helpfulness to man or to beast, will fail of recognition; and although we may not know how the gold can be saved and the dross thrown away, the Master does, and that is enough.

Passing from the Beatitudes He says to the children of the Kingdom, "Ye are the salt of the earth" and "Ye are the light of the world." Here is a wonderful trust committed to His followers, and an equally wonderful declaration, that aside from where His Gospel reaches no light would come to the world. That trust has not been honored as it could have been, but the only light that has shone upon the race since that day has come from that source. Run over the list of inventions and discoveries and world forces which have blessed humanity in modern times, and see if you can find even one that originated in nations not under the influence of His Gospel. Then in formal terms He asserts His authority as the Messiah, and commences to legislate anew for the new age. The Law and the Prophets are to remain, but are to find completion in Him. In verse 21 He says, "Ye have heard that it was said to them of old time, Thou shalt not kill . . . but I say unto you, that every one who is angry with his brother shall be in danger of the judgment." In this He does not set aside the ancient commandment, by any means, but He gives it a deeper meaning, completes it by

placing the condemnation on the passion of anger, which leads to the murder. John when writing his first Epistle includes this higher law the Master gave, and said, "Who-soever hateth his brother is a murderer" (3: 15). So in the new dispensation in which we are living the person who hates another is as guilty before God as though a crime had been actually committed, because the hate has in it the seeds of murder and all villainy. Again respecting the sin of adultery (v. 27) He adds to the Decalogue by placing His condemnation on the lust itself, the mere wish to commit the crime; thus revealing that the sin of adultery could be committed in thought as well as in act. The sin in this and in all other crimes is in the heart, and the guilt before God is the same whether the outward act takes place or not.

Then He abrogates certain portions of the Mosaic criminal code. Aside from the Decalogue and certain Divine instructions respecting the Tabernacle and its furnishings, the Levitical priesthood and the sacrifices, the Mosaic legislation included many of the laws and customs in force among the nations at that time, and some of those the Master set aside as being in opposition to His own teaching. For instance, in the thirty-third verse, "Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all." Of course this does not refer to the vulgar practice of profanity, nor to judicial oaths, but rather to voluntary oaths—swearing by the Temple, by the Altar, etc., such as Herod used when he promised under an oath to give the daughter of Herodias anything she might ask. The Master forbade that kind of oath absolutely, and along with them all other offensive terms such as *fool* being applied to any person. The tongues of the children of the Kingdom must be held in check, for the sin of the lips is as deadly as that of the passions—oft times more cruel—and Christ has forbidden the former with as much emphasis as He did the latter. In the thirty-eighth verse, He abrogates another ancient law. "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not

him that is evil." This was an old law among the nations, known as the law of retaliation (*lex talionis*), which provided for punishment in kind for injuries and wrongs committed—"eye for eye, tooth for tooth, life for life" (Deut. 19: 21). The law of Moses adopted this ancient custom but forbade the private individual to personally inflict the punishment due for injuries he had received, requiring that the accused be heard before a competent court, and then, if found guilty, this was to be the kind and the measure of the punishment. But Jesus now sets even this aside, and declares that for His disciples evil must not be dealt with by matching it with evil of the same kind, but rather that evil must be overcome with good. This humane and Divine announcement is followed by a number of concrete illustrations of its application, which men of the world, and even some professed Christians, say are impossible requirements. But let us lay this new principle of kindness and non-retaliation down by the side of a few facts well-known to us, and see how it works out. The Saviour could not very well have chosen a severer test of His new commandment than He gives in the thirtieth verse—"But whosoever smiteth thee on thy right cheek turn to him the other also." Now what would resistance mean in such a case, except a brutal physical struggle? If a powerful man should strike a smaller and weaker man, would it be wise for the weaker one to strike back? Any sane person would say No. If a strong man should strike a delicate woman or child, would it be wise for the woman or child to strike back? Every person would say No, it would be very foolish. What should they do? Intelligence would say, suffer the wrong in the best spirit possible, and try to get away from the ruffian. Now, then, if the weaker ones have to suffer because of their inability to give blow for blow, should not the strong man who is able to punish his assailant refrain from doing so because he is a *gentleman*? I know it is a great test of moral heroism to take that course; but could you imagine a president of a great university, if smitten in the face by some ruffian, trying to retaliate? There are other methods of redress he might pursue, but he certainly would

not go down to the level of his coarser assailant. This is just what the Christ requires on the part of His disciples. Is the standard too high? He does not here teach absolute non-resistance, neither did He practise it, neither did St. Paul. The instinct of self-preservation is natural and right, but being impelled by it we must not become the aggressor, must not retaliate—must not meet evil with evil. But we must not restrict this passage to the one meaning of smiting with the hand, for there are many other ways in which the term is used. We say a certain person received a slap in the face by some resolution or act of a representative body, or a statesman may be unjustly assailed and maligned, yet in each case if the injured party retains his balance and refuses to be offended, how he rises in the public estimation for wisdom and moral strength. I will give one illustration of how this principle works out in practice. Two splendid families owned adjoining farms, and one claimed that the division fence was a few feet on his side of the proper boundary line, and the other party refused to have the fence removed; and for many years discord was rife between them. Finally the neighbor who was favored by the alleged misplaced fence died, and the estate passed to a nephew in a distant city. When the new owner entered upon the property, knowing of the ill-feeling that had existed, he immediately decided to call upon his neighbor and have it amicably settled. The old cavalier, seeing him approaching his residence, began to brace himself for a determined renewal of his claim, but to his astonishment the courteous stranger, after introducing himself, said, "I understand there has been a disagreement between you and my late uncle over the line fence, and as I do not know anything about the matter, I would like you to walk over to the fence and show me where the true line runs, and I will have the fence moved to its proper place." This chivalrous proposition disarmed the erstwhile combatant, and the quick reply came, "We'll never mind the fence. It is only a couple of feet out of place at most, and possibly not that much, so it is not worth the trouble of moving the fence." "An eye for an eye" spirit kept two families at

enmity for years, but two minutes of non-resistance brought peace. The remaining three concrete illustrations the Master gives are easier of exposition, but I will not give more space to this feature. There is an aristocracy of birth and an aristocracy of learning, and the Christ calls for an aristocracy of *character* among the subjects of His Kingdom—natures too noble to be revengeful or small or mean. Try kindness towards your horse or your dog, and see what the result will be. Try, then, *kindness* towards your wife or husband or child or servant or neighbor, and you will quickly discover that Christ's new commandment opens the gates to the Elysian Fields for those who keep it.

In the forty-third verse we read, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, love your enemies." Some ask if it is possible for one to love his enemy. Yes, it is possible, if we do not confuse *love* with *admiration*. We are not commanded to admire our enemies. That in some cases would be impossible. We cannot like every person any more than we can every flower. But the true mother loves the child that is not beautiful, loves the child that disobeys her and breaks her heart. Her love goes out after the wayward child with as much warmth as it does toward the children who reciprocate her affection and live in honor under her roof, *because* it is her child, and in *danger*. That is the way God loves, "for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust," for they are all His children. So when we have been born into His Kingdom, and the love of God comes into our hearts, we become members of a larger family, and those in that family who may ill-treat us, as those of our own family may do, need our pity. And as in all other cases if we truly pity we will try to help; and when we begin to help, our heart soon gets in the work, too, and to our surprise we find that we actually love them, and can not only pray for them, but can forgive them, as the Master on the cross forgave those who crucified Him. Then, as pity is love going out to those who are in need, or in danger, we see how we can love those we may not like; and so

this new commandment to love our enemies is not hard to keep after all. To thus love one who in his ignorance hates us, is divine; and when we rise high enough in the scale of intelligence to forgive our enemies, we are so much like God that the Master calls us *His sons*, as in the next verse, "That ye may be the sons of your Father which is in heaven." Because of the non-observance of this commandment of Christ, the treatment of criminals throughout Christendom has remained penal—the old barbaric conception of fitting punishment to the offence as a deterrent—instead of being reformatory in design and effect. As a natural result our prisons, and the disgraceful prison garb and prison fare, have been utterly demoralizing to the life and character of the *victims*, tending to break down the feeling of self-respect on which character could be built up, and rendering it almost impossible for the prisoner to endure the weight of odium which the prison record binds on his back, if he should return to his home after the term of sentence expires. As might be expected, the prisoner, after he recovers from the first stunning blow of his situation, becomes discouraged, then despondent, and these soon turn to cynical contempt, and from contempt to hate, and in most cases the victim of judicial inhumanity goes out worse in character than he was when he entered. Some effort is now being made to Christianize our prison laws and make them reformatory in design, and our prisons educative in character instead of being recruiting stations for the kingdom of evil.

Our Boys' Industrial Homes and Asylums for the Insane have also been conducted under the *appeal to fear*, and in many cases brute force has been used, to the utter demoralization of the helpless victims, where a spirit of kindness and an intelligent study of *means* might have proved their salvation. Capital punishment, which is in operation in nearly every Christian State, is also a perpetuation of that old barbaric law of retaliation, revenge—"Eye for eye, life for life"—which Christ set aside. It is very strange that Christian legislators ignore this positive declaration of Christ, and continue that hideous piece of barbarism. It is as much a sin

to break this commandment of our Lord as it is to break any one of the Decalogue. Scathing has been the condemnation of this ancient form of cruelty, but the Church as a Church has remained silent, both in this and the prison barbarity. Corporal punishment in the home and in the school is another relic of barbaric times that has come down to us, with its train of evils. The teacher who cannot command respect and secure obedience and attention without flogging is not fit for the schoolroom. It is the same in the home: that ancient proverb, "He that spareth the rod hateth his son," has done infinite harm. It doubtless expressed the opinion of that age and of many ages since, but St. Paul fitted the new commandment to this question when he wrote "Fathers, provoke not your children to wrath." (Eph. 6: 4.) I have noticed that the whipping, both in the school and in the home, always ceases when the child grows strong enough to effectively resist the outrage. They all find other ways then: why use brute force when the child is little and helpless, but the more excellent way when the child becomes strong enough to defend itself? I know of nothing more cowardly. If Christ's higher standards and requirements had been unreservedly accepted by the Christian Church and acted upon within the Church after it destroyed paganism throughout the Roman Empire, our "Christian civilization" would not have been the caricature of the Sermon on the Mount that it has been down to this hour: neither would it be such a stumbling-block in the way of the non-Christian nations to the acceptance of the Gospel of Christ as it is to-day.

"JUDGE NOT, THAT YE BE NOT JUDGED; for with what judgment ye judge, ye shall be judged." Passing over a number of impressive teachings, we come to this emphatic prohibition—"Judge not," with the penalty for violation annexed, which I fear Christians have not taken seriously. In an earlier passage He made it known that the forgiveness of our trespasses by Jehovah was conditioned on our forgiveness of those who had trespassed against us—"But if ye forgive not men their trespasses, neither will your Father forgive your tres-

passes." The unforgiving spirit stands between us and heaven; so in this commandment we are taught that the censorious spirit which leads us to condemn others stands between us and heaven. These two thoughts are linked together—God forgives us as we forgive others; and God judges us as we judge others. He will be to us what we are to our fellows, and will refuse to be to us what we refuse to be to others. "Judge not, that ye be not judged," are the words of Him who is to be our future Judge. But aside from this positive prohibition can we not see substantial reasons why we should not sit in judgment upon others? First, as we have so many faults of our own, and make so many mistakes, it is certainly unbecoming for us to incriminate others, who may be no worse than ourselves. Again, are we competent to judge others? We cannot see the *intention*, or read the motive, or know all the circumstances, hence how can we judge? And further, what seems wrong to us may, after all, be right, as in the case of the condemnation of the astronomer Galileo by the bigoted monks of Florence. John Calvin thought his former associate, Michael Servetus, was deserving of death, because he wrote against the current interpretation of the Trinity, hence condemned him to the stake. Has not the violation of this commandment of Christ—"Judge not"—been the prime cause of all the persecutions that have disgraced Christendom since the fourth century? The hundreds of thousands of martyrdoms at the hands of religious maniacs, the unspeakable horrors caused by churches calling themselves after the name of the merciful Christ, are some of the historic results of the open and defiant violation of this commandment. What is it that is rending the Church in its various branches to-day, creating discordant notes, and making concerted action impossible, except this *sin of judging*? Its baneful effects are seen everywhere, in the home, in society, and in the Churches. It destroys the happiness of home life in innumerable instances where love otherwise would reign, separates friends, and is the worst enemy public men have to contend with. One asks, Are we not to judge the *character* and the *motives* of others? *No. judge not at*

all. We cannot avoid judging acts and teachings, but the Master forbids the pronouncement of an adverse judgment, even mentally, against *persons*, unless our official position places on us the duty of acting as judge. The question is asked again, Are we not told that "by their fruits ye shall know them"? Yes, the Master said false prophets who came in sheep's clothing would be known by their fruits; that is, by the effects of their teachings—"An evil tree cannot bring forth good fruit"; so we are thus given the rule by which we can distinguish between the true prophet and the false—hence which one we are to receive as a prophet. He also said that "the corrupt tree should be hewn down and cast into the fire"—but not by us. We are to reject the *evil fruit*, but it is the Son of Man who deals with the *corrupt tree*. In another place the *servants* are forbidden to pull up the tares; that is to be the work of the angels at the end of the age. St. Paul sums up the Christian requirement when he writes—"Love thinketh no evil," and in Rom. 14: 13, "Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling." It requires much self-control to refuse to judge others, but Christ commands it, and to disobey is sin.

The Master concludes this marvellous pronouncement respecting the laws of the Kingdom of Heaven with a serious warning—"Every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand," which in the time of storm He declared would go down. The Sermon on the Mount is not for the Millennial age, but superadds its higher standard to the Decalogue, as the Divine law of the Gospel age, for all those who have heard the words of Jesus our Lord. As it bases both Ethics and Religion on *love*, finality has been reached; for there is nothing higher. The application of these new commandments and whatever new laws may be needed in the Millennial age, will doubtless be made known when that age comes. *They do not concern us of to-day*; but Christians, and all Christian teachers and legislators, should know that *these commandments of Christ* are as binding on us as is the command, "Thou shalt not steal."

CHAPTER VI.

THE KINGDOM OF HEAVEN.

WHAT is the Kingdom of Heaven in the New Testament sense? If we bear in mind that it has no reference to that kingdom which Daniel says "the God of heaven shall set up," and which shall be the last universal empire, and that it is not the Christian Church, we can study with great interest and profit the character of the "Kingdom of Heaven" presented to us throughout the Gospels. John the Baptist, as the herald of the Messiah, called the nation to repentance—scribes, Pharisees, priests, and the multitude alike—on the plea that the Kingdom of Heaven was at hand. He did not explain what it was, but merely announced its immediate appearing, and coupled with its coming the name of Jesus of Nazareth, whom he designated "the Son of God," and "the Lamb of God which taketh away the sin of the world." In very striking words in His reference to John, Jesus announced that the Kingdom of Heaven was *succeeding* the old dispensation, and also declared its immeasurable superiority to the great age then closing—"Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the Kingdom of Heaven is greater than he." (Matt. 11: 11.) According to this, John was the last of the old age, and the herald of the new, but was not a part of the new Kingdom. In sending out the Twelve on their first mission, they were to "preach, saying, The Kingdom of Heaven is at hand"; and in sending out the Seventy, the same message was given, with the added instruction that if any house or city refused to receive them, they were to wipe off the dust from their feet as a testimony against them, at the same time informing them that "the Kingdom of God had come nigh unto them." (Luke 10: 1-12.) From this we learn that the message they carried

with them was the offer of something which had *not been heard before*, and something which was only *obtainable through Him*. In reply to the Pharisees who said He cast out devils through Beelzebub, the prince of the devils, Jesus said, "If Satan is divided against himself how shall his kingdom stand? but if I by the finger of God cast out devils, then is the Kingdom of God come upon you"; hence the Kingdom had to do with the overthrow of Satan's kingdom. When the people of Capernaum, carried away with the greatness and the number of His miracles, tried to retain Him among them, He replied, "I must preach the good tidings of the Kingdom to other cities also; for therefore was I sent." So it was the Gospel of the Kingdom the people were hearing at that time, the Kingdom of Heaven coming within view. In the Sermon on the Mount He declared to the multitude "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the Kingdom of Heaven"; so the righteousness which served under the law of Moses was no passport to the new Kingdom. To Nicodemus He made it clear that entrance into the Kingdom of Heaven on earth could only be through a spiritual birth—"Verily I say unto you, except a man be born from above he cannot see the Kingdom of God." Through this plain enunciation we see why the righteousness of the scribes and Pharisees was insufficient for the new Kingdom, and even Nicodemus, one of the noblest of them all, must be born again. Later on He said, "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God." (Luke 18: 16.) Then the Kingdom of Heaven is seen to be a spiritual Kingdom on the earth, and composed of innocent, spotless childhood, and adults who have been regenerated by the Spirit of God. Hold this fast.

THE NEW AGE.—Then this Kingdom of Heaven which Christ set up in embryo at His first coming, and into which believers were born, was *the new status of the earthly children of God*, constituting a new relationship between man and God. He did not found a new religion; but He introduced

a new age. At the beginning God created man in His own image, and "breathed into his nostrils the breath of life, and man became a living creature." Now, after many centuries of conflict, of experience, of discipline and of education, the Son comes on the earth again in the Re-creation, to add to that life given at the first a measure of the strength of the Spirit of God, thus introducing the second stage of man's advancement towards immortality. As in the Incarnation, the Eternal Son, in clothing Himself with our flesh, lifted humanity up into union with Deity; so in the new birth from above, the believer, the real heart-worshipper of God, comes in actual touch with the spiritual environment, and receives constantly through the Spirit of God an endowment of power, a quality of life which the Master designated as eternal; and to that extent this child of the Kingdom becomes a partaker of the Divine nature, and partially conscious of the possession of powers that are new—not by spiritual impressions or ecstatic emotions, but by the wider horizon, the increasing desire and greater ability to live a nobler, purer life, and a growing reverence for God and goodness. When the Seventy disciples were sent out on that missionary tour, with instructions to preach the Gospel of the Kingdom, heal the sick and cast out demons, they too were only partially conscious of the powers they possessed until they saw the *effects* produced—how that sickness fled before their word, and even the demons were subject unto them through His name. Having made the discovery that the spiritual laws were operative in and through them because of their relationship to Him, they rejoiced greatly when giving an account of their success, and of their discovery. The Master rejoiced with them, but points out another and a greater cause for rejoicing that they had not yet realized—"Howbeit rejoice not that the spirits are subject unto you; but rejoice that your names are written in heaven." As children of the Kingdom, their citizenship was in heaven, ranked already among the immortals. Luke continues, "In that same hour He rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide

these things from the wise and understanding, and didst reveal them unto babes; yea, Father; for so it was well-pleasing in Thy sight. All things have been delivered unto Me of My Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him." (Luke 10: 21, 22.) The teaching here is that the *purpose of the re-creation of the world* in and through Christ Jesus had been withheld from the prophets and priests and kings of past ages, but was now revealed to His lowly peasant followers—mere babes. That thought of Re-creation was entirely new to earth, and the experiences were also new. Another fact He makes clear in this passage is that no man of His day, even the disciples, really knew who He was in His essential nature; so in this we can see the folly of those preachers who to-day are looking to *scholarship* to tell them who Christ was. And turning to the disciples He said, "Blessed are the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things that ye see, and saw them not; and to hear the things which ye hear, and heard them not." What things? Not merely the turning of water into wine, the lame walking, the sick being healed, and the dead being raised; but they had seen those brutalized by foul spirits delivered from their bondage; they had heard the Sermon on the Mount, and the promise of a golden age swiftly coming; they had come to learn of God as a Father, though unseen, still "closer than hands or feet." Were these things new? Yes, they were new. A few great prophets in past ages performed a few miracles, and many had visions of Jehovah as the Ruler of the universe, but He was far off, so that even Job was made to cry out, "O that I knew where I might find Him!" The great souls in all past ages saw man struggling with forces mightier than he, sometimes victorious but usually discouraged and defeated, and they longed for deliverance and for a deliverer they could see, longed for a time when man would become regnant; but they passed out without witnessing any change, or even signs of change. But now what those earlier sages saw *ought to be*,

had become *actual*; man's impotency could be exchanged for *potency*, and defeat for *victory*, by becoming a child of the Kingdom through the birth from above, which followed automatically, so to speak, the acceptance of Him as Saviour and Lord. This union of man with God through regeneration was what Christ came into the world to accomplish. That state is the Kingdom of Heaven on earth. Starting at that time with the Christ, living men becoming living saints, admitted as co-workers with Him in the earthly Kingdom, which should ultimately embrace the whole of Adam's race, was an epoch in human history, the greatest and most far-reaching since creation. The consummation will be reached at the time of the first Resurrection and the translation of the living saints, when all the children of the Kingdom will be clothed with the Divine attribute of immortality. We are not indebted to Satan or to the "fall" for these great revelations, and this new age, and this higher status; for as I have already suggested, doubtless Christ would have become Incarnate, even if the *fall* had not taken place. It is the second stage in our progress upward.

OTHER PHASES OF THE KINGDOM.—The Kingdom thus far dealt with is a spiritual kingdom, and those whose hearts have been changed are living under the laws of the Kingdom as taught in the Sermon on the Mount. It is of this Kingdom Christ speaks when He says, "the Kingdom of Heaven suffereth violence, and the violent take it by force," which followed the preaching of John the Baptist; and also when He speaks of "the kingdom coming with power," as at Pentecost, and for a whole century following. The numerous Parables of the Kingdom referred to the earthly phase of it, during the Gospel age. But those who do not look beyond this see nothing but the beginning. There are other phases of that Kingdom variously called the Kingdom of God, the Kingdom of Christ, and the Kingdom of the Father. For instance, at the Last Supper He said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom." (Matt. 26:

29.) That Kingdom is yet future. And before Pilate He said, "My Kingdom is not of this world (*κόσμου*). If My kingdom were of this world then would My servants fight, that I should not be delivered to the Jews; but now is My Kingdom not from hence." (John 18: 36.) This certainly refers to *time* and not to *place*. He says His "Kingdom is not from hence," not of this *kosmos*—this order of things—but future. His Kingdom is to come after this *kosmos* ends. So we must not fail to see that, according to Christ's own most positive statements, the Kingdom of Heaven into which we enter by spiritual birth is not "the Kingdom of Christ"—the Messianic Kingdom—over which He shall reign personally, in some manner not yet revealed. "The God of Heaven" is also to set up a kingdom on earth which shall last to the end of time (Dan. 2: 44), which according to verses 35 and 45, is the Kingdom of Christ—the little stone, which becomes a great mountain and fills the whole earth. The failure to fully comprehend the Master's meaning of the Kingdom of Heaven He was introducing, I fear is the cause of the confusion we find in Christian teaching; and the neglect to keep the different phases of the Kingdom distinct leads to many unreasonable conclusions.

THE CHILD AND THE KINGDOM.—"Suffer the little children, and forbid them not to come unto Me, for of such is the Kingdom of Heaven." (Matt. 19: 13.) Then, according to the Master, every child is in the Kingdom when it is born. No matter what our creeds contain, or theologians may teach, this pronouncement by the Christ is our *only*, as well as our *final* authority in respect to the spiritual status of our children when they enter this world, and when our smaller children leave it. As I have stated in an earlier chapter, sin is an individual affair, and cannot be transmitted from parent to child. Various tendencies, weaknesses, physical and mental characteristics, and racial instincts, are inheritable, but sin is not. The spirit of the child comes from God, from above, and when it enters our abode there is no sin clinging to it, but it is as pure as the angels, and

if it never consciously did what it knew to be wrong, or refused to do what it knew it ought to do, it would always be in the Kingdom. That poetic strain in a hymn we sometimes sing, "A sinner by choice, and an alien by birth," is only a half truth. We are indeed sinners by choice, for when we sin we rebel against God, throw off our citizenship; but we are not aliens by birth. St. Paul said the Gentiles were "aliens from the commonwealth of Israel," but he did not say they were aliens from God. The Creator would not send a child into the world under the handicap of a sinful nature, and then require it to be holy. We begin the race of life right, with the light of the Spirit of God illuminating the soul, and if we never went astray there would never be need of conversion. Indeed, this would be the normal life, and multitudes of men and women to-day who know their hearts are right towards God, know nothing about what is called conversion, for the simple trust and prayer of the child was followed by the trust and the prayers of the larger boy or girl, and that by the devotion of the adult. Our Sunday-school literature and many of our preachers continually urge the teachers to strive for the conversion of the children of their classes. This is good counsel for the adult classes, and also for the intermediate department with children say, over ten years of age; but for a child of ten or under, to talk to it about conversion, giving its heart to God, does harm instead of good. Children of that age have not yet attained to full accountability, and are still in the Kingdom. They have not yet lost the child's vision of God in nature—in flower and bird and tree, in father and mother; and they themselves feel that they too are God's children. Would it not be a disaster for the teacher to break down that beautiful faith, instead of building it up? They may be helped by encouraging them in some way, or rather by providing some means by which they may declare themselves to be followers of Jesus the Lord, and then guided in channels that will produce nobility of character. The pastor should teach the children that they are as much members of the Church of

Christ as are their parents and elders. There should be a Church Register for the names of all the children of every family in church fellowship, and in the Sunday school; and I would also urge that they be admitted to the Lord's Supper, and given to understand that as soon as they arrive at a certain age, say fifteen, it will be their privilege to have their names transferred to the adult branch of the Church; and thus a stream of pure, bright, young lives would be continually pouring into the church from the Sunday school and the homes, to leaven and enrich it. It is no heresy to say that those young lives stand much nearer to God than does either superintendent or teacher. Of course the older boys and girls, who may have ceased to recognize their filial relationship to God, should be urged to retrace their steps, and seek forgiveness and restoration; and it should be called restoration, not conversion.

It was to a full-grown man the Lord said, "Ye must be born again"; and it was to adults He said, "Except ye repent and become as little children ye shall in no wise enter into the Kingdom of Heaven." That dogma of Original Sin, inherited sin, has done much harm, and many a villain has taken refuge behind it. It is not the "old Adam" in us that makes us act meanly, but just our *cultivated selfishness*. Psalm 51: 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," is quoted as a basis for the universal teaching of "total depravity." But does it teach it? That Psalm is supposed to have been written by David after the prophet Nathan had reproved him for his sin in connection with Bathsheba, and David would very naturally feel that there was not much of good in him. But analyze that passage and you will see that it does not teach what it is usually quoted to prove—"Behold, I was shapen in iniquity": *iniquity* is not *sin*. The word means *unequal*, hence a deviation from rectitude, crooked, warped. Plenty of people come into the world warped badly enough, but that does not mean that they are sinful. Take the last clause—"In sin did my mother conceive me." Whether that was

true or not we do not know, but even if she was sinning when the child was conceived, that affords no proof that she transmitted her sin to the child. Again, the writer does not state that *all* children are conceived in sin; so by what law can a *particular instance* be given *universal application*? The passage affords no proof whatever that a child comes into the world in a sinful state, and Christ's words lead us very far from such a conclusion.

CHAPTER VII.

THE PARABLES OF THE KINGDOM.

By a thoughtful study of those Kingdom parables in connection with the modern Church, and modern history, no one can fail to see that Jesus was cognizant of the incidents that would mark the progress of His Gospel through the succeeding centuries to the very end. The scope of this work does not require a consideration of all of that class of His parables, nor a detailed exegesis of any one of them; but rather their substance as they lay bare the working of that new force which was brought into the world in and through the Son of God. In interpreting them they fall under four distinct groups:

1. Those which refer to the spiritual regeneration of the individual believer.
2. Those which announce the forfeiture by the Jewish people as a nation to a place in the Kingdom, and exclusion from its privileges during the Gospel age.
3. Those which relate to the individual stewardship of believers during the Gospel age, or Times of the Gentiles; together with those which are prophetic in a wider sense, and picture the growth of the Kingdom during this same period, and the evil influence that would contend with it.
4. And finally the closing of our age—the Gospel, or Gentile age—and the time of the Harvest.

Viewed in this light we see why part of His teaching was in parables. They were intended for the instruction of the world at a later date, as they found fulfilment, rather than for those dull ears to whom they were addressed, except perhaps the twelve, and possibly a larger circle whose minds

were also open to receive the mysteries of the Kingdom. No two of those parables illustrate one and the same truth, or one phase of the Kingdom, but taken together they present a picture of the nature of the Kingdom that lacks nothing in completeness for those who have eyes to see. Following the above order, we commence with those relating to the regeneration of the individual believer.

THE HIDDEN TREASURE.—“The Kingdom of Heaven is like unto a treasure hidden in the field.” (Matt. 13: 44.) The very nature of the Kingdom, as presented in the previous chapter, makes it a hidden treasure, for this new way to God and to life eternal through the Son was indeed a new way; hence must be found in some manner, and therefore fittingly referred to as a hidden treasure. In the parable the treasure is found by one who is not looking for it. The Jews were not looking for anything different from the cumbersome system which had come down to them from their fathers; hence when they were made to see, by many signs and wonders wrought before their eyes, that forgiveness of sins and life eternal were then obtainable through the acceptance of the Son, whom God had sent, was it not indeed a treasure found? It is the same with us. Those who turn away from the intuitions of childhood, forget their nursery prayers and do not substitute others for them, but become absorbed either in business or in pleasure, lose the vision of God and become wholly carnal; and along with that lost vision goes their birthright of life, as with Esau, for a mess of pottage. Perhaps merely a song, a passage in a sermon, or the loss of a friend brings back the vision of God and of Christ and the need of forgiveness, and the heart opens to the incoming light. The Holy Spirit thus revealed the “hidden treasure” when they were not looking for it. In the parable the one who discovered the hidden treasure kept his secret and hastened away with joy to sell all that he had in order to buy that field, and thus become the rightful owner of the buried treasures it contained; so the Gospel of the Kingdom discloses a treasure far surpassing in value

all the jewels and wealth of earth, but which can only become ours when that in which it is contained becomes ours. That treasure is everlasting life, which becomes ours when Christ the Fountain and Giver of Life becomes ours. Do not overlook this fact.

THE GOODLY PEARL.—The parable of the "Hidden Treasure" tells us how some *stumble*, as it were, upon the treasure, but in the companion picture given in the following verse, "The Pearl of great price," the treasure is found by the *seeker* after truth—a merchant prince who knows the value of pearls. There are many truth-seekers, those who are ever reaching out after the highest, and such souls never fail to find God. There is no hint in the parable that the gems and goods sold by the merchant were spurious, but merely that the one precious pearl surpassed all the others combined in value and profits. So with us, there is one pearl—eternal life, through Jesus Christ the Lord—which some of us have found. Will we through the spiritual medium of exchange sell our inferior goods and buy that one pearl—deathless life? The rich young ruler who came to Christ asking, "What shall I do to inherit eternal life?" was seeking the goodly pearl, but upon being told what was to be done, went away sorrowful, it is said, because "he was very rich." He refused to make the exchange. The scholarly Saul of Tarsus, another gifted son of fortune, already rich in pearls, when he learned who Jesus of Nazareth really was, discovered the one great pearl, and almost instantly disposed of all that he had previously counted as treasures, for the sake of this one precious gem—as he afterwards declared. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3: 8.) The philosophical Justin Martyr, about a century later, in his search for spiritual pearls tried in succession each of the four great schools of Philosophy of his day, beginning with the Stoics, and ending with Plato, but not until he heard from an aged disciple the living words of Christ did he find the one pearl of inestimable value, and finding it he literally, like Paul, sold all that

he had and bought it, for it cost him his life. Martin Luther, Wycliff and John Wesley are also illustrations of the merchant seeking goodly pearls, and who when they made the discovery invested everything in it. Napoleon I unquestionably also discovered the pearl of great price, but he refused to exchange the jewels of lesser value for the one of supreme worth. Did it pay him? Modern scholars who are prating about Oriental, Greek, and Roman myths in the New Testament have not discovered the "pearl of great price." Those teachers who are so much afraid of what is called the anthropomorphism of the Bible and the mysticism of St. Paul do not know what the "hidden treasure in the field" means, or if they do know, they do not believe there is any such treasure to be found.

THE LEAVEN.—"The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened." (Matt. 13: 33.) Two great truths are illustrated in this parable. First, as leaven is a foreign element, a form of life placed within the meal which diffuses itself until the whole inert mass has been touched and yields to its transforming energy, so when the believer is born into the spiritual Kingdom he receives a quality of life, a new quickening energy, which if not impeded will transform his whole nature, till thought and motive and aim are brought into harmony with the spirit of love which came in at the new birth. And in this sense the Kingdom of Heaven is correctly defined as "the new rule of Heaven operating on the earth."

Secondly, "till it was all leavened" is the prophetic outlook. To regenerate the individual and send him out into the world as a regenerative force was the Master's plan, by means of which the Divine leaven was to reach the whole creation, and it has not failed. All nations have been touched, the outermost fringe of humanity is feeling the quickening energy of a strange new life. Do not misread the present ferment and universal awakening. It was announced many centuries before He came that He would set

the captives free, and break every yoke. And the Master Himself said, "I came not to send peace on the earth but a sword." Do not forget those words, nor set them in opposition to the "peace" which He gives His followers. The Gospel of Christ means *emancipation* in a most literal sense. The barbarities and cruelties in war were the first to disappear before the spirit of love. Human slavery was the next barbarity to follow, and now apparently war has been declared against all the finer forms of cruelty. Ancient class-privileges and tyrannies of every description are giving way, the inequitable division of profits between capital and labor is nearing readjustment, for the overworked and underpaid laborer is now in revolt. The age-long disabilities as to property rights and privileges of citizenship and other injustices our sisters have endured, because the brothers when the world was yet young apparently assumed the overlordship, and proceeded to appropriate most of the honors, all of the authority and the lion's share of the cash on paydays, are also nearing their end. When this emancipation of one-half the human race is accomplished, the world will enter a new era, an era that will shame all past centuries. The social and industrial worlds will likely have to go into the melting-pot before they will yield to the power of the Divine leaven; but yield they must; for the sword of justice will not be sheathed until the last shackle that binds human freedom has been struck off, and every form of human greed and tyranny is cast into "the lake of fire."

"THE WICKED HUSBANDMEN."—We will now consider some of those parables which refer to the forfeiture on the part of the Hebrew nation to a place in the Kingdom. "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." (Matt. 21: 33-44.) Has this not been done? From Abraham to Christ the Hebrew people were favored above all other nations known to history up to the latter date, by special Providences and Divine revelations, but instead of being good stewards of the manifold mercies of God, and being a blessing to all other nations, they

grew selfish and narrow and cruel, beating some of their prophets, and slaying others, because they reprov'd them for their wrong-doing; and last of all, in their bigotry and fury, they seized the Son who had been sent unto them—their own Messiah—and cast Him out of the vineyard and slew Him. And because of their utter failure as a nation to honor their trust, and their deliberate rejection of the Messiah, they forfeited their place among nations, and were thrust out of their own country. Hebrews as individuals stand in the front rank in commerce, in finance, in scholarship, and also in statecraft; but as a nation they have had no voice and no share in the great movements which have characterized the Christian era.

THE BARREN FIG TREE.—“Let there be no fruit from thee henceforward forever.” (Matt. 21: 19.) This enacted parable gives another phase of the altered condition of the Hebrew nation. It had become utterly barren of fruit, although densely covered with religious foliage. According to the doom pronounced against it the tree was not to die but never again to bear fruit; and the evangelist adds that even its leaves withered away in a few hours. How true the prophecy and how exact the picture of the Hebrew Church and nation during the Gospel or Gentile age. The Hebrews are with us, but except as individuals are doing nothing for the world, bearing no fruit. The great world-movements, such as earth never knew before, are in the hands of the Gentile followers of the Hebrew Messiah; and when the Son of Man comes in His Kingdom at the end of this age, the natural children of Abraham will have no place in it, except that that event will end their dispersion and David's throne will reappear. And notwithstanding this miracle of the ages—a nation, brainy, self-reliant and virile, without a country; and a country without a people—“modern scholarship,” equally blind, finds in that doom of the fruitless tree merely evidence of the pettishness and ignorance of the Christ. Is such blindness pardonable?

MARRIAGE OF THE KING'S SON.—This historical and prophetic parable deals with the deplorable blindness of the Hebrew nation and its calamitous results in a still more pathetic light. (Matt. 22: 2-14.) It carries the thought that the announcement of the coming marriage had been sent out according to custom, and had been well received, but when the date for its consummation had been fixed, and the invitations issued, there seemed to have been something about it which displeased them: and "they made light of it" and went their ways, "one to his farm, another to his merchandise," and even assaulted "the servants" who brought the invitation. How accurately this describes the attitude of the Hebrew rulers and religious teachers, who for centuries had cherished thoughts of the coming Kingdom through their Messiah, and preached and dreamed about it, and yet when He came they despised both Him and the character of the Kingdom He offered them. As a result of their blindness and criminality, they not only lost for their people the glory of the Messianic Kingdom which would have begun then, but "His armies"—not His servants but His armies—"destroyed those murderers and burned up their city"; and the natural children of the Kingdom have wandered among the nations for nearly nineteen centuries. How graphic the picture and true the prediction. The sending out of the servants into the highways and gathering in as many as they found, both bad and good, for the feast, tells the story of the proclamation of the Gospel of the Kingdom among the Gentile nations, and the gathering out from among them guests for the coming Marriage Supper—a great multitude like the stars of heaven in number, the spiritual children of Abraham—while "the sons of the Kingdom shall be cast forth into the outer darkness." Notwithstanding that within less than forty years after Christ uttered these startling predictions their capital city was destroyed, a million of their people perished, and for nearly nineteen centuries the Gentiles have been worshipping their rejected Messiah as the Son of God and Saviour; and though the leaders of the Hebrew nation of to-day have read these words of Christ, and are familiar with

the calamities which have followed their people through all these eventful centuries, the majority still scoff at the claims of the King's Son. The demon of bigotry is the most irrational of all foul spirits.

The next in order are those parables which relate to Christian stewardship, and the progress of the Kingdom during the Gospel age.

THE PARABLE OF THE TALENTS (Matt. 25: 14-30) was spoken for disciples only, and covers the period from the Ascension to the Second Advent, the time of final reckoning for the Gospel age. The Lord was now nearly ready to return to the Father, and the affairs of the Kingdom were to be left in the hands of His followers whom He had trained and who were to continue the same kind of work in which they had been engaged. Talents here do not mean ability, for it is expressly stated that the goods were distributed among the servants "to each according to his several ability," hence talents must here be understood in the sense of *trusts*, opportunities for service; and the parable as teaching Christian stewardship. What the *trust* particularly embodied we learn from the first Commission to the twelve—to preach the Gospel of the Kingdom, heal the sick, raise the dead, cleanse the lepers and cast out devils. (Matt. 10: 7.) This ministry of teaching and service to others in its wider sense has come down to us, and is addressed to all Christian believers as well as to the clergy. Having found the Way to Life ourselves, it becomes our first duty to do all in our power to lead others into the Kingdom, especially those of our own home and our associates, and also to aid in making "disciples of all nations." But He gives a very concrete illustration of what Christian stewardship means, when speaking of the Judgment that is to take place at the close of our age, "When the Son of Man shall come in His glory, . . . and shall sit on the throne of His glory," and "He shall separate them one from another as the shepherd separateth the sheep from the goats—the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of

My Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me." (Matt. 25: 31-46.) Although they had not done any of those things for Him personally, He assures them that because they had done them for others—even to the least of His brethren—they had done them unto Him. Then those on the left hand who had failed to be stewards of God, who had neglected to render this service of helpfulness to others, heard the chilling words, "Depart *from Me*, ye cursed, into the eternal fire which is prepared for the devil and his angels." Away from Christ hereafter means punishment. It is this ministry of helpfulness to others in its widest sense that constitutes Christian stewardship; and faithfulness in that stewardship will bring the "Well done, good and faithful servant," the larger rulership, and the entrance into the joy of the Lord; while unfaithfulness—burying the talent—brings condemnation and "the outer darkness." Whosoever will, may serve God, and effectively preach the Gospel in some one or more of these ways, and find exquisite joy in such service; for it is following in the steps of Him "who went about doing good." We must not, however, understand that the doing of these good deeds is all that is needed to have "the ivory gates and golden" open to us; but the Master's evident meaning is that those who have chosen Him will bear such fruits.

THE PARABLE OF THE NOBLEMAN has a surface resemblance to that of the *talents*, but in details and design it differs materially from that parable. As they were nearing Jerusalem it seems the disciples were in a fever of expectation "that the Kingdom of God was immediately to appear." To remove that erroneous conception Luke says He gave them this parable: "A certain nobleman went into a far country to receive for himself a Kingdom and to *return*," etc. (Luke 19: 11-27.) His public entry into Jerusalem as Messiah-

King, and His final rejection by the rulers of the people acting officially, had not yet taken place, and yet this parable announces that rejection, His departure, and His coming back again in possession of His Kingdom. It is evident that the disciples did not have any very clear conception of those announcements until after the Ascension and Pentecost; but after those two events it all became clear, and they were thrilled with the assurance of the coming again of the Lord in power and great glory; and many of them, believing that the glorious event was not far off, their proclamation of the Gospel of the Kingdom was soon heard in every city of the Roman Empire, in the palaces of rulers, in Jewish synagogues, and in the market-places, everywhere. Those who desire a right perspective of the momentous events and interests pictured in this parable, must take notice: First, that the nobleman did not receive at that time the kingdom for which he came. What kingdom was it that was refused him? Was it not the Messianic Kingdom? Secondly, the nobleman returns at a later date, "having received the kingdom." What kingdom? Is it not the same kingdom that was refused Him at first? It was the kingdom that the Jewish rulers refused to give Him on that day that He rode into Jerusalem as the Son of David, Zion's King. Do not allow yourself to be confused by that mistaken notion of a "spiritual reign of Christ in the hearts of believers." There is a spiritual Kingdom, and there is to be a Messianic Kingdom, but it is the latter to which Christ is referring in this parable.

The responsibilities of stewardship are here also emphasized, and the faithful servants are rewarded with rulership in the new Kingdom; but others besides the servants are now included in this final reckoning:—"But those mine enemies which would not that I should reign over them, bring hither and slay them before me" (verse 27). This was not fulfilled at the destruction of Jerusalem, neither does it refer exclusively to the Jews who rejected Him as their Messiah and King, saying, "We have no king but Caesar," for the parable spans the whole period, *for all nations*, from the time of the Ascension of Christ until He comes in His Kingdom

at the close of the Gospel age. The condemnation concerns not only the unfaithful servants who fail of a reward, but the *enemies of Christ*, both Jew and Gentile, are to perish, whatever that may here mean. This distinction should not be overlooked. The wicked servant who buried his pound, although not slain with the "enemies," lost the place that faithfulness would have secured for him in the Kingdom; but he is still a servant. What further may be involved in the taking away of the pound from him we are not told, but he is not called an enemy.

THE TEN VIRGINS. (Matt. 25: 1-13.) This parable of five wise and five foolish Virgins should arrest the serious attention of every believer in Christ. Practically all expositors agree that Christ is the Bridegroom, the coming of the Bridegroom means the Second Advent, the lamps represent Christian profession, and the oil, here as elsewhere in the Bible, is a symbol of the Holy Spirit and spiritual life. There is no hint that the five foolish Virgins were bad or insincere, but simply that they planned to take part in what might be an all-night vigil without taking a supply of oil for their lamps. There was plenty of oil to be had, and evidently they had the means with which to purchase it, for it seems they hurried away and procured a supply; but when they returned it was too late, for the bridegroom had come and "they that were ready went in with him to the marriage feast, and the door was shut." How many are now looking for the Coming of the Lord, and noting with pleasure the numerous signs of the near approach of that great event, who are not spiritually ready to meet Him, if the cry were heard to-morrow, "Behold, the Bridegroom cometh!" All of the Virgins had oil in their lamps at the beginning of the watch, so it is real Christians who are represented in this parable, but half seem to have either "lost their first love," or to have grown "lukewarm," as did the churches at Ephesus and Laodicea, whose fate is given in Revelation; or like those in the parable of the Sower who had become unfruitful, because "the cares of the world and the deceitfulness of riches" had choked the

wheat—Christians still in name and desire, but who had neglected to keep in touch with the source of spiritual life. The five foolish Virgins subsequently came with their lamps blazing, but too late to share in the marriage feast; for those Virgins who had welcomed the Bridegroom at His coming had entered the banqueting chamber and “the door was shut.” What are we here taught? Is it not this?—At the time of the Second Advent when the righteous living are to be caught up to meet the Lord in the air, the nominal Christian, the nominal church member, will be left on the earth? With consternation such as is indicated in the parable, they will see their folly and hurry to secure oil—spiritual life—but it will be too late to gain admittance to the Marriage Feast. The opportunity to share the rapture of translation, of being changed from the mortal to the immortal without passing through death, is lost. The glory of being one of the members of the “bride of Christ,” one of the co-reigning saints with the Lord in His Kingdom, is also lost. One asks, Did it do them no good to buy oil even at the last moment? Yes, it did, for everything was not lost. You notice the Master does not close this parable as He did several others with the sorrowful words—“weeping and gnashing of teeth.” The Millennial Kingdom on the earth, the Kingdom which the “God of heaven shall set up,” begins shortly after that time; so the Christians who have rekindled their torches, and all others who know the meaning of the great event that has taken place, and who open their hearts to the Spirit of God, will be the nucleus of the New Kingdom. Although they lose the greater glory, and the privilege of escaping death by translation, there is to be another glory in which they may share, and serve in ways not yet revealed to us in that last empire which is to dominate a grander age than earth has yet known.

PARABLE OF THE SOWER. (Matt. 13: 1-9.) This Parable of the Sower is readily seen to be true to fact in husbandry, and its teachings should prevent that pessimism which says Christianity has been a failure. In sowing, some of the seed

falls by the wayside and is devoured, some falls on shallow soil and is soon withered by the heat some falls on thorny places and the thorns spring up and smother the wheat, while a large proportion falls in good ground and reaches fruition. The intelligent husbandman is neither deterred nor discouraged by these inevitable mishaps, but goes right on sowing good seed plentifully, and reaps with gladness the harvest that comes. So the Master, in looking out over the stony field in which He was sowing the Good Seed of the Kingdom, and on down through the coming centuries during which His followers would toil, knew that a large percentage of the seed sown would apparently be lost, that much of the effort put forth would be apparently fruitless, and gave this familiar parable to forewarn the toilers, and save them from discouragement. We must therefore keep this parable in mind, imitate the Master, sow the good seed bountifully, scatter it upon all soils; for some of it, and the most of it, will fall in good ground and bring forth a rich harvest. Toilers in all fields have to face similar conditions.

THE PARABLE OF THE TARES.—“The Kingdom of Heaven is like unto a man which sowed good seed in his field; but while men slept, an enemy came and sowed tares among the wheat, and went his way.” (Matt. 13: 24-30). Here we have another phase of the earthly Kingdom of Heaven given us, and the faintest shadow of the closing scenes thrown on the canvas by the One who not only saw the end from the beginning, but whose angels shall gather out the “tares” from among the wheat at the time of the harvest. No wonder the disciples asked Him to explain to them the Parable of the Tares of the field. Well they might stand before this vivid picture, for the two kinds of seed, the two sowers, and the two harvests transcend human reason to either declare or to fully understand. They can be known by revelation only. He closes the explanation of this parable also by those significant words, “He that hath ears to hear let him hear.” I would ask, have we as members of the Church of Christ, ears to hear this startling parable? According to His explanation,

“The field is the world” (*Kósmos*), not the Church as some sacerdotalists incorrectly teach. “He that soweth the good seed is the Son of Man.” Many others had sowed good seed long before He came, but that was before the time of the Kingdom of Heaven. The world-forces which were to influence subsequent generations were not those whose origin antedated the appearance of the Son of Man. Run through history and you will find this to be true. “The *good seed* are the *children* of the Kingdom.” Earlier teachers had sowed *words* and *thoughts* in the world, but the Son of Man sowed *regenerated lives* in the field—not mere conceptions, but pulsating life, in touch with the fountain of life. Who are the children of the Kingdom? Jesus took up a little child and said “of such is the Kingdom of Heaven.” So the children of all races and of all creeds are children of the Kingdom—a great stream of innocency and spotless purity pouring into the polluted ocean of adult life, sweetening and calming those bitter and troubled waters. To the man of mature years He said, “Ye must be born again,” hence the adult who fails to follow up the child’s prayer and simple trust in God, by the prayer and faith of manhood, can only become a child of the Kingdom again through the birth of the Spirit. These two classes constitute the children of the Kingdom of Heaven, and these two classes are “the salt of the earth.” Who are the “tares?” “The *tares* are the children of the *Evil One*”—the victims of Satan. Notice, it is not false teachings only that are called “tares,” but wicked men; and also men deceived by false teachings may become *tares* although they may not be evil in character. “The enemy that sowed them is the devil”; so men become children of the kingdom of evil, not in *birth*, but by doing the will of the Evil One. Here we see what the Lord meant when He said to the Tempter in Eden, “I will put enmity between the seed of the woman and thy seed”—wicked men being the progeny of the Evil One; as He told the wicked Pharisees, “Ye are of your father the devil, and the lusts of your father it is your will to do.”

Without attempting to be exhaustive, I will name some of the greater "tares," at least what I deem to be tares, which have been cumbering the ground, and crowding out the Wheat. Chronologically, after passing the Apostolic age, Origen, a distinguished scholar of Alexandria who flourished between 201 and 254 A.D., stands first. It was he who introduced into the Church the allegorical interpretation of the Messianic prophecies in opposition to the literal interpretation which Christ and the Apostles gave them, and which universally prevailed in the Church up to that time. Although personally a pure-minded Christian scholar, no man ever did the Church more harm than did he. Mosheim truthfully says that the allegorical method of interpretation "opened a secure retreat for all sorts of errors which a wild and irregular imagination could bring forth." Down through each succeeding century that *evil seed* has been a withering blight within the Church, and in our day the disciples of Origen are filling the air with *allegory, myth* and *folk-lore*, so that what was once thought to be the "Oracles of God" and able to make one wise unto salvation, they tell us is "Oriental literature."

The next "tare" was the claim by the bishops that the Apostolic authority and powers had been transmitted to them, and with this spurious claim the priest with his robes was introduced into the Church, and the division of believers into clergy and laity sharply drawn; thus setting at naught Christ's pronouncement, "One is your Master, and all ye are brethren."

The next "tare" was the dogma that the Lord's Supper was a *sacrament*, instead of a *memorial* ordinance, as Christ constituted it. A priest was then placed in charge of its administration, and the wicked claim made that *his consecration* of the Bread and Wine imparted spiritual virtues to them.

Quickly following this, another malignant "tare" was sown by Satan when the bishops made the claim that the Church was the Kingdom, instead of being the organized body of believers preaching the Gospel of the Kingdom; thus that

"blessed hope" of the coming of the Lord which so inspired the early Church ceased to be an incentive to holy living, and the Western branch of the Church became cursed with almost every form of pious fraud and cruelty that ecclesiastical pride could invent.

The next "tare" that Satan succeeded in sowing in the field was Christian idolatry, the setting up of images in the church building, before which believers were instructed to bow and worship. This abomination, which in centuries past had led all nations away from God, which was the greatest enemy the Hebrew people ever encountered, and which was forbidden in the Decalogue, was forced upon the Church through the number and influence of the bishops of what then constituted the Roman Empire. The bishops of the Eastern part of the Church denounced it, and abhorred it as idolatrous; but the bishops of the West accepted the pagan innovation and defiantly established what has been properly called "image-worship" within the Church edifices; and thus the universal Church—the one Catholic Church—ended; for at that date it was split in twain, into the Eastern and the Western branches—the Greek and the Roman—as we have them to-day. I know the Roman clergy claim, and rightly, too, that when the communicant bows before the bronze image he knows the image is not Christ, and the image is not worshipped; but it is also true, and in as full a sense, when the Pagan bows before a statue of stone or wood, he knows that the statue is not the god, but is only a representation of his absent god; so where is the distinction between the idolatry of the Pagan and the idolatry of the Christian? This "image worship" of the Roman Church, although not sinful in itself, turns the thoughts away from the spiritual worship of God, which Christ said the Father sought in man; and centres the thought on the morbid and the tragic, which is always and everywhere injurious mentally, spiritually, and even physically.

Another "tare" sowed by Satan about the same time was the amazing assumption on the part of the ecclesiastics that they could forgive sins, and those who were deluded by that

theological fraud ceased to look to God for forgiveness, but went to the priest for absolution. As a preparation for this poisonous seed, that injunction by James (5: 16), "Confess your sins one to another," if you have wronged any one, "and pray one for another, that ye may be healed," was twisted to mean "confess your sins to the priest"; and as the priest's vanity grew in audacity, he finally claimed the *authority* and the *power* to forgive sins, and the formula "God absolves thee of thy sins," was used when "auricular confession" began, and up to the time when the Council of Lateran, 1215, made private confession a requirement for the laity. After that it was changed to "I absolve thee;" and thus frail man, seduced by Satan, assumed a Divine prerogative.

To turn men's minds and faith entirely away from Christ as Saviour, and put Him at an infinite distance from those in trouble, Satan planted another "tare" when He incited the Apostate Church to pray to the Virgin Mary and to the saints to intercede with Christ for the suppliant, instead of praying direct to the Father in the name of the Son. Of course neither Mary nor any one of the Church's Saints in the intermediate state ever heard any of those prayers, but the babbling goes on even in our day, and the priest collects his fee.

While these and other "tares" not mentioned here almost choked the "good seed" in both the Greek and the Roman Churches, there were two other noxious seeds closely resembling each other, planted by the hand of Satan long ago, that are now destroying the remaining branches of the Christian Church. For many centuries these two "tares" grew largely as wayside weeds—outside the Church—and were thus comparatively harmless to the children of the Kingdom; but in our day they have appeared within the Church, and have taken deep root in the pulpits and colleges of Protestantism. One is the rejection of the *superphysical* as narrated in our Hebrew Bible, and the denial of the genuineness and authority of the various books composing the Old and New Testaments, holding them as little more than Oriental literature, and of almost unknown authorship; the other is the denial of

the essential Divinity of Christ, and the Personality of God. In the Roman Church the Bible was taken away from the laity, and in its place they were given a mass of mere rubbish that degraded; but in our Protestant Churches, while the Bible is left in the homes of the people, its truthfulness and Divine authority are being denied by thousands of clergymen, and hundreds of teachers in Christian colleges; and with every one who accepts this infidel teaching the Bible becomes little more than a collection of rubbish, lacking even historical value. These two "tares" have developed into what is known as Modern Rationalism, which is not only infidel in character, but is essentially atheistic. It goes much further than did Voltaire or Paine, for it not only rejects the Divinity and authority of Christ, but it leaves no place for Jehovah, or a Creator. Adopting the Darwinian theory of Evolution, which all true scientists have had to discard as being wholly untenable, and of which Prof. Fleischmann says, "*the Darwinian theory of descent has not a single fact to confirm it in the realm of nature; and is not the result of scientific research, but purely the product of imagination,*" this Rationalistic school of college professors and writers continue in the face of this admitted fact in the scientific world to flood the world with their nauseating deductions from this exploded theory—mere caricatures of science. Taking Herbert Spencer's catchy phrase, "the survival of the fittest," which merely means the survival of the strongest—the brute living and the angelic dying—as being the universal law which operated in the production of plant and animal life, and of man's personality, modern Rationalism exalted the God of Force in the place of Jehovah as Creator. With the right and the duty of self-assertion thus made the first law of life for individuals and for nations, there was no place left for Christian Ethics, or any such thing as right apart from might. Thus with a personal God eliminated, the God of blind Force exalted, the Divinity of Christ denied, Divine revelations to man ridiculed throughout the teachings of this entire school of thought, we have before our eyes the outlines of the predicted Antichrist that would arise in the latter

days. This atheistical teaching has gone out through the whole world of letters, and poisoned all the currents of religious thought of our day, in college, pulpit and press. Its attack on the Bible has been vicious, and as unscrupulous as firing on the Red Cross ambulance in time of war. And what this godless, anti-Christian Moloch has done in the Christian Church it has done politically for Germany, where it seemed to make its home and entrench itself in those great universities, as the Papacy centred itself in Rome and fastened itself on the Western branch of the Christian Church centuries ago—two manifestations of the one great Antichrist. The present national spirit of Germany that ignores the brotherhood of nations, that frankly asserts its right to extend its boundaries whithersoever it wills, and to dominate all other peoples, is but the natural application of this atheistical teaching masked under the name of scholarship and culture. Treaty obligations, laws of God, laws of humanity, fraternity of nations, principles of honor, are nothing, and must not be permitted to stand in the way of the "survival of the strongest," the unholy and cruel ambitions of the mighty. But after the German Empire has disappeared at the close of the present war, the German people proper will wonder why they allowed themselves to be so deluded by the Ishmaelitic teaching of a few university professors and the vanities and madness of their War Lords as to come to believe that a military despotism which crowded out all the finer sentiments of civilization, of pity and mercy, which flouted the teachings of the Prince of Peace, could possibly succeed in the twentieth century, or be in harmony with Heaven's will. Must not this great Protestant power of Europe be regarded as the "Image of the beast?"

What is to be the end of the "tares" and of the Good Seed? "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." In the thirty-ninth verse He says, "The harvest is the end of the age." (*αἰῶνός*), not the end

of the world (*κόσμος*), and "the reapers are the angels"—not the servants. Notice also that it is Christ Himself who shall give the command to the angel reapers; and it is "My barn" which shall receive the wheat. "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that cause stumbling, and them that do iniquity, and shall cast them in the furnace of fire" (v. 41). We are not told what shall constitute that "furnace of fire" into which the bundles of tares are to be cast, neither can we be sure that all His angels or messengers will come from heaven. There have been but few observing men who have not for several years seen omens of a world-wide conflagration; even those who paid no heed to the teachings of the Bible felt that a crisis was approaching. Has it now appeared? Is the furnace already being used? The Master makes very plain what that great crisis is to be. This parable assures us that the world is not to continually grow better and gradually emerge into the Millennial Kingdom through the influence of the Gospel, but rather that the forces of evil are to remain active until the end. Those theologians who are preaching about the world drifting into a millennium of peace and righteousness had better stop dreaming, and listen to the Master. The complete disregard by the modern Church of the serious teachings of these Parables of the Kingdom, and of the New Testament teaching of the first resurrection and the personal coming of Christ in His Kingdom at the end of this age, has utterly demoralized the missionary operations of all our churches, except those in the hands of the Christian Alliance, the one organization which stands on the apostolic teaching respecting these two great events, the "blessed hope" of the Church for the first two hundred and fifty years. But notwithstanding these regrettable mistakes, all nations have heard the name of Jesus as Saviour and Lord, and Jehovah has been exalted in the earth.

THE HARVEST.—In the Parable of the Pounds, in that of the Talents and in several other parables of the Kingdom, as well as in this of the Tares and the Good Seed, the thought

is carried forward to the close, the end of the present age. Divergent destinies are plainly asserted as commencing at that time—the *goats* are separated from the *sheep*, the *bad fish* are thrown away, the five *foolish Virgins* find the door closed against them, the *guest without the wedding garment* is cast into the outer darkness, while the *tares* and all things that cause stumbling, and those who do iniquity, are to be cast into a *furnace of fire*. And as opposed to these vivid statements of coming disappointment and disaster, He says, "But the righteous shall shine forth as the sun in the Kingdom of their Father" (v. 43). So from the lips of the Son of Man, we must look for a catastrophe of world-wide extent to mark the close of our era, the object of which is to give a clean earth for the beginning of a Kingdom founded in righteousness and justice. The forty-first verse makes it clear that this new Kingdom is to be on the earth, in its present state, minus the *tares* and the things that cause stumbling; and this world, purged of its debasing, corrupting and life-destroying institutions and influences, would be good enough even for angels.

CHAPTER VIII.

THE MIRACLES OF THE MESSIAH.

ONE of the many striking prophetic pictures of the coming Messiah was that of a miracle-worker, who should make the wilderness and the solitary places glad. In Isaiah 35: 5, 6, we read, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert." The Hebrew people never applied this prophecy to any except their promised Messiah. That this was the conception entertained by John the Baptist of the One whose coming he had heralded is evident from the message Jesus sent to him in prison in response to his inquiry, "Art thou He that should come or look we for another?" Jesus said, "Go and tell John the things that ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them." This was the evidence Christ gave John in his despondency, that the One he had proclaimed as "the Lamb of God which taketh away the sin of the world" was indeed in the midst of His great work.

The rulers also expected the Messiah, when He came, would be clothed with such power, for while He stood in the Temple teaching they were enraged, but feared to lay hands on Him; and the people asked, "When Christ cometh will He do more miracles than these which this man hath done?" Now I would ask what was the meaning of all those miracles? The one answer we would all give is that they belonged to the work of the Messiah, and so constituted the insignia of His office; hence to deny the miracles of the Christ of the Gospels is to deny the *existence of the Christ*. Jesus Himself

appealed to His miracles as His credentials. When He entered Solomon's Porch at the Feast of Dedication, it is written, "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." His reply was, "I told you, and ye believed not. The works I do in My Father's name, they bear witness of Me." (John 10: 25.) When the Jews accused Him of blasphemy because He claimed to be the Son of God, He replied, "if I do not the works of my Father, believe Me not. But if I do them, though ye believe not Me, believe the works: that ye may know and understand that the Father is in Me, and I in the Father" (vs. 37, 38). And even to that inner circle in the upper room the night before the crucifixion He said, "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake." (John 11: 11.) Therefore His great works—greater than any other man ever did—are not only the insignia of His Messiahship but are also the credentials He holds out to both His disciples and to His enemies of His oneness with the Father. These two things are the foundations upon which we can base our belief that Jesus Christ was the Son of God, in a sense that made Him one with the Father; hence free from the infirmity of ignorance to as full an extent as He was free from sin. It is frequently said that the miracles were necessary at that time to establish a new religion. That is not a fact, for Jesus did not establish a new religion, but established the old true religion on a surer foundation.

The miracles recorded in the Gospels covered a wide range, and were distinctively Messianic in character. His first miracle in turning water into wine was a creative act, as was also the Miracle of the Loaves in feeding the multitudes, and neither one was ever duplicated by the disciples. In walking on the sea, and stilling the tempest by His word, He showed that the elements and the forces of nature were subject to His will. When the nobleman came to Him at Cana and asked Him to go down to Capernaum, a distance of about twenty-five miles, and heal his son, He replied, "Go thy way, thy son liveth," thus showing that disease was

subject to His mere volition, and that the human body He assumed did not limit His inherent infinity. When the sick of the palsy was let down through the roof to be healed, He forgave the sins of the sick first, and in His own name, and then cured the disease, thus exercising a Divine prerogative. In opening the eyes of a man born blind, He surpassed all human skill and agency, not only up to that time but to our own day. In instantly distinguishing between epilepsy and demon possession He displayed knowledge above the human, and in casting out the evil spirits by His mere word He manifested superhuman wisdom and Divine power. In the resurrection of Lazarus, who had been four days dead, He demonstrated His power and authority to call the spirit of man back from the Hadean world, and restore a putrid body to health. In this range of miracles we see that the food-producing forces of nature, that wind and storm and ser, disease, sin, demons, and death itself, lay at His feet. Is there any field known to man not included in these subject forces? Greater works, however, than even these did He show forth as "a teacher sent from God." Is there another personage known to history whose plummet sank so low in the depths of the ocean of truth? Did the world ever know such an ethical system as His teaching enforced? Did the world ever have such a knowledge of God as it possessed after Jesus visited Palestine? Did God and man ever seem so close together, and so related, before Jesus revealed the Father, and cast so much light on human destiny? Did the "golden age" that poets and philosophers and ancient seers had glimpses of, ever seem so possible to earth before those incomparable parables of the Kingdom of Heaven had been uttered, and the destined plan for the elimination of all that produced evil so clearly announced? Surely after the manifestation of such power He had a right to ask that for the very works' sake they should believe that He came out from the Father. It seemed to require His Resurrection, the Ascension, and Pentecost to enable even the disciples to fully grasp all this mass of evidence, and to regard Him as one sent from Heaven to the earth. We of to-day have all that

evidence, and more. We have the added proof of nineteen centuries of even greater works than He performed. Do we believe Him to be the promised Messiah, the Son of God, and the One who is to be our final Judge? Or do we stand with Caiaphas, regard His claims as spurious, and adjudge Him guilty of blasphemy? There was no middle ground for the rulers and the high priest to take on that awful night before the Jewish Sanhedrin; and there is no middle ground to-day for us to take—Son of God, or a blasphemer. Which is it with *you*?

THE MINISTRY OF HEALING.—Although the great miracles Jesus performed were proofs of His Messiahship, it does not follow that their purpose and meaning was not still deeper than that. Christ being the personage He claimed to be, should not that ministry of healing be regarded as much a *consequence* of His essential nature, as it was a *proof* of it? A flower throws out its aroma because it is its nature. The sun shines because its substance is luminous, and within its range all share in its life-giving energy. So when the Son of God, the Fountain of Life, came into the world, should we not expect that life and healing virtue would flow out from Him to all who would receive—to the good and the bad alike? Do the records not indicate that such was the case? Peter says "He went about doing good," and Matthew is more explicit and says, "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic and those that had the palsy; and He healed them." As He came to reveal the Father—His nature, His will and purposes relating to man—this continual outpouring of healing virtue upon all suppliants without promise of reformation, or pledge of discipleship, must surely be regarded as expressive of God's permanent attitude towards *suffering*, rather than a mere

manifestation of power to heal. It is God in Christ showing His pity for His suffering children, asking, as did Christ of the helpless cripple at the pool of Bethesda, "Wilt thou be made whole?" That poor creature apparently bruised and battered by sin was lying at the only place he knew of where help was even possible, thus exhibiting to Heaven one long, inarticulate, agonizing prayer for mercy; and to his great joy healing came, but from an unexpected quarter—"Arise, take up thy bed and walk." Entering the village of Nain. He saw the body of an only son of a widow being carried to burial; the evangelist says "He had compassion on her," and, without being asked, raised the young man to life and presented him to his mother. Do you think the Saviour in these cases gave an *abnormal* manifestation of the *Divine goodness*? I do not think we should so regard it. It was rather the *normal* will of the Father. His everlasting love made visible, merely the drawing aside of the curtain for a brief time, permitting earth to look into the secret chamber of the Most High, and seeing Him at work.

But this ministry of healing reveals even more than God's pity for the suffering. God is infinite purity, infinite harmony, as well as infinite holiness. Disease is either defilement or disorder of some kind, hence antagonistic to the very nature of God. It is positively sinful to teach as some do that sickness is sent by God as a remedial agent. Disease *never comes from God* any more than sin does. If we are smitten by disease, we should know that "an enemy hath done this," and without delay rouse every power of our being to expel our foe. It is ignorance which calls it a dispensation of Providence. Listen, "Jesus of Nazareth went about doing good, and healing all that were oppressed by the devil." (Acts 10: 38.) The Master Himself said, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years be loosed from this bond on the Sabbath day?" (Luke 13: 16). There is nothing in the New Testament that even hints that Jesus was ever ill. He hungered and became thirsty and grew weary, we are told, but He was never sick. He could no more be sick than He

could sin, for one as much as the other is antagonistic to God. Apparently it was equally His work, *either* to heal disease and cast out demons or to forgive sins. They were all classed as enemies of God and man then, and they are so now. In the Great Commission He told the Apostles to heal the sick, and preach repentance and remission of sins in His name. He linked the gospel of good health with the gospel of pardon. Why has the modern Church divorced them? The true physician and the efficient nurse are in their way executing that part of the Great Commission to as full an extent as is the clergyman who preaches pardon. Both are heralds of Life, and if working through love of the work, and not merely for gain, they have the promise of the continual presence of the Master and the effectual leading of the Spirit, if they but keep a "listening ear."

In this ministry of healing we see how "He took upon Himself our infirmities, and bare our sicknesses," not by becoming infirm and ill Himself, but by removing the infirmities and by healing the disease. In the same way exactly He took upon Himself our sins, not by being made sin or sinful, but by forgiving them. And finally, this ministry of healing is prophetic of what shall be when Christ sets up His Kingdom on the earth, preparatory to that later stage of our advancement in the New Earth, when there shall be no more sorrow and no more death. Let the infidel scoff, and the timid doubt; but the normal man should rejoice in the assurance that God has planned wonderful things for our race, and wait with great expectancy the unfolding of that purpose.

CHAPTER IX.

THE ALLEGED PRAYERFUL LIFE OF JESUS.

THE higher critics and the orthodox theologians of nearly every school seem to unite in depicting Jesus of Nazareth as a man of prayer, one who lived in the very atmosphere of prayer. They tell us that each of the epochal periods in His ministry was preceded by special prayer: that the secret of His strength, the serenity of His mind, and His unfailing insight into all the conditions that confronted Him, must be sought for in His habit of prayer. This, doubtless, fittingly describes the Unitarian Jesus of Nazareth, the son of Joseph, who was richly endowed by nature and anointed by the Holy Spirit at His baptism; but it is not true of the Jesus of Nazareth who was "God manifest in the flesh." In order to an intelligent understanding of this crucial question, two things particularly are essential. First, there must be a clear conception of what Christians mean by prayer. Prayer in its broader sense is a devotional exercise, including thanksgiving, communion or fellowship, and petition or supplication. Secondly, we must know the exact and literal meaning of each of the Greek words translated "prayer" in the New Testament. Now in connection with the alleged Prayers of Jesus there are three Greek words of differing meanings used in the Gospels, and those writers invariably chose the word which the nature of the case indicated should be employed; but our translators have not observed those distinctions; they have rendered them all by the one word *prayer*, and in that mistake lies the cause of most serious confusion of thought, and much harmful teaching about Christ's prayers. Those three Greek words in their verbal form are—(1) *προσεύχομαι*, which literally and primarily means *to pray*, when supplicating Deity, as in, "Lord, teach us to pray," and "after this manner pray ye"; (2) *ἠρωτάω* means *to ask, to request, to*

interrogate, as when Jesus replied to the chief priests and the elders, "I will also *ask* you one thing, which if ye tell Me," etc., "and the disciples *besought* Him, saying, Send her away," and so throughout the New Testament this word is not used for prayer in its higher sense of supplicating Deity. It is never used for the cry of need or fear. (3) *δέομαι*, primarily means *to be in want, to need, ask, request*, as in "who, seeing Jesus, fell on his face and besought Him, saying, If Thou wilt Thou canst make me clean." That was not, properly speaking, a prayer, but rather reminding the Master of His power. Again, "the devils *besought* Him, saying, If Thou cast us out," etc. This was merely a request. It is also used in the sense of prayers in general, a *spirit of prayer*, as with the prophetess Anna, "who departed not from the Temple, but served God with fastings and prayers." As far as I know it is never used as is *προσεύχομαι*, when prayer means a serious cry of need, or of fear, to Jehovah for help or for pardon. In numerous places this word is used in the same sentence with *προσεύχομαι*, thus showing that the writers of the New Testament gave it a different meaning, as in, "But in everything by *prayer* and *supplication* with thanksgiving let your requests be made known unto God." Here the noun used for prayer is from *προσεύχομαι*, and that for supplication from *δέομαι*. We will now look at those eleven passages in which our English Bible represents Jesus as engaged in prayer. In five of those eleven He is said to have been alone, usually up in a mountain—Matt. 14: 23; Mark 1: 35; Luke 5: 16; 6: 12; 9: 18; 11: 1. Now in those five cases how did they know He was praying? This question is not irrelevant, neither is it irreverent. No doubt, witnessing His devout bearing when He left them to spend a few hours in solitude they took it for granted that He went away to pray; indeed, how could they draw any other conclusion? Neither need we question that conclusion if we do not restrict the meaning of prayer to the one thought of *petition*, and then in this restricted sense imagine, and proceed to teach that Jesus felt the need of, and was actually praying for *assistance* and

guidance. Prayer as already stated includes *communion* and *fellowship* as well as petition, so Jesus could go away alone and spend those hours in private devotion as the Gospels declare, and yet in no sense pour out His soul to God in prayer, as so many writers thoughtlessly teach. The meaning of those all-night vigils will be touched on a little later.

The remaining six recorded instances where Jesus is said to have prayed, there were witnesses, and to these we must look for our information. And in studying these six cases we must not shrink from the results of logical analysis. The first instance is at the Baptism in Jordan (Luke 3: 21.) "Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened," etc. Neither Matthew nor Mark intimates that Jesus prayed, but they both give the voice from heaven, and Matthew gives the conversation between Jesus and John, but says nothing about any prayer on the part of Jesus. Now if Jesus had uttered an audible prayer, should we not expect that one at least of the three who mention the baptism would have recorded the substance of that prayer? Surely all that can reasonably be claimed for Luke's statement is that Jesus was in an *attitude of devotion*, and no Christian would question the appropriateness of that representation, for He above all others would enter into the spirit of that act, which was to be the public profession of discipleship after He returned to the Father. But that affords no evidence that Jesus in that reverent attitude uttered a word of prayer, in the sense that we habitually use that word.

The next place we have it recorded that Jesus prayed was at the Transfiguration. (Luke 9: 28, 29.) "He took Peter and John and James, and went up into the mountain to pray, and as He was praying the fashion of His countenance was altered, and His raiment became white and dazzling. And, behold, there talked with Him two men, which were Moses and Elijah." Luke then gives the topic of that conversation and of Peter's dazed remarks, but no words of Jesus' prayer are recorded. Surely if the Master prayed audibly some intimation of its character would have been

given; but not a syllable is left us. Now as this is the only time that any of the disciples accompanied Him when He "went up into a mountain to pray" as they supposed, and in this case also remained all night in the mountain, are we not forced to the belief that what they saw here was something similar to what took place at each of the other times? I think so. In this light the Transfiguration night is a gracious revealing of the real life Jesus was living on the earth. As Elisha appeared to be living in open vision of the spiritual order that seems to overlap the physical plane, or to be interwoven with it, so that he could see the angel hosts which filled the hills round about Dothan while his servant saw nothing but Syrian warriors until his "eyes were opened," so to Jesus, only to a far greater extent, the two realms were but as one. And now, returning to the Transfiguration scenes, were not the eyes of Peter, James and John opened in a similar manner, so they could see Moses and Elijah? Was it not then *communion* which the three disciples saw a few moments before in the attitude of the Master instead of prayer; fellowship and not petition? So all those other nights when Jesus left the disciples and "went up into a mountain," the light which comes to us from the Mount of Transfiguration leaves no room for belief that He spent those nights in prayer, or that He was even alone. I am sure it is not drawing on imagination to the least degree to affirm that the Son of Man who came down from heaven to give life to the world, *remained in constant and conscious touch with Heaven*; and may He not sometimes have hungered for undisturbed communion with the Father, or for fellowship with other spirit beings? And so when the day's toil was over, and *men went to sleep*, the *Son of Man* went into the *solitudes*, where the curtains of the night shut Him in with those other companionships. His poor, weak but devoted disciples, always blundering and misunderstanding Him, thought He was praying. I would that I had the gift of the artist that I might paint my vision of the Master on such an errand, withdrawing from the abodes of men, with almost hasty steps passing up the slopes of the mountain

where heaven bent down to earth, and the radiant Son of God with radiant sons of glory, mingled familiarly for a few blissful hours. Praying? No, not praying.

The third place where Jesus is said to have prayed in the presence of witnesses was in the Upper Room, after partaking of the Passover Supper (Luke 22: 31, 32)—“Simon, Simon, Satan asked to have thee that he might sift thee as wheat but I have prayed for thee that thy faith fail not.” In my earlier years these words sounded strangely to me, and I could not refrain from asking why would He pray for Peter, and not also for Judas? Later on, when studying the Greek text on this passage I discovered that Luke does not say that Jesus prayed for Peter, although both the Authorized and Revised Versions give us that translation. As stated in the beginning of this chapter, *προσεύχομαι* is the proper word used for prayer when supplicating Deity, and that is the word used in every case where Jesus is said to “go up into a mountain to pray,” and also in “teach us to pray,” and “after this manner pray ye,” and in Gethsemane, “and He was parted from them about a stone’s cast: and He kneeled down and prayed.” And in every other place where there is no doubt but what real prayer is meant to be understood, *προσεύχομαι* is the word employed. But here in the case of Simon, Luke uses an entirely different word—a word which does not mean to petition, or supplicate, except in a secondary sense. The word employed is *έδεήθην*, from *δέομαι*, which primarily means *to be in want, to need, to request*. Now read that passage again employing either one of these primary meanings of that Greek word Luke used in this case, and see how the all-loving Christ is freed from the charge of favoritism—“Simon, Simon, Satan asked to have thee, that he might sift thee as wheat: but I *have need of thee, or I request of thee* that thy faith fail not.” With this literal translation Jesus does not show favoritism: He does not bind Peter to Himself, as it were with a rope of steel, and leave Judas to the adversary. And with this translation it is also seen that Jesus did not pray, but merely warned Peter, told him he was needed, and in what way He wanted him to

serve with his rocklike nature. He used the same word in Luke 10: 2, where our translators make it read "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." This passage merely tells the disciples that the Lord hath need of laborers in His harvest. It is a call to missionary work, and not a command to pray. He immediately selected seventy and "sent them forth as lambs in the midst of wolves." Again, that wonderful seventeenth chapter of John, they tell us, is one long prayer offered by Jesus the night before the crucifixion. But the proper Greek word for true prayer is not used *even once in that entire chapter*. The word John uses is *ἠρωτῶ*, from *ἠρωτάω*, which means to ask, to interrogate, to request, as stated in the opening of this chapter. The same word is used in Matt. 21: 24, where Jesus in reply to the elders said, "I also will *ask* you one question, which if ye tell Me, I likewise will tell you by what authority I do these things." In the word *ask* in this sentence we have the literal and correct meaning of the word *ἠρωτάω*, used by John in this chapter in *every case* where prayer is mentioned in our English versions. Therefore John does not say the Son was praying to the Father. It was rather a solemn *interview* with the Father in the presence of the bewildered disciples. Like an ambassador who had completed his mission to a foreign country, He was there giving His report and making certain requests, and in every one of those verses where *prayer* is mentioned it should be *ask* or *request*. This exegesis does not take away the preciousness of those wonderful passages, but it exalts Jesus above the level of a man, and gives those sentences the character of foundation truths, on which the human heart may rest its faith as the very words of God, unchangeable and unfailing with lapse of time.

In Gethsemane Jesus truly prayed, and, as would be expected, the proper word for prayer—*προσεύχομαι*—is used by Luke. But this is not the prayer of a soul in need, or helpless; neither is it a yearning for light, or counsel. It is a prayer for *permission*, rather than asking for aid. But as the meaning of this Gethsemane scene properly belongs to

the chapter on the crucifixion, enough has perhaps been said at this point, merely indicating here that the words do not exhibit any consciousness of a lack of power on the part of the Son. The spirit of obedience is enshrined in those words "Nevertheless not My will but Thine be done," and by that absolute obedience of the Son we have been redeemed, and not by His death.

When on the Cross He said, "Father, forgive them, for they know not what they do," that of course was a prayer of a certain kind. But here again, as in Gethsemane, it was not the cry of need in any of its forms. It was such a petition as the sovereign could offer to the subject. In His case it is the wronged and injured Redeemer in His fathomless love presenting even His murderers to the Father for compassion, an evidence that even the vilest and most hardened never pass beyond His love and solicitude. This should be held up as a crowning example of forgiveness of enemies, of inexhaustible love of both the Father and the Son, and not as an example of prayer. In His pity for the few rough and ignorant soldiers who were executing the wicked decree of the court, as some men now officiate at our judicial murders, He could say, "Forgive them, for they know not what they do." The rulers who condemned the sinless One were not forgiven. He had pronounced their doom several days before, and that sentence is left unrevoked.

Now in conclusion I would ask, Is there any ground for believing that Jesus of Nazareth lived in an atmosphere of prayer, or that He should be held up as a model to us in respect to prayer? Being the Incarnate Son of God, He could no more pray as men pray than He could repent. He frequently gave thanks and blessed, and in that respect He is a model for us, but He never prayed as men pray. When sending out the Twelve at first, and later on the Seventy, He commissioned them to preach the Gospel of the Kingdom, and gave them power to perform miracles in His name, but you will notice there is no mention made of prayer. In one place it is evident they saw Him in an attitude which caused them to infer He was praying, and it is just as evident that

they heard not a word from His lips: "And it came to pass as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples," (Luke 11: 1), and in response He gave them what we call the Lord's Prayer. Now, if He had been in the habit of praying, is it not reasonable to assume that He would at least sometimes have prayed audibly in the presence of the disciples? Would they not in such case have learned to pray from hearing Him pray? So this request to be taught how to pray is presumptive evidence that the disciples never heard His voice in prayer. If He were the Son of Joseph He would have need to pray; but if the Son of God, prayer for help or for light would be impossible. Instead of holding up Christ as an example for us to go to God in prayer in our times of perplexity or of trouble, He should be set forth as the *source* of help, the One who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," the One who possessed in Himself "all the fullness of the Godhead bodily."

CHAPTER X.

THE ALLEGED LIMITATIONS OF JESUS.

It is desirable for various reasons that the alleged limitations of Jesus should be considered in a work of this nature. The radical critics quote Luke 2: 52, which reads, "Jesus advanced in wisdom and stature, and in favor with God and man," and then draw the conclusion that there could be nothing supernatural about the child Jesus, as He had to acquire His education and knowledge in the ways that other boys did. As this claim has been dealt with in Chapter IV, where the childhood of Christ is discussed, it will only be necessary here to repeat that *the critic misrepresents Luke*. Luke says "Jesus advanced in *wisdom and stature*," and says nothing whatever about *knowledge* or *education*; but the critic writes about *knowledge* and *education*, and says nothing about *wisdom*; so the conclusion the critic draws, that, according to Luke, Jesus had to learn as other boys learn, has no point, as every candid reader will readily admit. Many orthodox writers who accept the Divinity of Christ stumble over *His childhood* period, and these are also referred to Chapter IV.

THE SYROPHOENICIAN WOMAN. (Matt. 15: 21-28.) This incident is pointed to by infidels and the hostile critics as evidence that Jesus shared the narrow prejudices of the Jews of His day, and spoke harshly to this Gentile woman; hence was not superior in character to other Jewish teachers. As this charge, if true, would render impossible any intelligent belief in His essential Deity, let us critically examine the record of that excursion into Gentile territory and see how He dealt with that alien sufferer. Once before He went out of Jewish territory into Samaria, and His first direct public announcement of His Messiahship was made on that occasion,

and to that people. Now, He has entered upon the last year of His ministry and He makes another excursion on Gentile soil, taking the twelve with Him. As this is the only incident of that trip that the Gospels have preserved for us, and two out of the four record it, there must be something to be found in it more than the mere Jewish exclusiveness and bigotry the infidel thinks he sees. The twenty-second verse reads, "And behold, a Canaanitish woman came out from those borders (Tyre and Sidon), and cried, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word." Now, following the class-room method, I would ask how that sounds from a Gentile in a Gentile country—a proud Syrophoenician who despised the Jews? What did she know about Jesus of Nazareth as Lord, and Son of David? She evidently had heard of Him as a great Jewish miracle-worker, and doubtless thought of Him as a magician who was called Lord, and Son of David; so she strings these terms together and clamors for help for her daughter. You remember when the paralytic was let down through the roof before Him, His first words were, "Thy sins be forgiven thee." No doubt a sinful course had brought on the paralysis, and He who was able to restore the physical health and forgive the sins could also read the thoughts and the past life. Again, with the "impotent man" at the pool of Bethesda, after healing the body He said unto him, "Sin no more lest a worse thing befall thee." Now in the case before us can we imagine that the Christ did not read her mind, and know what stood between her and her heart's desire? If we accept the Gospel records as authentic, there is no alternative for us but to believe that her thoughts were as well known to Him as were her words. That she manifested no spirit of reverence is seen in the effect her conduct produced upon the disciples, who, human-like, desired the Master to grant her request and thus "send her away, for she crieth after us." Would it have been kind to her if Jesus had granted her request and left her in her hysteria and darkness? You would say, No. Would it have been consistent or right for Jesus

to countenance in any way that profane use of those great words, and of His healing ministry? I feel sure that candor will answer No, and affirm that He must not be treated as a magician, and that the great gifts of God should not be cast before swine. On the other hand would it have been just to deny to her, because of her ignorance, what He had granted to so many others in similar trouble? No; that could not be. If I were to ask, What then was her first need? you would doubtless say *instruction*, enlightenment. Yes, most assuredly. She must be taught, her heart must be touched, and her mind opened to the meaning of what she wanted done. This troubled child of paganism is in the hands of the Master Teacher of the ages. Let us sit at His feet for a few minutes and see how He brings this poor creature out of darkness and ignorance into a measure of wholesome light. What was the first step He took for the transformation of the mother, before He healed the daughter? "Answered her not a word." What would that calm silence teach her—teach any sane person? She could scarcely fail to feel that in some way she had made a mistake, that her noise and pious phrases had failed of their purpose. She had undoubtedly heard the request of the disciples to "send her away," and the reply, "I was not sent but unto the lost sheep of the house of Israel." Those words gave her a ray of light, and she responded as far as she knew how. Conscious of having blundered in her first method, she now comes and worships Him, saying, "Lord, help me." But there was more even than reverence for her to learn; hence one more lesson must be given—"It is not meet to take the children's bread and cast it to the dogs." This is the surgeon's lance, painful, but necessary to save life. We see its object in the effect it produced. Knowing that the Jews called the Gentiles *dogs*, she understood the term and its application; and with intense vividness she could interpret that startling statement to mean that she could not claim *by right* what she had asked for. Was it not then *humility* she needed to learn? I think so. An alien, and not a child of the nation to whom He was ministering, she now saw she had no natural claim

to the blessing she had asked—that, if granted, it would be a gift on His part, pure mercy. Did she learn the lesson? “Yea, Lord, yet the dogs eat of the crumbs which fall from the Master’s table.” The word “dogs” here in both verses means *little dogs*, the house dogs; hence though humble, they belong to the family home. This is one of the most beautiful transformations recorded in the Bible. Was Jesus satisfied with the change that had come over her spirit? Yes, it was enough to bring her into the Kingdom—“O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.” The mother was saved as well as the daughter. Thus we see that it was *superhuman wisdom dealing in love* with that Canaanitish woman, preparing her for a larger and a more enduring joy than she had asked for at the first.

THE WITHERED FIG TREE.—Another instance cited as proof of the human limitations of Christ is the blighting of the “barren fig tree,” given in Matt. 21: 19 and Mark 11: 14. Both writers introduce the incident by saying that Jesus was hungry, and Mark says that He approached the tree expecting to find fruit, but finding none said, “No man eat fruit from thee henceforward forever,” thus inferring that the blighting of the tree was because of the disappointment. But Matthew, who is supposed to have been present, draws no such dishonoring conclusion, simply giving the Master’s words without any comment of his own. The two writers substantially agree when giving the Saviour’s words, but Mark, who was not an eyewitness, adds a comment of his own, and it is that *comment* that misrepresents and humiliates the Christ. Mark says, “On the morrow, when they were come out from Bethany, He hungered; and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon; and when He came to it, He found nothing but leaves; for it was not the season of figs.” Now, I would ask with becoming reverence, would any peasant of good sense living in Palestine, where figs were as common as pears are with us, approach a fig tree for the purpose of getting

fruit when the time for ripe figs had not yet arrived? This alone is sufficient cause for the prompt rejection of Mark's interpretation of Christ's thoughts. That last clause renders such interpretation absurd. It is one more illustration of what is called the "human element in the Bible." The records show that they had left Jerusalem the evening before, and gone out to Bethany—a couple of miles distant—for the night, and were now returning to the city, apparently before breakfast. As the disciples themselves would be hungry it is not strange that they coupled hunger with the motive that led the Master to that luxuriant fig tree. We are certainly shut up to the alternative of either believing that Jesus was fallible or that His motive was far different from that suggested by Matthew, and plainly affirmed by Mark, when He paused before the fig tree which bore nothing but leaves. It does not alter the case any by adopting the explanation offered by some writers, that as the fig tree yielded two crops a year, and owing to the different varieties of figs, edible fruit might be found on trees for ten months out of the twelve. This does not touch the real question at issue, which is—was Jesus *disappointed* in not finding figs on that particular tree that day? Others reason that Mark's statement "For it was not the season of figs," means the time of fig harvest; hence it was quite possible that some of the earliest to ripen might be found at that time. This relieves Mark from the inconsistency of representing Jesus as expecting to find ripe fruit on a tree out of season, but it fastens the charge of fallibility on Christ. It is a matter of comparative indifference what Mark thought; the vital question is, did Jesus expect to find edible fruit on that tree when He went up to it? Answering for myself, I say *No*. The "human element" in the narrative is inconsistent and unreasonable, utterly out of harmony with the entire history of the life of Jesus of Nazareth. And the "Divine element" is too grave, too majestic in its sweep of sequence to permit of ignorance in the initial step. A few weeks before He had given the parable of the fig tree that had been planted in a vineyard, and cared for until it had reached the bearing age; but for

three successive years the owner had sought fruit thereon, and finding none had ordered it to be cut down, saying, "Why doth it cumber the ground?" but the gardener pleaded for another year of trial for it. That parable is understood to apply to the Hebrew nation, which had utterly failed to bring forth the fruits of the privileges with which they had been entrusted. And now only a few days before the Crucifixion, the nation in a ferment of excitement, the rulers plotting to destroy Him, Jesus gives the disciples this object-lesson of what the cutting down of the barren fig tree in the vineyard meant—the casting off of Israel, so soon to take effect. As an emblem of a cast-off nation, is it not perfect? Listen: "Let there be no fruit from thee henceforward forever." (Matt. 21: 19.) Nearly nineteen centuries have passed since those nine words of doom were uttered, and during all those stirring centuries has one iota of religious truth or of evangelistic work come from the Hebrew nation? Individually among the brainiest of all races, occupying prominent chairs in Universities, and front rank in finance and statecraft, what contribution have the Hebrews as a people made to the world's progress in any field? With the loss of their beautiful Temple, their capital city and their country, their altar fires went out, and the fig tree already barren dried up from the roots. So instead of Jesus going to that barren fig tree expecting to find food as His disciples, always blundering, seemed to think, we see He went to it *because it was barren*. He selected that fruitless tree by the wayside to serve as "an enacted parable" of the withering of the Hebrew nation. The fig tree was not killed but its leaves withered and fell from the branches, leaving them unsightly. In like manner the Hebrew nation was not destroyed when God cast it off for a time, but its foliage withered, as we all know, and its naked branches bear unsightly. But the leafless tree still lives, despite eighteen centuries of Gentile disdain and cruelty, and it will bear fruit again in another age. We need not wonder that neither Matthew nor Mark knew how to interpret either the motive or the miracle, any better than we could now if it were not for the Jew in our midst—a nation with-

out a country—distinct from all other nations, despised by all, robbed and slaughtered in some quarters, and yet living and hopeful, knowing that the time of Gentile rule shall end, and that as Abraham's seed they shall yet be restored to the Divine favor and to their own land. So instead of this incident proving the fallibility and petulance of Jesus of Nazareth, it will stand, as long as the Hebrew people survive, as indisputable evidence that His vision not only guided Him to that tree that was fruitless, but embraced the history of the many centuries of the Gospel age, during which time *blighted empire* and *blighted fig tree* are linked together—both living, both leafless and fruitless.

The next morning, when again returning to the city and passing that fruitless tree, Peter remarked how quickly it had withered away. Jesus in His reply first reminds them of the great power to perform miracles in His name that He had conferred upon them, and knowing of that fierce furnace of fire they would so soon enter after His departure, seems now to open to them the very arsenals of heaven, saying, "All things whatsoever ye desire and pray for, believe that ye have received them, and ye shall have them." A few days later in the "upper room" He gives another promise of the same import, "If ye abide in Me and My words abide in you, ask whatsoever ye will and it shall be done unto you." These promises are being continually quoted in religious assemblies as applicable to us, but having been made under those peculiar circumstances, and no one present but the Apostles, I feel sure they were intended for the *Apostles only*. They were a part of their equipment, supplementary to the power to perform miracles already bestowed, and therefore were not intended for the Church at large nor for future ages; and if we in our day assume to appropriate them, and apply them to ourselves, I fear that disappointment will follow, and we will be made to feel that our Bible mocks us. There are other promises which are unquestionably for us, but these two I am sure are not.

HIS ALLEGED IGNORANCE.—Another instance cited as proof that when the Son was born flesh He entered completely into the natural limitations of human life, is the reference to His Second Advent, as given by Mark 13: 32. "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." If this were the only reference to that event which we have it would perhaps justify that position taken, not only by the hostile critics, but by numerous theologians who claim to be intensely orthodox. But we have two other passages referring to the same question, and as usual Mark stands alone. Turn to Matt. 24: 36, and you read, "But of that day and hour knoweth no one, not even the angels of heaven, but the Father only." The Revised Version here adds "neither the Son" in the text, and then in the footnote says, "many authorities, some ancient, omit *neither the Son*." The Authorized Version in following the most ancient manuscripts is to be preferred. This point, however, need not be pressed, as we have a later pronouncement from the Master respecting this same event, and which gives the reason why the day and the hour for the Second Advent was known only to the Father. In Acts 1: 7, we read where the disciples after the Resurrection asked Him, "Lord, wilt Thou at this time restore the kingdom to Israel?" And He said unto them, "It is not for you to know the times or seasons which the Father hath set within His own authority." This clears away all the mystery which Mark's phraseology puts in the text. The Restoration of the Kingdom to Israel is to come with the Second Advent, and the time of that occurrence, Jesus says, the Father had reserved to Himself. To fully grasp the force of this information, we must compare it with what Jesus said about the first Advent. Does Jesus not tell us over and over that the Father had sent Him into the world? And does this not show that it was the Father who had determined the time for the First Advent? Having performed His task here, He went back to the Father "until the times of restoration of all things," and then He is coming again to complete that Restoration. Now I would ask, is there anything derogatory to the nature of the Son

in His statement that the *time* of that return to earth to take possession of His Kingdom is also to be determined by the Father? The Son exalts the Father as the prime mover in these gracious events: why should men misunderstand the Son?

This makes prominent a phase of the relationship existing between the Father and the Incarnate Son which is too frequently overlooked by all classes of writers. He declared that He came out from the Father on a special mission, to reveal the Father, to give the world the words of the Father, and to do the Father's will. And in that matchless *fidelity to His mission*, His absolute obedience to the Father's will, lies the very essence of the Atonement. It was that which made the Atonement. And yet all those words so expressive of that relationship, and of that mission to the earth, which were continually falling from His lips, are perversely twisted and made to indicate inferiority. The first Adam fell through *disobedience*; the Second Adam was making good his default through *absolute obedience* to the Father's will. And yet those words in which the Father is exalted and given the pre-eminence in all things, and the Son in His redemptive work as dutiful, and submissive even unto death, are wrenched from their proper setting and used as evidence of weakness. We are inexcusable for misinterpreting such words as "the Father is greater than I," and "the Son can do nothing of Himself," when we have been told that "He came to earth to assume the place and the fashion of a servant," and did serve—served in the way that God required Adam to serve, and now requires each of us to serve, by *obedience*. I need not refer to any other of the alleged limitations of Jesus, for they are all capable of similar natural explanation.

CHAPTER XI.

PETER'S GREAT CONFESSION.

ALL His great miracles, except the raising of Lazarus, had now been performed, and concurrently with that beneficent ministry He had been preaching the Gospel of the Kingdom, revealing the Father and His own essential nature as the Son. Now He is ready to enter upon the final stages of His revealing and redemptive work, and apparently desires to bring that little group He has been so carefully instructing into a full consciousness of what made all that ministry possible—the personality of the actor. See how, as a skilled teacher, He draws out the knowledge He knows they possess, and crystallizes it by having them formulate it into words. His first question, "Who do men say that the Son of man is?" is not asked because He does not know, and is seeking information, as some superficial writers interpret the question, but rather to lead up to the next question: "But who *say ye* that I am?" (Matt. 16: 13-19). Peter, as usual, is the first to respond, and probably voices the belief of all the others, "Thou art the Christ, the Son of the living God." Then upon that great truth, which would make a hero out of each disciple who grasped it, He commences to erect an imperishable superstructure. The first stone in that superstructure is a *blessed*—"Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." If Peter, with over two years of constant companionship with Jesus of Nazareth, witnessing His miracles and listening to His teachings, could not discover that He was the Son of God, do we not see how it is that so many Christian scholars of our day, shut up in their libraries with their books and magazines, and their own reasoning, can only see in Jesus of Nazareth a Galilean teacher of rare mental endowments and of unusual spiritual

insight? Scholarship is of no avail in any case where revelation is essential; so St. Paul is in exact harmony with this pronouncement by Christ when he writes, "No man can say that Jesus is the Lord, but by the Holy Spirit." Continuing His approving words to Peter He adds, "Thou art a rock, and upon this rock I will build My church, and the gates of Hades shall not prevail against it." What *rock*? Sanity sees only one answer, viz.:—the great truth the Father *had revealed to Peter—the Divinity of the Lord Jesus Christ*. The Roman Church holds that it was Peter upon which the Church was to be built, but if the Master had intended the disciples to understand that He was referring to Peter, would He not have used language that would have left no doubt? He was addressing Peter personally, and if He meant that Peter was the rock would He not have said, "Thou art Peter, and upon *thee* I will build My church?" In the following verse He meant Peter, and plainly said, "I will give unto *thee* the Keys of the Kingdom" (the Kingdom on earth). Here there is no room for doubt, and the later records show that Peter performed that service. At Pentecost, after the Holy Spirit fell upon the one hundred and twenty disciples, Peter delivers the first Gospel sermon, thus unlocking the doors of the Kingdom to the Hebrews. And when the Holy Spirit was given to the Gentiles, it was Peter, who, in the home of Cornelius at Caesarea, preached the introductory sermon to the Gentiles, thus *completing* the mission that Christ delegated to him. Again if Peter were the rock upon which the Church was to be built, would there not be some evidence in the Acts and in the Epistles that the Apostles so understood it? But there is not a line that even suggests that Peter ever claimed such an honor. There is not a word indicating that any of the other Apostles ever accorded any such honor to Peter. These facts alone afford indisputable evidence that during Apostolic times there was no thought that the Christian Church was founded upon Peter. I need not discuss this question further, for no one outside the Roman Church believes that the Church of Christ was founded upon any human being. There can be no reasonable doubt but

what the Master made this stupendous truth—*Christ the Son of the living God*—the sole foundation of the Church founded by Him. The word which He used has no reference to an organization, but merely to a company or assembly. The Greek *ἐκκλησία*, from *ἐκκαλέω*, means “to call out,” hence the Church of Christ is composed of those who have been *called out* from the world, and made children of the Kingdom. Church is a convenient and a suitable term by which to designate that “community of saints”; but if we think of the Church as an organization, we lose the vision the Master gave in that great passage. St. Paul says, “other foundation can no man lay than that which is laid, which is Jesus Christ, (1 Cor. 3: 11); and according to His own declaration it is “Christ the Son of the living God.”

That nineteenth verse has also been misinterpreted by a section of the Christian Church—“Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” It is here apparently addressed to Peter alone, but in Matt. 18: 18, it is repeated, and there addressed to all the Apostles alike; and after the Resurrection, addressing all the Apostles again, He said, “Whosoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained.” (John 20: 23.) It is therefore plainly evident that this authority and responsibility extended equally to all the Apostles. As the members of Christ's Church the Apostles received this weighty responsibility, which would remain in the congregation after the Church had been established. Its meaning is simple, and the necessity for such vesting of responsibility in the Church is self-evident, after a moment's consideration. It is well known that the words “to bind” and “to loose” were familiar terms to the Hebrews, and merely meant “to allow” and “disallow”—to permit or to forbid. The followers and disciples of Christ were not intended to keep aloof from each other, but to be a *community*. They were not intended to be individual evangelists, but were instructed to work in concert. The Kingdom into which they were called had its own laws, and the laws of Moses were not

always applicable to that new era, hence the Apostles were entrusted with the responsibility of interpreting "the law of love" in its application to individual conduct, and declaring what acts were to be allowed and what to be disallowed; and what misdemeanors they would forgive and continue the person in fellowship with them, and what they would not forgive in those they had fellowship with; and this responsibility was made so serious that they were assured their judgment in such cases would be ratified in heaven. That this should be so is not cause for amazement, for how could it be otherwise if the earthly phase of the Kingdom was to be in any sense a counterpart of the heavenly? If the Apostles and their associates in service saw grounds why an erring member should be forgiven, Heaven would see still greater reasons; and the forgiveness in heaven would precede that of earth, not follow it. On the other hand, what could clearly be seen by man to be bad, to be opposed to the spirit of love and righteousness, and which therefore could not be overlooked or condoned, would also be held as sin in the sight of Heaven. Such person would manifestly be outside the Kingdom, and could only enter through the door of repentance and regeneration. Among the instances recorded in the Acts and the Epistles where this authority was exercised stands prominently the case of the Gentile converts at Antioch, whom some of the Judaizing teachers from Jerusalem tried to burden with the rite of circumcision. The mother Church at Jerusalem in council assembled, having heard the case, gave this judgment, which they sent to the Church at Antioch—"It seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves it shall be well with you." (Acts 15: 28, 29.) *Binding* and *loosing* in this sense was of frequent occurrence in the Apostolic Church, but there is not a line in the Acts or the Epistles which even hints that any Apostle ever forgave sins. They healed the sick in the name of Jesus of Nazareth, and Peter and Paul raised the dead in His name; but neither

one ever forgave sins either in their own name or that of Christ. We can forgive the one who sins against us, and the Church can forgive and continue fellowship with those who, having done wrong, repent, but none except God can forgive sins. And the fact that no Apostle assumed to exercise that Divine prerogative is incontestable evidence that they did not understand the Master as delegating to them any such authority. Not until the Church became wholly corrupt did the arrogant priest place himself above the Apostles of our Lord, and assume this function of Deity. This step was taken after 1215 A.D.

CHAPTER XII.

MAN'S LIFE AFTER DEATH.

WITH that foundation truth—the Divine Sonship—embedded in the conception the Twelve now held respecting His Messiahship, they were prepared to receive the revelations He was about to give them respecting man's spiritual nature, life after death, and final resurrection or advancement from the mortal to the immortal. He begins those revelations by an object-lesson which brought within the domain of human knowledge the certainty that those who are said to be dead are not dead, that dissolution of the body does not affect the spirit.

THE TRANSFIGURATION.—About eight days after Peter's great confession "He takes Peter, John and James with Him up into a mountain to pray," as Luke states it (9: 28), but also that they might see Moses and Elijah. Moses who had been gone nearly fifteen hundred years, and Elijah nearly nine hundred years, now stood before them as men, but transcendently glorious, and talking to the Master in words they understood. The continuity of human life after death here finds its strongest proof up to that hour, and no one since that event, having knowledge of it, can intelligently ask, "If a man die shall he live?" Job in this passage did not use the word "again" (14: 14). With this object-lesson, followed by His own Resurrection, we have unquestionable evidence that death means departure, and not destruction, and not a sleep. The thirty-second verse says the three disciples "were heavy with sleep; but when they were fully awake they saw His glory, and the two men that stood with Him": so what took place or what was said during the night while they slept we know not, but what they saw and heard after they awoke is of inestimable value to all men who believe in

a life after death. They saw and heard the voices of two men who had long before passed out from earth, and yet who knew what was taking place on the earth; so the opinion of the writer of Ecclesiastes that "there is no work, nor device, nor knowledge, nor wisdom, in the grave (*Sheol*) whither thou goest" (9: 10), is set aside by this revelation, and intelligent Christians should cease quoting that passage.

But more than all this, the three great Apostles saw their Lord in surroundings where the body ceased to be a veil, but becoming translucent, they saw the Divine Son of God. They had seen Him as the Son of Man feeding the multitudes, stilling the tempest, and raising the dead to life; but the body was a stumbling-block. Now here in the Mount the body is virtually lost sight of, the Divine becomes visible; and the flesh is seen to be merely a garment He wore (as it is with us), to be "in fashion as a man," hence John, in the opening verses of the Gospel, says, "The Word became flesh and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father." Could a more complete chain of evidence be woven than the Christ was weaving for that little group of student followers, that He was indeed Christ the Lord? This appearance of Moses and Elijah has a still wider significance for those who are not afraid to open their eyes and see. An unfortunate choice of an English word in translating this thirty-first verse destroys much of the evident meaning of the Transfiguration. In the Authorized Version it is said that Moses and Elijah were talking with Jesus about His *decease*, but the Greek word Luke uses here is *ἕξοδος*, the literal meaning of which is *departure*, as the Revised Version gives in the margin. Following that misleading translation the interpretation usually given is that Moses and Elijah came to give sympathy and encouragement to Jesus in the trying ordeal so near at hand. This is too belittling of the Master to be true. It would make Him weaker than either Paul or Socrates. And as that approaching death had something to do with past dispensations we are told by the same interpreters that Moses, the great law-giver, and Elijah, the greatest of the prophets,

were probably sent to confer with Him in that connection. But with the literal translation of that one word which makes Luke say "they conversed with Jesus about His *departure*" or exit, the meaning of that visit changes. As His redemptive work on earth was now nearing its close, and He would in a few months more make His appearance in Paradise, may we not legitimately conclude that those distinguished representatives from the Hadean world were on a mission more befitting the unparalleled events which were already influencing two worlds? John the Baptist, the forerunner of the Messiah, was already there. Had he forgotten his message? Though not His herald in Paradise, and doubtless bewildered by what had taken place on earth, could he cease telling of the "Lamb of God which taketh away the sin of the world"? Would not the millions who had "lived in hope," but departed without seeing the promised Redeemer, be moved by the message John could give, and be filled with joyous expectancy? Hence instead of regarding Moses and Elijah as having been sent by the Father to minister to the Son, should we not rather feel they had been summoned by the Son to receive instructions from Him concerning His early advent in that other world, that they were made heralds of His immediate appearance there? Instead of the Son of Man wavering, or becoming nervous before the shadow of the cross, we see the Son of God "travelling in the greatness of His strength" to the accomplishment of His mighty purposes, entering the closing scenes here, and preparing for entrance there. This is not an imaginary picture, for by His own statement to the penitent thief, He went from the cross to Paradise; and from the First Epistle of Peter we learn that He went to "preach the Gospel to the spirits in prison." Do not be afraid of the larger vision.

DIVES AND LAZARUS.—In the Transfiguration Jesus furnishes the Apostles absolute evidence of the certainty of conscious life after death, by permitting three of their number to see those two men who had so long before left our sphere; then for the larger body of disciples and the multitude He gave

the story of the Rich Man and Lazarus for the same purpose, and to enlarge the vision given to the three. (Luke 16: 19-31.) As He had previously set aside some of the obsolete Mosaic legislation and given His own commandments in their place, so He now sets aside an atheistic philosophical conception respecting man's nature and destiny, not by a process of reasoning, but by painting a picture revealing the true spiritual nature of man. Democritus, the father of what is called Materialism, born about 490 B.C., expounded the Atomic Theory, and made it account for mind as well as body, thus dethroning intelligence and exalting dead matter, leaving no place in the universe for either angel, or spirit, or even Deity. The Sadducees in the time of Christ were the representatives in Israel of this atheistical teaching. The great teacher sent from God sets aside this metaphysical delusion by a revelation of what takes place at the hour of death. I know that from Augustine down to our day, many have held this story to be a parable, and possibly it may be, but even if it were that would not destroy its character as a revelation of man's dual nature, and of a conscious state after death. A parable is the representation of something *real* in life or nature, from which a moral or spiritual truth is taught. The subject taken as the illustration *must be true to fact*; as in the Parable of the Leaven, "which a woman took and hid in three measures of meal till the whole was leavened." It is a matter of common knowledge that the small quantity of yeast which the baker puts in the flour diffuses itself until the whole mass is transformed by it. So in this story of Dives and Lazarus, we may say the Rich Man "clad in purple and fine linen" represented the Hebrew nation, with its greater revelations, and Lazarus in his rags represented the Gentiles; nevertheless, the story, if a parable, must be *true in itself*, as are all His other parables; and therefore what Christ says took place immediately after death must have been *facts*. But there are insuperable difficulties in the way of the parabolic interpretation of this story: (1) Dives and Lazarus both *died*, but the Jewish Church with all its ancient spiritual possessions is still with us, so that does not fit. (2) No one

could cross the gulf which separated Dives from Abraham's Bosom, but we know that by Christ's command salvation was freely offered to Hebrew and Gentile alike, and the door of mercy has stood wide open ever since to the children of Abraham, and thousands have entered. (3) The universal use of parabolic teaching forbids the acceptance of this story as a parable. In all such teaching the subject used for the illustration is something with which the *hearers are familiar, and know to be true as presented*, but in this case the Master goes to the Hadean world, far beyond the boundaries of human knowledge, and draws a picture that no human being living either then or now could possibly know to be true to fact or not. I would ask candidly, is it credible that Christ would go to the spirit-world for an illustration of the coming change in the national and religious relationship of Jew and Gentile? In the parable of the "Wicked Husbandmen," He gave the fate of the Hebrew nation, and the Scribes and Pharisees saw its application. No, it cannot be a parable, and for the same reasons it cannot be an allegory. Unbiased human reason compels the acceptance of that vivid picture as a concrete illustration of how neglected stewardship *here* brings disaster *hereafter*. There is no intimation that the Rich Man obtained his wealth dishonestly or that he was immoral or cruel, but merely that he failed to honor his stewardship. When opportunity lay at his gate he forgot to be gracious, and failed to distribute a share of his abundance to alleviate suffering. And because of that sinful selfishness on earth which caused him to reserve all his wealth for himself and his family, when he left his "good things" *here* he was a pauper *there*. In another place the Master gives the same serious results of neglected stewardship—"Inasmuch as ye did it not unto these, ye did it not unto Me; depart, ye cursed, into eternal fire."

But besides revealing the pitiable consequence of neglected stewardship, it throws a flood of light on man's true personality, and the state and place of the spirit or soul immediately after death. He says, "The beggar died and was carried by the angels into Abraham's bosom. And the rich

man also died and was buried, and in Hades he lifted up his eyes, being in torments." This clearly reveals man's dual nature. All philosophical and religious creeds are at one in this: that death means the dissolution, the destruction of the body. According to the Master also, the body in each case *perished*, but the personality survived; for He says, Lazarus was conducted by angels to Abraham's bosom, and the Rich Man lifted up his eyes in Hades. So while environment had changed, life remained without a break—the real man, the true personality, was still living. The Rich Man first seeks relief for himself, and failing in that, turns with longing towards his five brothers and asks for a messenger from the Hadean world to be sent to warn them; so consciousness, affection and memory had not been touched by death. All that pertained to mind survived; thus He sets aside every Old Testament passage which seems to represent death as a *sleep*, or a state of unconsciousness. This should settle that question for every person who accepts Christ as the Son of God. The words that Christ puts in the mouth of Abraham tell us that each man went to the place for which he was fitted—one is seen in comfort, and the other in dismay. We are also told that a great gulf separates the two places, and that no one can pass from one to the other. Lazarus is in Paradise, not in Heaven; but he is supremely happy. The Rich Man is in Hades, not in Hell, and not with devils or Satan; still he is in "torments" of some kind. In this wonderful picture the Master makes it clear as day that at death the *spirit immediately* enters the Intermediate state, and is either supremely happy or wretched, according to the life lived on the earth.

The longing to know what immediately follows death is in every normal human mind, and is often expressed in such words as, "If we only knew and could be sure that when our precious ones leave us they retain full consciousness, and go immediately into a place of happiness, the fact of death would not be so dreadful." Well, *we do know*, if we would only believe. If we would believe Christ instead of quoting some passage written by somebody a thousand years before

Christ came, we would have no doubt. And if we would accept the testimony of those *who have seen*, of those whose spiritual eyes have been permitted to open while they were yet in the flesh, and who have told us what they saw and heard, we would be very sure that when our children or adult Christians pass through what we call death, they then begin a new life of health and strength and gladness. In every neighborhood, apparently, all down through the ages, there have at intervals been some who have been permitted to see into the spirit world while yet in the body, or to see and converse with those who had already passed out of the flesh. Usually these experiences of the living occur just before death, but not always. In all those glimpses of the other world, the friends and acquaintances seen are as natural in form and expression as when living in the body, only more beautiful. Why do we hesitate about accepting these confirmations of the Master's teaching which our Father in heaven graciously permits to His children yet in the flesh? These voices from the other world to which we are hastening are revelations as much as are the words we find in our Bible, and should be accepted as such. I will only give space to two of such instances, both of which have come within my personal knowledge—one of a child, and one of an adult. In the neighborhood in which I was born and raised there lived a German blacksmith, educated, and of strong personality, and prosperous; but somewhat rough and profane in speech. One of the smaller children was stricken with diphtheria and died; but during its illness it fought against taking the medicine and the father whipped it. Just before dying it began to talk, "Oh, see those beautiful flowers, and hear that singing! Papa, I am going over there, and you can't whip me any more." Whence did that child get its vision? It had not heard the voice of prayer or hymn-singing in that home, and being a Catholic family the teaching it heard about the future was that purgatory was a place of punishment for a time; so it could not have been merely "imagination" that saw beautiful flowers and heard sweet music. After the funeral, the priest called on the father for

the customary fee for "praying the soul out of purgatory," but the father answered, "That child is not in purgatory. No child that could talk as it did is in purgatory"; and though a true Catholic, he refused to pay for the prayers of the priest.

The other instance I will give is that of a young married woman, a zealous Christian worker and wife of a Methodist clergyman. She and one of her little nieces had been particularly fond of each other, and while she was lying very ill in the parsonage nearly fifty miles distant, the niece was also taken ill and died. Fearing that the news of the child's illness would be harmful to the aunt, the relatives did not tell her about it. But the aunt's illness proving fatal, just before her departure she turned her eyes to those in the room and asked, "Is Grace dead?" Receiving an affirmative answer she replied, "Why, you did not tell me she was ill, but I see her here in the room with some other children," and immediately Mrs. — was gone. There was no room for "imagination" in this instance either, because she did not know that her niece was even ill, much less dead. In this case the angel sent to lead the departing saint to Paradise was a little girl, only a few days gone from the home circle, and yet already engaged in the higher service, where they all serve Him day and night in His Temple.

OUR RESURRECTION.—When the Sadducees, who were the materialists among the Hebrews of that day, came to Jesus with what they imagined was a hard question, and asked, Whose wife in the resurrection that woman should be of the seven brothers who in succession had been husband to her, Jesus replied, "Ye do err, not knowing the Scriptures nor the power of God. For in the Resurrection they neither marry nor are given in marriage, but are as angels in heaven." (Matt. 22: 29-35.) In this announcement we are informed that the family relationships end at the time of the resurrection. The family is our first school, and should be the holiest of all schools of earth; but at the time of the Resurrection there will be neither pupil nor teacher, neither child nor

parent, husband nor wife, but each one, according to Christ, will stand up in the fullness of intellectual and spiritual power as a child of God—only one Father, and all others brothers and sisters—thus being like the angels in heaven, each a distinct creation. It is not that the associations and affinities of earth are to be forgotten, but rather that when we are recreated in His image and given His deathlessness, our horizon widens, and each one in the countless multitudes of "the children of the resurrection" will be as near and as precious to us as the most cherished ones of our family circle could ever have been on earth; so this source of joy we have here will be retained, but multiplied infinitely there.

Again, according to the Master, the human body is not to be resurrected from the grave. The Hebrews, before the Babylonian exile, appeared to know but little of a resurrection, but between that date and the coming of Christ the belief became quite general that the human body would be raised from the grave. But does not Christ plainly teach in this passage that the dead body will not be raised? "But as touching the Resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." According to this pronouncement, Abraham and Isaac and Jacob were not dead. What was it then that had died and was buried, if those patriarchs were still living? It could only have been the body of flesh that perished; while the *personality*, the real man, survived that change. And is it not equally plain that according to Christ, the resurrection had reference to the spirit, and not to the body?—"But as touching resurrection of the dead . . . God is not the God of the dead, but of the living" (v. 32). So this life in the flesh is our first stage, but when we leave the body at the time we call death, and enter into the Intermediate state—the second stage of our existence—the body has served its purpose, and we are done with it for ever. There is to be no resurrection of the body, and the cemeteries are not to be disturbed when Christ calls His own to Himself. St. Paul

is following this revelation from the Master, when, writing of those who will not have passed out of the body at the time of the Lord's return, he says, "We who are alive and remain shall be caught up and changed," the body of flesh changed into a spiritual body, and the corruptible made incorruptible; so in our translation the fleshly body will disappear as effectually as it does when buried after the spirit leaves it at death.

The Greek *ἀνάστασις*, from *ἀνίστημι*, which we translate *resurrection*, means more than merely to lift up, or raise from the ground; but signifies also to advance or to raise up into existence, or into prominence. In this sense this same word is used in Acts 7: 18, "And there *arose* another king over Egypt which knew not Joseph," that is, another had been *advanced or raised* to the throne. Again, in Acts 20: 30, "And from among your own selves shall men *arise*, speaking perverse things," etc.: that is, *come into prominence*. Now, taking resurrection in this broader sense, in connection with Christ's word that "God is not the God of the dead but of the living," we see that the resurrection of the just means that they are to be advanced, raised into a higher state of being. And as St. Paul says those from the Intermediate state are "to be clothed with their body from heaven," incorruptible, immortal, and that they are then to be kings and priests unto God, and sharers with Christ in His throne, do we not see what resurrection means? Does it not relate to the spirit only, and not in any sense to the earthly body? As the righteous living at His coming are to be caught up and changed, the corruptible, mortal body made a spiritual body, incorruptible and immortal, we see that both branches of the family of Christ will have the same kind of a body, and all made deathless and sinless, and given a place in His throne with Him. This, I submit, is the resurrection that Christ taught and has promised His followers. So when we lay off the weak, diseased body at death, we are done with it for ever, and a spiritual body, fitted for the new environment, is awaiting us. Resurrection of the righteous then is advancement towards God, the attainment of immortality,

one of the Divine attributes. Matthew says "the people wondered at His doctrine;" and it is wonderful.

As to the resurrection of the wicked we have not much information given us. Resurrection means to remove, or transplant, as well as it does to advance; and the Scriptures are clear in the teaching that at the final Resurrection, all the dead shall be brought from the Intermediate state, for Hades itself ends at that time (Rev. 20: 14), but whether *transference* is all that resurrection means in their case, we are not told.

CHAPTER XIII.

HIS OWN INTERPRETATION OF HIS DEATH.

WITH that foundation truth—Christ the Son of the Living God—firmly fixed in the minds of the Apostles, they are ready to receive His final revelations. He has already revealed God as our Father in heaven, and Himself as the Son and the Saviour of men. He has also given them definite knowledge of the coming Kingdom, and who are to be its subjects. But life and immortality have not yet been brought into the light, and to those deep problems which lie so near the human heart. He gives the remaining months of His gracious life in the flesh, and seals His revelations by His own Resurrection and glorious Ascension. He commences these revelations by the announcement of His own death, which to the disciples seemed impossible. And as stated in the previous chapter He took three of the Apostles up into the Mount of Transfiguration, and there gave them proof of the continuity of human life after death. Following this with the story of Dives and Lazarus, they learned something of what happens immediately after death, but all of that would have left the human heart still hungry and full of questioning if He Himself had not died, and entered that other world, and come back to them again in the flesh for a time, and then returned to the spirit world. In His references to His death, the Resurrection is almost invariably linked with it, and in such a way as to make it seem that the death was merely the means to the Resurrection, and never was represented as making an Atonement. Matt. 16: 21, and Mark 10: 33-34, are almost identical, so I quote the latter, "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and the scribes; and they shall condemn Him to death . . . and shall kill Him; and after three days He shall rise again." It is abso-

Intely certain there is nothing more in these utterances than a plain statement that His coming death was to take place at the instigation of the malignant rulers, and that it would be followed by His Resurrection.

Another reference is in Matt. 26: 2, "After two days is the Passover, and the Son of Man is delivered up to be crucified." About four days before this, Judas had made his bargain with the chief priests—"What are ye willing to give me and I will deliver Him unto you? and they weighed unto him thirty pieces of silver." Jesus, knowing of this secret compact, reveals it unto the disciples, but there is no hint that this treachery on the part of Judas or that diabolism in the rulers was furt! ring the purposes of infinite love in rescuing the world from the dominion of sin.

Another reference to His death is found in John 10: 17, "Therefore doth the Father love Me, because I lay down My life, that I may take it again." He does not say, "I lay down My life" that the world might be saved, as our theologians put it, but rather, "that I may take it again." The thought here most assuredly is the Resurrection, the next great revelation He is to make to the world. How could there be a Resurrection without the death? Hence to answer that question of the ages, "If a man die shall he live?" and to place that answer beyond all possibility of reasonable doubt for all time to come, it was the Father's will that He must die—"My Father loveth Me, because I lay down My life, that I may take it again." Is that not *love* that would suffer thus *for us*?

The message which the Master gave those Greeks who had come up to worship at the Feast, and who asked Philip to bring them to Jesus (John 12: 20), places no emphasis on the death so near at hand at that hour, save as it was essential to the Resurrection. The opening passage in that marvellous seventeenth chapter of John, "The hour is come that the Son of Man should be glorified," projects the thought into the future. It is not Calvary that He sees, but "the glor! which He had with the Father before the world was," as He stated it a little later in the "upper room." Then continuing He

said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit." This figure of His own death and Resurrection and the fruits of that Resurrection, tells us again where His thoughts were, and what part the coming death had in them. As in the case of a single grain of wheat being planted, a number of stalks would spring up from that germ of life contained in it, and on every stalk a multitude of other grains like the one which died, so He saw the abundant fruitage He knew would result from His own Resurrection, and therefore rejoiced. Then casting a look at that painful death which lay between Him and the Resurrection, the human element in His nature seems to become visible, and there appears to be a temporary recoil in those words, "Now is My soul troubled," but He continues, "and what shall I say? Father, save Me from this hour. But for this *cause* came I unto this *hour*." What cause?—*the Resurrection*. Does He say after the manner of current theology, for this *hour* came I into the world? No, but "for this *cause* came I unto this *hour*." That is, because of the Resurrection, He must endure the death, and aside from the Resurrection, the Crucifixion has no significance whatever. Then His vision turns again to the glory and the resultant influence of His Resurrection, and He exultantly cries, "and I, if I be lifted up out of the earth will draw all men unto Me." I know that in the following verse John is made to say this refers to the manner of death Jesus should die, but I am not the first to question that interpretation. The Greek ἐκ which is used here means *out of* as much as it does *from* and is so rendered in the margin by the Revised Version. To translate the sentence, "I, if I be lifted up out of the earth, will draw all men unto Me," the words have proved true; but to translate it "I, if I be lifted up from the earth" on the cross, the words have not proved true. It was the lifting up from the earth on the cross that *scattered the disciples* and destroyed in one day their faith in Jesus as the Christ. The cross was a stumbling-block to the Jews, and to the Greeks foolishness then, and it has remained so, notwithstanding the Church for many cen-

turies has been glorifying the cross. It never has proved to be a magnet. A dead Christ is powerless to save, or attract. But the Resurrection—the lifting up out of the earth—*did prove to be a magnet*. “Behold, He is risen,” electrified the whole body of the disciples, and rallied them again to the standard of Jesus as the Christ, the Son of the living God, and made heroes and heroines out of the very weakest of them who saw and believed. It was the *Resurrection* of the Lord that produced the Christian Church, and sent the Apostles and evangelists out everywhere preaching the Gospel of the *risen Christ*, until every city in the Roman Empire had been stirred with that strange new message of resurrection and life. There is not a sentence in that address to the inquiring Greeks that makes the slightest allusion to that death as a satisfaction to Divine justice, or as a sin offering, or as an expiation or oblation offered to God. These later conceptions are purely the invention of theologians, and are at variance with *all of Christ’s own teachings*.

In this same interview with the Greeks, He gives expression to another thought which passes the boundaries of present human knowledge, but which clearly reveals that it was not the earth alone, and the children of men, who were concerned in the events beginning to take place—“Now is the judgment of this world (κόσμος), now shall the prince of this world—*kosmos*—be cast out.” At the beginning of His public ministry, after He had presented Himself to John for water baptism, He went out into the desert, where His conflict with Satan began, as mentioned in a previous chapter: and throughout that wonderful ministry in Palestine among the children of men, we read that He was also casting out demons, who in certain cases seemed to be exercising a baneful influence over some unfortunate creatures, and on one occasion an evil spirit cried out, “What have we to do with Thee, thou Son of God? art Thou come hither to torment us before the time?” (Matt. 8: 29.) Do these words not tell us that those evil spirits knew who He was, that they also knew the doom that awaited them, and that the Son of God was to be their judge too? Now here, in these closing hours

of the conflict on earth, He gives us a glimpse of a conflict to begin elsewhere—"Now shall the prince of this world—the prince of the power of the air—be cast out." Long before this, God had said to the Tempter, "The seed of the woman shall bruise thy head." Has that time not now come? As He went from the cross to "preach to the spirits in prison," according to the first Epistle of Peter, we see where His thoughts then were, and how these unfamiliar passages are to be interpreted. Instead of being crushed under the weight of the world's sin, as some theologians idly dream, His vision is far afield—two worlds are before Him; and the mighty Christ gives His Greek auditors, and through them gives us, a faint glimpse of the meaning of His presence on the earth, and the magnitude of the interests concerned in His departure. This thought will be continued in the chapter on the Resurrection of Christ.

The night before the Crucifixion, in that "upper room," partaking of His last Passover, and instituting His own Memorial meal, surely He will give us the meaning of that tragic death on the morrow, and what His departure means to Himself and to the world. At the conclusion of the Passover supper, He said, "The Son of Man goeth even as it is written of Him; but woe unto that man by whom the Son of Man is betrayed; good were it for that man if he had not been born." (Matt. 26: 24). Does this sound as though that going out on the morrow through crucifixion was a foreordained plan of Jehovah, and that Judas was an unconscious agent to bring about that Divine purpose? There is no escape from the conclusion that if the *plan* were Jehovah's, the men who executed it were His agents; and yet, the Christ says, "Good were it for that man if he had not been born." The Passover meal finished, Judas gone out, and His own Memorial Feast instituted, He held that wonderful interview with the eleven, and with the Father, as John records it in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of his Gospel. Any person reading those chapters will see His thoughts are not centred on the *cross*. Now, if the crowning act of His earth-life were to be per-



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formed on the cross the following day, should we not expect some allusion in some way would be made to it? But where are His thoughts? Listen—"In My Father's house are many mansions; if it were not so I would have told you; *for I go to prepare a place for you.*" His work on earth was about ended, but *new work* in the other world was about to begin. The announcement of His departure filled them with sorrow, and to comfort them He continues, "It is expedient for you that I go away; for if I go not away, the Comforter (literally Helper), will not come unto you; but if I go, I will send Him unto you," and "He shall abide with you always, and lead you into all the truth, and bring all things to your remembrance that I have said unto you." One great Helper is going away, but He assures them they will not be left fatherless, for another Helper is coming, and will remain with them. There is no thought here of an *expiatory* sacrifice connected with His going away; is there? Then He commences that wonderful, revealing interview with the Father given in the seventeenth chapter: "Father, the hour is come, glorify Thy Son . . . I glorified Thee on the earth, having accomplished the work which Thou gavest Me to do." This does not teach, as our theologians do, that the work previously done was only a preparation for one supreme act to take place on the morrow. Christ says *His work was finished*. Did He not know? God *had already been glorified*, and yet crucifixion was still future. Again I ask, where were His thoughts? Listen! "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." Do these words tell us that He was given an exalted place in heaven after the Ascension, as a reward for His sufferings here on earth, as many theologians teach? Or do these words from the Son of God assure us that He was only going back to the glory which He had left for a time when He came out on His great mission to earth? "Give Me the glory which I had with Thee before the world was," answers all questions on that line. Do not let any theological dreamer mystify you with his fictions. *Christ is our only authority.*

The next reference to His death is in Gethsemane where He prayed, "O My Father, if it be possible let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt." (Matt. 26: 39.) In a previous chapter I have given my interpretation of these pathetic words, but will add here that it seems to me that, knowing the bitter cup the chief priests and rulers were mixing for Him, He was inclined to take out some of the ingredients, and lay down His life in a less tragic way; but would not do so unless the Father first gave His assent. But what it involved we cannot now know. Those teachers who hold that the death on the cross was a necessity for the salvation of the world, experience great difficulty in trying to interpret that prayer, and that keen anguish. They cannot give the natural interpretations those words call for, for that would be teaching that the Redeemer, when He came up to the hour for the world to be redeemed, wavered. As that would be incredible, they try to read something into those words that is not written by either one of the evangelists. I will only deal with one of those subterfuges, the one most frequently advanced at the present time. It is this: Satan, discovering that crucifixion instead of overthrowing the work of Jesus of Nazareth would result in the world's redemption and his own destruction, made a desperate attempt to destroy Him before He came to the cross; and the Saviour thus agonizingly prayed that He might be saved from such premature death, and be enabled to reach the cross, and die there for the sins of the world. What folly good men will fall into when they become wise above what is written, and above what is revealed! Only think of the Son of God, "possessing all power in heaven and in earth," praying to the Father to save Him from the cup of being killed by the devil! Again, how could He pray, "Father, if it be Thy will, let this cup pass from Me," if that "cup" meant death at the hands of Satan before the Atonement had been made? Would He not know it would be the Father's will that such a cup as that should pass from Him? Would He not know that it would be the Father's will that He should proceed to the great consummation, the crowning purpose of the Incarna-

tion? If He knew He "could have more than twelve legions of angels" at His bidding to protect Him from Judas and his band, would He not know that He could have as many, if they were needed, to protect Him from Satan? That attitude of the Saviour, only a few minutes before the appearance of Judas at the head of that "lawless band" from the authorities, forever stamps the theory of redemption through that crucifixion as fallacious. Christ evidently knew of another way in which His purpose could be attained, but would not take it without the Father's assent.

When Peter drew his sword in defence of the Master, Jesus said, "Put up again thy sword into its place. . . . Thinkest thou that I cannot now call (not pray) to My Father and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled?" (Matt. 26: 52-54.) He does not say, "How else can the world be saved?" but "How else can the Scriptures be fulfilled?"—a vastly different question. Now, have we a right to suppose, that if the world's redemption hung upon that death on the cross which the authorities had already decided upon, that the Saviour would have given this other reason for submitting to the power of the murderous rulers? When on the cross He said, "Father, forgive them, for they know not what they do." (Luke 23: 34.) These words indicate what His thoughts were at that moment, when suffering the unspeakable agonies of that shameful death. Is it conceivable that He could have been thinking of that injustice to Himself and used such words, if He were conscious that at that moment the great Atonement was being wrought out? If that death on the cross were a sacrifice for sin, as we are told it was, would not His thoughts naturally have been turned toward that crowning work of the ages? And would not some expression of satisfaction at its consummation have been recorded among the "sayings from the cross"? But that "Father, forgive them, for they know not what they do" places an ineffacable brand upon the work of the chief priests and Pharisees, and of Pilate, as a *crime*, and nothing can lessen its enormity: and those men, instead of being regarded

as unconscious, though wicked, *agents of Jehovah* in bringing in "the new and better covenant" through the death of Jesus of Nazareth, as current theology requires, were, as Peter a few weeks later declared, *murderers*. We should leave the hideous crime under the ban Christ placed upon it, and Peter hurled in their faces in the Temple courts. (Acts 3: 15.)

His last direct reference to His death was made after His Resurrection when joining two of His disciples on their way to Emmaus. (Luke 24: 13.) He asked them, "What manner of communications are these that ye have one with another as ye walk, and are sad?" Telling Him the story of their sadness and perplexity, they closed by saying, "But we hoped that it was He which should redeem Israel." Their reply shows they were perplexed how a prophet so mighty in word and deed before God and all the people—one that they had believed would redeem Israel—could possibly come under the power of the rulers and be crucified, and, to add to their bewilderment, they had heard that He had risen from the dead. Then Jesus replied, "O foolish men, and slow of heart to believe in all that the prophets have spoken." And, "beginning from Moses and from all the prophets He interpreted to them in all the Scriptures the things concerning Himself," which *things* would include not only the mighty works which they had witnessed, but also His rejection by the rulers, His condemnation and death, and the resurrection which they seemed so slow in comprehending. After giving them this full prophetic portrait of Himself, He asks, "Ought not the Christ to suffer these things, and to enter into His glory?" The thought here is *accomplished task* and *release*. If those sufferings were the purchase price of the world's salvation, would He have placed "*His glory*" above them? Again, if in those sufferings and that death He offered "His body a sacrifice for sin," as current theology teaches, would He not have told them so? If that were indeed what He came into the world for, and if our Great High Priest actually made that offering of Himself on the cross for the sin of the world, would He not have given that information at that time, and thus have removed the cause of their perplexity as to *why* He

had not used His limitless power to save Himself? But there is not a word that even suggests such a thought. Must we not believe that He told them at that hour all there was to be told about the meaning of those sufferings? I think so. And believing that, *I accept as final* the place which the risen Christ gave to those cruel sufferings inflicted by the hands of men, and therefore reject as unreal and untrue all the later superadded thoughts about *expiation* and *oblation*—thoughts borrowed from paganism. There is no place in the utterances of the infallible Son of God for either one of those two words in connection with His glorious work in re-creating the world in His own image.

What then was Christ's mission to earth? In previous chapters, I have endeavored to answer this question. Briefly, it was to make an Atonement for Adam's transgression; which He did by His sinlessness and obedience. He also came to redeem man from the power and dominion of sin, to give eternal life, and to re-create man in His own image. No one less than a personage possessing Divine attributes could do these things; so, "God manifest in the flesh" fittingly describes Him we worship as Lord and Saviour.

CHAPTER XIV.

THE ATONEMENT.

THE primary meaning of Atonement is to *make amends*, and in that natural sense of the term, the service performed by the Christ can be understood by human reason. The At-Onement presented by many writers expresses the relationship which exists *after amends* have been made, after the wrong has been righted, so cannot possibly be used to express the *means* by which the *amends* were made. I have noticed that most of the writers who thus break up the word to make it stand for *agreement* or *concord*, are those who do not admit the "Fall" in Eden, who represent man's relationship to God as merely one of estrangement, and that Christ's mission was to lure him back to his old allegiance; hence, the Moral Influence theory of the death on the cross exhausts its meaning in the estimation of such writers. This theory of Atonement is superficial. It fails to recognize the universal tragedy of human suffering and death, knows nothing of the beginning of that tragedy, and contains no provision for its ending. I am on safe ground when I affirm that the true theory of Atonement deals with the world's *heartache*, and provides a sovereign *remedy*. In an earlier chapter I summarized the various theories of Atonement which have been taught within the Christian Church, and endeavored to point out their fatal defects, and in the chapter preceding this have grouped Christ's own references to His coming death, for the purpose of showing that He did not look upon that death as a sin offering, nor in any sense as constituting an Atonement. Indeed, there is nothing in His recorded references to Himself or His mission to indicate that He was making an Atonement; but, throughout, He spoke of Himself as the One sent down from heaven to give life. In that revealing address recorded in the sixth chapter of John, He makes known in

language that cannot be misunderstood how that life was obtainable—"For this is the will of My Father, that everyone that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day." So we know from Christ's own words that it was by believing on a *person* that men were saved that day. Men received forgiveness of sin and experienced redemption and salvation at that hour by accepting Jesus as the "sent of God," "the Bread of Life." The Incarnated Son *came into the world as Saviour, not to become a Saviour*. He forgave sins *then*, and granted eternal life to all who believed on Him as "the Bread of God," or the One sent by God to give life. So He informs us that He was a Saviour—a present Saviour—by *virtue of His personality*, not by something He was yet to do, or suffer. Again, He said at another time, "Ye will not come unto Me that ye might have life." In the "upper room" the night before the Crucifixion, He said, "This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." Such words place it beyond dispute that forgiveness of sins, and the gift of eternal life, did not depend upon something yet to be done. Also, an Atonement was not necessary in order that the individual believer should obtain forgiveness of sins, for the penitent in all ages found forgiveness of sins as readily as we do now. At Sinai, the Lord proclaimed Himself as "the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." (Ex. 34: 6, 7.) So, you see, both from direct revelation by Jehovah at Sinai, and from Christ personally, that the statement so often met with that the death of Christ was essential to Divine forgiveness, is unscriptural. What then was Christ's mission to the earth? He said, "I came that they may have life, and may have it abundantly." (John 10: 10.) In Eden, man fell through disobedience, and sin brought forth death. Sin and death are linked together; both are enemies to man, and stronger than he. In these facts, the need of a Redeemer becomes apparent. Before death can be destroyed, sin must be

destroyed; hence, the work of Restoration must begin with the sin question. "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law" (Gal. 4: 4); hence, appropriately referred to by St. Paul as the last Adam. It will doubtless be admitted that the work of the Second Adam was to undo the evil work of the first Adam, to right his wrong; that is, to make amends—make Atonement. Now, if we but keep the conception of Redemption and Reconciliation distinct from each other, and also from Atonement, there will be no difficulty in understanding how Christ made Atonement for the sin of the world, by making *amends* for Adam's transgression, and thereby removing the condemnation. St. Paul, in the fifth chapter of Romans, after giving the grounds for the believer's trust in Christ, states as clearly as words can express it what constitutes the Atonement—"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (v. 12). Then, in the eighteenth verse, the Authorized Version reads, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Here we have the Atonement presented in a way that human reason can comprehend, and the human sense of justice can endorse. But the translators in the Revised Version distorted Paul's conclusion in the eighteenth verse by inserting the word "*act*," which is not in the Greek text, and by translating certain words differently in this verse from what they had given in the previous verses. The Revisers made it read, "So then as through one trespass (instead of *the trespass of one*, as given in the twelfth verse), the judgment came unto all men to condemnation; even so through *one act of righteousness*, (instead of *the righteousness of one* as given in the fifteenth verse), the free gift came unto all men to justification of life." This addition of the word "*act*," without following the usual custom of putting it in *italics* to indicate that it was merely *supplied*, and without any note in the margin to guard the English reader,

is inexcusable. The Authorized Version in this verse gives the more literal translation of the Greek original. Even a casual reading of this chapter will satisfy any person that St. Paul is contrasting *two persons, not two acts*. He frequently refers to an act, offence or trespass of one *man* (Adam), but not in one instance does he mention an *act* performed by Christ, the last Adam. For instance, take the following verses as given even in the Revised Version: "Wherefore as through *one man* sin entered into the world, and death through sin" (v. 12); "For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the *one man*, Jesus Christ, abound unto the many" (v. 15); "For if by the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ" (v. 17). Is it not evident that the Apostle in these verses is contrasting *two men*, the first Adam and Christ the last Adam? Now, the eighteenth verse is the summing up of what had been previously stated at length, and the conclusion of the whole matter: "Therefore, as by the offence of one, judgment came unto all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." On what grounds can the Revisers be justified, after using the expression "one man" in all the preceding and the following verses, when translating this eighteenth verse, which is undeniably a mere summing up of the preceding argument, in changing the expression to "one act"? In the very next verse, the revisers again give the correct translation: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous" (v. 19). So St. Paul makes it as clear as words can state it, that the disobedience of the first Adam brought condemnation on all men, and that it was the obedience of Christ that lifted the condemnation from the race. Here we have the Atonement Christ made, and the way He made it. St. Paul's reasoning is as clear as the sun at noon in a cloudless sky, and I have unreservedly accepted

it as the true conception of the Atonement—the Second Adam by His sinlessness, His obedience, making *amends* for the disobedience of the first Adam. Atonement through such means honors the principle of justice, and sets forth both the justice and the mercy of God in a way that man can understand. It is the Eternal Son clothing Himself with our flesh, and as our Elder Brother taking over the defaulting race and making good its default, not by *dying*, but by *living*, living the life that Adam should have lived. It is not God punishing sin yet more as our mediæval theology teaches, but God providing a way out of sin, and for the cancellation of the judgment standing against the sinner. So our conception of the Atonement must broaden until we can see Christ, the Son of God, permanently identifying Himself with our race in the Incarnation, and then by putting His sinlessness, His righteousness, to our credit, making full satisfaction to Infinite justice for that fatal transgression in Eden. And in this way, if we wish so to express it, Christ paid our debt, and in no other way. The condemnation is therefore gone, Reconciliation is now in progress, and the Restoration of all things spoken of by the prophets will in due time complete the work of Redemption.

With this interpretation of Atonement through the *obedience* of the sinless Christ, we can see the appropriateness and force of such expressions as St. Paul uses in Phil. 2: 8, that Jesus Christ, who was equal with God, humbled Himself and became obedient, even unto death. From Bethlehem to Calvary He obeyed the Father absolutely, and thus made Atonement. And through this interpretation of Atonement we can understand the Saviour's constant reference to the Father's will, representing Himself as having been sent out by the Father: that not only His mission but His message had been given Him by the Father, for instance, "My meat is to do the will of Him that sent Me, and to accomplish His work." (John 4: 34.) "I can of myself do nothing;" not that He lacked power, but He was *servring*, and His place then was *to obey*. "I seek not Mine own will, but the will of Him that sent Me." (John 5: 30.) Again, in Gethsemane,

"Not My will but Thine be done." Such words from the blessed Christ substantiate St. Paul's presentation of the Atonement through *obedience*, which I am endeavoring in this chapter to reproduce. The enemies of the Christ use these words as evidence of His inferiority, His ignorance and weakness; but, when fairly interpreted, they lead us right into the very heart of the Atonement He made for the sin of the world. While some eminent scholars freely admit that it was the obedience and the righteousness of Christ that constituted the Atonement as St. Paul states it, still they claim that His sufferings and death were also essential; for that prayer in Gethsemane reveals clearly that the Father's will was that the "cup" should not be made to pass from the Son: hence, to be "obedient even unto death," He must drink that cup, and therefore the death was part of what made Atonement. But is this conclusion legitimate? Have all the premises been presented before drawing the conclusion? I think not. If it was His obedience and righteousness that made atonement, nothing more could be needed. While it must be freely admitted that the Father did not seem to be willing that the Son should in any way deter the rulers from pressing to His lips the *cup* they had already determined He should drink, it does not follow by any means that it was essential to the Atonement. Christ's work included more than making an "Atonement" for the sin of the world; it embraced the Redemption of the individual life from animalism to purity, and also the Reconciliation of the world to God. Now, if we keep these conceptions distinct—Atonement through the obedience and righteousness of Christ, setting aside the sin of the world and bringing "the free gift unto all men unto justification of life;" and then His teachings, His sufferings and death followed by Resurrection, becoming great *redemptive and reconciling moral influences* over the hearts of men—we will see abundance of reason why, although those sufferings and that death had no atoning merit in them, yet it was better *for us* that the hatred of men should not be turned aside at that hour from the Son.

INDIVIDUAL REDEMPTION.—The Atonement was for the sin of the world, not the sins of individuals, but sin—"Behold the Lamb of God which taketh away the sin of the world." (John 1: 29.) It did not cancel the penalty, for we still die as we would have done if no atonement had been made; but it *cancelled the sin*, and a new decree went forth from God that through the Son all shall live again, as though sin and death had never entered the world. St. Paul states it clearly: "For as in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15: 22). The Atonement is thus seen to be universal, and unconditional. But Christ did much more than to make atonement for that first fatal transgression. He undertook to recreate the world of mankind—to redeem and regenerate the individual, to clothe him with new power and new life; and that individual redemption or salvation was made to depend upon individual choice. Christ said to Nicodemus, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life." (John 3: 16.) Again, when presenting Himself to the multitude as the Bread of Life, He said, "For this is the will of My Father, that every one who beholdeth the Son and believeth on Him should have eternal life; and I will raise him up at the last day." (John 6: 40.) Thus, it is made very clear that those who by personal choice receive Christ as the Saviour, hence their own Saviour, receive from Him that quality of life which He calls eternal, and therefore enter into a new relationship with Him. So, while the Atonement righted the first wrong, so to speak, and gave Adam's race a right to the "Tree of Life" again, that was only the foundation-stone of an undertaking so far-reaching that even the angels are said to have been unable to comprehend it. While all are to have a resurrection, that resurrection is not to mean the same to all. Listen—"As the Father hath life in Himself, even so gave He to the Son also to have life in Himself; and He gave Him authority to execute judgment because He is the Son of Man. Marvel not at this: for the hour cometh, in which all that are in the tomb

shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." (John 5: 26-29.) These are solemn words, coming as they do from the lips of the Christ who is to be the Judge. Although all are to be raised because Christ made the Atonement for all, still the outcome is not the same for all. Christ speaks again in this same connection, "He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5: 24.) This plainly tells us that those who hear Christ's words and believe the record which God gave of Him as being the Saviour of men, have already passed their judgment, their sins having gone before to judgment. Thus for true believers in Christ, there is to be no future judgment. It is the Resurrection to which they are to look forward, their time of rapture, when they shall be clothed with immortality. But He further says, "He that honoreth not the Son honoreth not the Father which sent Him" (v. 23), and respecting the resurrection of such He says, "They that have done ill shall be raised unto the resurrection of judgment" (v. 29.) What is to follow that judgment we are not told, but as Christ Himself is to be their judge, and He gives us no light, we must stop where His revelation stops. It is not, however, "the resurrection of damnation," as the Authorized Version translates the passage. The Brazen Serpent lifted up by Moses in the wilderness helps us to understand the Atonement, and the added gift of eternal life through Christ. Israel had sinned through murmuring, and as a redemptive measure Jehovah had sent poisonous serpents among them, whose bite was death. In their affliction they turned to Jehovah and repented of their sin, and the Lord forgave them, and instructed Moses to make a serpent of brass and raise it high in the camp of Israel, so that all could easily see it, and promised that every one who was bitten by one of those venomous reptiles would be healed if he looked up to that brazen serpent. Two things here are made unmistakably plain: First, the sin had been forgiven the whole camp of

Israel, but the serpents were not taken away—that is, the penalty for the sin was not removed. Not until they left the desert would they be out of danger. Secondly, those who were bitten were doomed to death, but simply by looking up to that serpent of brass they were healed of the malady, and thus received a new lease of life. So Christ made atonement for that ancient transgression, and God forgave the offence, but the penalty was not cancelled. Nevertheless, along with that pardon there was provided a means for *individual healing*, and Christ in His address to Nicodemus held Himself up as the One sent by God to give life to all who see Him, and believe on Him. I need not repeat the passages already quoted, that whosoever seeth the Son and believeth on Him should have eternal life, etc. This is the Gospel—the glad tidings—that the Apostles were commissioned to preach, and the command comes to every Christian of to-day to *hold up Christ* as the *Life-giver*, and Saviour, and Lord.

With this interpretation of what constituted the Atonement, the remaining phases of Christ's redemptive work will take their place as parts of a most gracious provision for the complete deliverance of man from the *effects*, the power and the dominion of sin, in a way that is worthy of our loving Father and God.

RECONCILIATION.—As previously stated, Reconciliation does not properly express the conception of Atonement, but rather the attitude of the hitherto estranged parties *after the amends* have been made. St. Paul, in 2 Cor. 5: 19, writes, "God was in Christ reconciling the world unto Himself." By preaching the Gospel of the Kingdom, by revealing God as our Father, and in that marvellous ministry of healing and raising the dead, we see Christ in the midst of His reconciling work. He made the beginning, but did not complete it. He won a few, and to them He passed on the work of Reconciliation, as Paul affirms in this same passage, "He gave unto us the ministry of reconciliation." Continuing in the following verse, he says, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech

you on behalf of Christ, be ye reconciled to God." These plain, positive words make known to us as an indisputable fact that Christ did not, in any one act, either on the cross or otherwise, reconcile the world to God. Truth-seekers will accept St. Paul's statement as final; Atonement is a completed work; reconciliation is in progress. There are some passages in the Epistles that are confusing to those who have not noticed this radical distinction in meaning between Atonement and Reconciliation. For instance, Paul, in comforting the Christians at Rome, draws that strong contrast. "For if, while we were *enemies*, we were reconciled to God through the death of His Son, much more, *being reconciled*, shall we be *saved by His life*." (Rom. 5: 10.) Notice, first, He does not say they shall be saved through His *death*, but by His *life*. Now how were they reconciled to God through the death of His Son? Did that death reconcile Paul himself who thus writes? Was he not, some years after that death took place, actually on his way to Damascus, in a very fury of hatred, to destroy the followers of Christ, when the risen Lord appeared to him, and the religious maniac became a Christian? I ask again, was it the death of Christ that reconciled Saul of Tarsus? Or was it the vision of the risen Christ? Again, take all the other Apostles, what was the effect of that death on them? Did it not *scatter them* as sheep having no shepherd? Did it not for a time destroy their faith? But, with the Resurrection, hope revived, and in the Resurrection, followed by the Ascension and Pentecost, they could unravel the mystery of that death and comprehend to some extent the depth of the love that would thus suffer. As the Christ had nothing to gain for Himself by such death, they could easily see that it was *for them*, and *for the world*: hence, they could magnify God for His unspeakable gift, and in a most real sense became reconciled to God. And so St. Paul could with great forcefulness reason, that if, when they were enemies, they were reconciled to God through that death, they could be sure they would be saved by His life.

RANSOM.—Redemption and Ransom practically mean the same thing. The terms come from the same root, and they appear to be used interchangeably throughout the Old Testament. And if we will but bear in mind that wherever either of these two words is used in the Old Testament respecting any act of Jehovah there is no price paid to any person, or to any nation, it will help us to understand the two passages in the New Testament where Christ is represented as giving His life a ransom. In Ex. 6: 6, the Lord said, "I will redeem you with a stretched-out arm, and with great judgments." No price was paid to the Egyptians, but it was God's power that delivered the Israelites. Again, in Isaiah 52: 3, respecting the return of the Babylonian exiles, "Ye were sold for nought and ye shall be redeemed without money." So redemption is largely a figurative term when applied to God acting, and *never means a price being paid*. It is God's *power used to rescue* or to save. In Hosea 13: 14, in speaking of captive Israel as being dead and buried, the message is, "I will ransom them from the power of the grave: I will redeem them from death." Nothing is to be paid for the ransom of Israel, but Jehovah in His own power will in His own time restore them to their inheritance. So when we read in Matt. 20: 28, and Mark 10: 45, that "the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many"; and when St. Paul in 1 Timothy 2: 6 writes, "There is one God and one Mediator between God and man, the man Christ Jesus, who gave His life a ransom for all," we should also see that *there is no price being paid, but just Christ Himself acting in the capacity of Redeemer, and Ransomer, and Saviour.*

The commercial aspect of ransom cannot possibly be applied to God or to Christ, as when robber bands hold a captive to extort ransom money from friends. During the middle ages, the prospect of the numerous ransoms that would follow the capture of kings and military chieftains and wealthy knights became an incentive to war, and while the common soldier that fell into the hands of the enemy was massacred the leaders were usually held as prisoners, for their

country or their rich relatives to ransom. On the sea, privateering was practised, and often a sum of money would be accepted in lieu of the boat and cargo; but both those barbaric customs have ceased among civilized states. Is it possible that a method man has found to be degrading and barbarous, and finally, for shame's sake, has abandoned, was one that God Himself chose, and acted on, when redeeming His earthly children from sin and Satan? Impossible! Those heathen conceptions of atonement through suffering, and those barbaric practices of ransom and redemption, are unworthy of even mention in connection with the Divine work of luring men through love back to their allegiance to God, and lifting them up into fellowship with the pure, the spiritual, and the Divine.

SECTIONAL VIEWS OF REDEMPTION.—The question is frequently asked, if that death on the cross and the shedding of the blood did not make Atonement, why are there so many references in the New Testament to His blood? The answer is not difficult. There are no more references in the Acts and Epistles to His *blood* than there are to His *life*; but the latter passages are passed over almost unnoticed, while the former, because of the current conception of atonement, are morbidly dwelt upon. Just a few contrasted passages will make this fact clear: "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1: 7.) Now read, "According to His mercy He saved us through the washing of regeneration and renewing of the Holy Spirit." (Titus 3: 5.) Here you see in the first quotation it is the *blood* that is said to cleanse, and in the latter it is the Holy Spirit that *regenerates* and renews. How often have you heard the latter text quoted? Have you heard it even once? Again we read, "In whom we have our redemption through His blood." (Eph. 1: 7): and in Rom. 5: 10, it is said, "We shall be saved by His life." In Rom. 5: 9 it reads, "Being justified through His blood," and in 1 Cor. 6: 11 it is, "Ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." By reading the full context in each of these contrasted cases,

and many others that could be quoted, it will be seen that these varying passages are not contradictory, and are not intended to teach *anything about the Atonement*. They speak of redemption, reconciliation, and forgiveness of sins in the redemption and reconciliation through the Son of God—written to meet the needs of both Jew and Gentile under different conditions, to enable them to see in Jesus of Nazareth a *personal* Saviour, and a sure ground of hope for pardon and eternal deliverance from the dominion of sin. So with us of to-day: some see life through the cleansing blood, others through the all-victorious name, while others still hear the voice of the Spirit and open their hearts to the intruding light. In every case it is the soul responding to the vision of the Christ that has come to it, and in that response it finds eternal life. Again, these terms “flesh and blood” were used by *Christ* in a figurative sense only, as shown in Chapter V; and it is not lawful for *us* to use them in a different sense. It is no more true that we are “washed in His blood” than it is that we *drink His blood*. Gentiles had better cease using these Levitical terms, if they cannot take Christ’s interpretation of them. It is the Holy Spirit that *cleanses and washes and regenerates us*. Clergymen are censurable for not using these Christian terms in their addresses and prayers; and thus directing the thought of the people to the true source of moral and spiritual cleansing.

If we would know what Salvation through Christ means, we must abandon all these segmentary views—mere fragments, and most of them figurative at that—and fix our eyes on Christ Himself as the One who *saves*. *He* is the salvation, as was clearly expressed by the aged Simeon when the infant Jesus was presented in the Temple: “Now lettest Thou Thy servant depart, O Lord, according to Thy word, in peace; for mine eyes have seen Thy *salvation* which Thou hast prepared before the face of all peoples” (Luke 2: 29-31). Jesus was unquestionably the Saviour when He was born into the world. Again, it is said, “He is the Propitiation for our sins”; not that He *made propitiation* for our sins, but He *Himself is the Propitiation*. Is it not plain?

THE MISUNDERSTOOD MESSIAH.—The prophecy given in the fifty-third chapter of Isaiah does not refer to the sufferings of the Hebrews in the Babylonian captivity, as some urge, neither is it a "Monument raised to Jeremiah" for his constancy in reproving a wilful king of Judah, and a stiff-necked people, as some others are teaching. There is scarcely a line in it that fits either the exiles or Jeremiah. It unquestionably refers to Christ, and vividly pictures Israel's misconception of His personality, His rejection by the rulers, His crucifixion, and the final triumphs of His redemptive work; but that strange theory of Atonement through suffering and judicial punishment has so blinded the eyes of commentators, that those pathetic passages are interpreted in a way that virtually relieves that wicked generation of Jewish rulers of the odium of a heinous crime, and makes God the author of the tragedy, as a Divine means of saving the world from sin and Satan. Omitting all the verses except those which have a direct bearing on the Divine and the human sides of this prophetic picture, a few sentences will suffice to show that it does not teach the popular theory of atonement. It begins, "Who hath believed our report?" Were there many who accepted His claims or saw in Him "the arm of the Lord revealed"? "He hath no form nor comeliness (majesty), and when we see Him there is no beauty that we should desire Him." Does that not describe the attitude of the Pharisees and the ruling classes towards Him as the Messiah, when He came in that lowly manner? "He was despised and rejected of men." Do not the words "Away with Him! Crucify Him! He is not fit to live," fill out that part of the picture? "A man of sorrows." Yes, He wept at the grave of Lazarus, and wept again over the awful doom He saw hanging over Jerusalem, and the night before the crucifixion He said, "My soul is exceeding sorrowful," for He alone of that day could see the full havoc sin was making, and the awful heartache that for long centuries would be endured because the blinded multitude would on the morrow choose Barabba instead of Christ.

"Surely He hath borne our sicknesses and carried our sorrows." Yes, although never ill Himself, and with none

of the seeds of disease in His body, yet for three years and over He bore both the sicknesses and the sorrows of the people in much the sense as the true physician now carries his patients, or the true pastor now bears the sorrows of his flock: but in His case He bore them by removing them, by healing the sick, and raising their dead to life, thus wiping away their tears. "Yet we did esteem Him stricken, smitten of God and afflicted." Yes, that was what they thought, for in their ritual they read, "He that is hanged (on a tree) is accursed of God" (Deut. 21: 23); so the people imagined when Christ was nailed to the cross that He was accursed of God and smitten: but Peter told them a few days later that instead of God having smitten Christ the rulers "had murdered the Prince of Peace." But He was wounded for our transgressors, and bruised for our iniquities." Yes, it was because of our transgressions and our iniquities that He was bruised, as He had none of His own for which to suffer. "The chastisement of our peace (pacification) was upon Him." This is the same conception as "God in Christ reconciling the world unto Himself." "And with His stripes we are healed," but not *because* of them. As the Redeemer we profit and are healed and blessed by everything He said, or did, or suffered; and if we keep the thought of Redemption, in the various ways that it touches us, entirely distinct from the thought of Atonement, these and similar expressions will bring no pagan conceptions into our religious life and creed. "The Lord hath laid on Him the iniquity of us all." Certainly, for at Bethlehem the Second Adam took upon Himself as our Saviour our whole burden of guilt, and bore away "the sin of the world." It was not therefore a special transaction at Calvary, where for six short hours on the cross our iniquities were placed on Him; but for thirty-three years and over that burden was borne by Him. Passing over the next three verses, which are not controversial, we read, "yet it pleased the Lord to bruise Him; He hath put Him to grief." This is the same thought as "Cursed is every one that hangeth on a tree." Again, Bible scholars know that this form of expression in Hebrew thought usually means to *allow*, or

permit, for with them Jehovah was recognized as the Supreme Ruler, and everything that was done was in His name, so in their wars if they won the battle, it was the Lord who gave them the victory, and if they were defeated, it was the Lord punishing them. So then when we read in their Scriptures, "it pleased the Lord to bruise Him," we must not give a Gentile meaning to the passage. That it was not the Lord who ordered the *bruising* is made very evident by the Master's own words at the very moment when He was *being bruised* and put to grief—"Father, forgive them, for they know not what they do." And Peter, a few weeks later, when standing in the Temple courts, charged the rulers with the crime of killing the Prince of Life. What the Christ and St. Peter designated as a crime on the part of the rulers of Israel, *was a crime*. It was not God doing it nor God ordering it; but it was Christ, the Just One, suffering because of the unjust. We are under *moral obligation* to accept the interpretation of those events which Christ and the leading Apostle gave; and also to cease giving a different interpretation—an interpretation which dishonors God and shocks men. "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands. He shall see the travail of His soul and shall be satisfied." This cannot be centred on the cross, for it evidently spans not only the whole period of the days of His flesh, but looks forward to the future triumphs of the Kingdom of God on the earth. Again, if a sin offering were made on the cross, as current theology persistently teaches was done, it could only have been the *body* that was sacrificed; but Isaiah says, "His *soul* was made an offering for sin," and as the soul or life came down from heaven, it follows that the offering must have been made when the Logos entered the habitations of men, and not on the cross. The writer of Hebrews also shows that Christ did not offer either His body or His soul on the cross as a sacrifice for sin, because that would be a priestly act; and according to Hebrew law, Jesus of Nazareth was not and could not be a priest on earth, for He was of the tribe of Judah, and

the priesthood was confined exclusively to the tribe of Levi (Heb. 8: 4). Why do our theologians ignore this fact? Again, an early prophecy respecting Christ given in Psalms 40: 6-8 says, "Sacrifice and offering Thou hast no delight in . . . burnt offering and sin offering hast Thou not required. Then said I, Lo, I am come: in the roll of the book it is written of Me: I delight to do Thy will, O my God; yea, Thy law is within My heart." Could it be made plainer than these prophetic words make it, that Christ was not to offer Himself as a sacrifice for sin on the cross? There is no room left for argument. "*Sin offering Thou hast not required.*" Then did He make one—one more? Then what was the offering Christ made for sin? It could be nothing less than what Isaiah states—His *soul*, His life, which came down from heaven. When was that offering made? It could only have been made when the Eternal Son in Heaven said, "Lo, I am come . . . I delight to do Thy will, O my God," and then entered the world to deal with the sin question.

Some illustrations may help to make clear the *time* when He gave Himself for the life of the world: When our sons and husbands volunteer to go to the front in this terrible war, when is it in the true sense that they offer themselves, their life, on the altar of their country? Is it not when they *enlist*, and step into the fighting line? All that is required after that hour is fidelity to their trust. When the war is over, we will banquet those who return, and erect monuments to those who fall—*all* are heroes, and worthy of perpetual memory. Whether they are maimed, or come home unscathed, or perish in battle, are only incidents, and do not affect the value or nature of their offering. In every case it was life that was offered.

Again, when our young men and young women leave luxurious homes to become foreign missionaries, what is it they are offering? Is it not their life? Whether they die early in the foreign field, or give long years of service and then return to the old home, affects not the character of their offering. And for those who perish, when was their offering made? Was it not when they left father and mother and

home in response to the Master's call? Again, what was it Dr. Livingstone gave to Africa? Was it not thirty years of life? His dying in Africa at his post was merely an incident. Need I ask, when was it he made his sacrifice? Was it not in Scotland when he set himself apart for that service?

So when the Eternal Son said in heaven, "Lo, I come to do Thy will, O God," it was *then* He made His offering; and that offering, followed by the Incarnation when He entered our world in the flesh, as our Saviour and Lord, was the hour when He gave Himself for the life of the world. Whether Jerusalem would crown Him as Messiah, or crucify Him as an impostor, touched not the question of His offering.

OTHER MISLEADING PASSAGES.—There are a number of passages in the New Testament which in their present form give a wrong impression, but I will only give space to a few. In 1 Peter 2: 24, we read, "Who His own self bare our sins in His own body on the tree." The Greek, ἀνήνεγκεν, here translated "bare," is from ἀναφέρω, meaning to *carry upwards*; hence the literal translation would be "who His own self carried our sins in His own body up to the tree," as given in the margin in the Revised Version. This agrees with the interpretation of the Atonement given in this work, that when the Son took our flesh He also at the same time took upon Himself the burden of our sin to bear away, which burden He carried from the stable at Bethlehem up to the cross of Calvary. In Acts 4: 27, 28, the arrangement of the clauses given in both the Authorized and the Revised Versions makes God directly responsible for planning all of that diabolical work of Herod, of Pontius Pilate, and the rulers of the people in the crucifixion of Jesus of Nazareth. It reads "For of a truth against Thy holy child Jesus whom Thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel determined before to be done." From this wording there is no evading of the point that God was responsible for all that was done at that brutal trial in the night, and that infamous execution of a

person the Roman court declared to be innocent. Is it not a horrible picture to give the non-Christian world, or to place in the hands of our children? Dr. Adam Clarke, over one hundred years ago, called attention in his Commentaries to the fact that the twenty-eighth verse was parenthetical, and should follow the word "anoint" in the twenty-seventh verse, thus making the passage read, "For of a truth against Thy holy child Jesus, whom Thou didst anoint to do whatsoever Thy hand and Thy counsel determined before to be done, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together." This arrangement of those clauses harmonizes with the Master's recorded words and deeds which characterized that eventful week preceding the crucifixion, and agrees perfectly with what He had previously taught concerning His mission to earth, and also respecting His coming death at the hands of wicked men. It also justifies Peter's charge of *murder* which he hurled in the faces of the rulers for having "killed the Prince of Life." Without further discussion, I leave the reader to judge for himself which arrangement of those clauses should be accepted by men who believe that God is a God of love and of justice. This is a good illustration of how that theory of Atonement through the sufferings and crucifixion of Christ is bolstered up throughout the Bible by wretched translations.

Again our translators, being under the influence of that Substitutional Theory of Atonement, make St. Paul say "Him who knew no sin, He made *to be* sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. 5: 21). In your Bible you will see that the words *to be* are in italics, thus advising us that they are not in the original. The word the Apostle used in this passage, *ποίησεν*, which is translated "*made*," has a dozen different meanings, *assume* being one of them. Now read that verse again using *assume* and see how the thought changes: "Him who knew no sin, assumed sin on our behalf (or for us); that we might become the righteousness of God in Him." This agrees with what the same apostle wrote in the fifth chapter of Romans, that it was the obedience, the righteousness, of Christ, that

cancelled the sin of Adam, that lifted the condemnation from the race; and therefore the world was *reckoned* us righteous again through Him. But when He took up the burden of our guilt to bear it away He did not become guilty or sinful Himself, did He? It is also said that "He bare our sicknesses." Did He do that by becoming ill Himself? No person would be foolish enough to say yes. "He bare our sicknesses" by healing the sick; and He bare our sin in the same way, by removing it, and He removed it by making good our default. There is no such thing under the government of a just God as the transference of moral guilt from one person to another, and St. Paul does not say "He was made to be sin for us." God never imputed the filthiness of sin to the immaculate Christ.

There are a number of other passages like the following which as translated are misleading: "Who was delivered up for our trespasses, and was raised again for our justification" (Rom. 4:25). The Greek preposition *διὰ*, here translated *for* primarily means *through*, or *because of*. Now use one of these other words and see how the meaning changes. "Who was delivered up *because of* our trespasses." We all know that in this sense it is true. A good illustration of this difference in meaning is furnished in Ps. 106:32, "They angered him also at the waters of Meribah, so that it went ill with Moses for their sakes." As a matter of fact we know it was not *for their sakes* that Moses lost his self-control for a moment, and as a consequence lost the honor of leading Israel over the Jordan. It was *because of* their ingratitude, of their rebellion against him and Jehovah that he suffered. So when it is said of Christ "He was wounded for our transgressions," we must understand it in the sense of *because of*, or *on account of*, and never in the sense of *instead of*, or *on behalf of*. The correctness of this interpretation finds confirmation in the second clause of this twenty-fifth verse of Romans, where our translators say He "was raised again *for* our justification." How was it *for* our justification? It will be admitted by all that if the Atonement He made "for the sin of the world" had not been accepted by the Father His

body would not have been raised from the grave; but *because* full atonement had been made, the condemnation had been removed, and "the free gift had come unto all men to justification of life," that resurrection took place, and Christ became "the first fruits." Therefore it must be admitted that it was *because of our justification* that He was raised, and in no sense *for our justification*. So all those other passages which represent Christ as suffering *for us*, dying *for us*, the true meaning is *because of*, and never *instead of*, *never*.

THE PRIESTHOOD OF CHRIST.—With many this is a misunderstood question when applied to the office and work of the Redeemer. The misunderstanding has grown out of the theory that it was the sufferings and death of Christ that constituted the Atonement. The Epistle to the Hebrews has done much to foster this erroneous theory and to lead the Christian away from the true conception of the priesthood of the Son of God, not because its teaching in that respect is fallacious, but because the Levitical phraseology in which it is given has caused almost universal misinterpretation among Gentile readers. That Epistle was evidently written by a Jew—not by St. Paul or any of the Apostles—but by a Hebrew of the first century, and written for Hebrews who were saturated with the Levitical system of sacrifices, and who found it so hard to understand how the crucified Jesus of Nazareth could possibly have been the Messiah, or could have made that universal atonement for sin proclaimed by the Apostles. But in shaping his great argument to open the eyes of the sincere but prejudiced Jew he has confused the Gentile, for that Epistle is continually quoted in support of views diametrically opposite to its teachings. The Jews were familiar with the method by which pardon for sin could be obtained through sacrificial offerings, and how the priest made the atonement for the sin of the offerer, and the high priest once a year made atonement for his own sins and for the sins of the nation. Then taking this elemental knowledge of the Jew, the writer of Hebrews seizes the 110th Psalm, which is unmistakably Messianic, and quoting the fourth

verse, "Thou art a Priest forever after the order of Melchizedek." presents Christ as a Priest—a High Priest—who made atonement for the sin of the world; but not a priest after the order of Aaron but after the order of Melchizedek, who was a king. All we know of Melchizedek is this quotation, and what is recorded in Gen. 14: 18-22, which describes his princely treatment of Abraham when that pious and chivalrous chieftain was passing Salem (Jerusalem) on his return from his great victory over Chedorlaomer and his confederate kings—"And Melchizedek, King of Salem, brought forth bread and wine; and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor (or maker) of heaven and earth: and blessed be God Most High which hath delivered thine enemies into thy hand." Here two princely men stand face to face. Melchizedek, no doubt, feeling grateful, met Abraham with refreshments, and blessed him in the name of the Lord, and Abraham, "every inch a king," responds by giving this neighboring king of Salem a tenth of the spoils he had taken from their common enemy. There is nothing in this that savors of a sacrifice, is there? or of a priestly act? Now when the inspired writer said of the Messiah, "Thou art a priest forever after the order of Melchizedek" we should see a king—not a priest—but a king who by virtue of his kingly office was not only a civil ruler, the supreme magistrate, but also the religious head of his nation—a royal priest. It is this Royal Priesthood of Christ that the writer of Hebrews presents and distinguishes from the Aaronic priesthood. He holds (1) that Christ was not and could not act either as priest or high priest on earth, because He was of the tribe of Judah, and the priesthood was by the Mosaic laws confined to the tribe of Levi (7: 14); hence he concludes, "Now if He were on earth He would not be a priest at all" (8: 4). Then according to Hebrews, Christ did not make an offering for sin on Calvary. We see here how far modern theology has strayed from this unassailable position taken by this Jewish writer of apostolic times. Even such clear thinkers as Professor Bruce and Bishop Westcott blinded by the tra

ditional theory that the Atonement was consummated on the Cross, have presented Christ as exercising the office of priest in giving Himself as an offering for sin. (2) He declares that Christ's offering for sin was made in the heavenly tabernacle (9: 11, 12, 24), and not on earth; hence according to that Epistle it could not have been His material flesh and blood that He offered, for they did not enter heaven. (3) Of that offering by Christ he writes "Who through the eternal Spirit offered Himself without blemish unto God" (v. 14). (4) In this Epistle the *one offering* made by the Great High Priest in the heavenly tabernacle for sin was not a formal offering at all, much less one made at a particular moment, as is usually asserted. It is true he says, "We are *sanctified* through the offering of the body of Jesus Christ once," or "once for all" if we prefer that rendering, but we must not misinterpret this passage, nor separate it from what precedes it. He had just pointed out the need of daily offerings for the individual under the first covenant and once a year by the high priest to atone for the sins of the nation. The high priest would enter the Most Holy Place once a year, and then leave it for another year, but according to Hebrews our Great High Priest entered the Most Holy Place in heaven once, *and remained there*. He, Himself, being the offering for the sin of the world, the offering was *perpetually present*, hence "once for all" would have a deeper sense than that usually given those words. Again as through death earthly high priests were continually changing, the writer shows the pre-eminence of our Great High Priest in heaven, who being *eternal* has an unchangeable priesthood, hence a "priest forever (or continuously) after the order of Melchizedek." (5) The writer of Hebrews, like all the other writers in the New Testament, knew of the Lord's return. In 10: 12, 13 he writes, "But He, when He had offered one sacrifice for sins, continuously sat down on the right hand of God: from henceforth expecting till His enemies be made the footstool of His feet." This in different words is the same fact that Peter declared in "whom the heaven must receive until the times of restoration of all things" (Acts

3: 21). The meaning of the writer of Hebrews in this twelfth verse is obscured in the translation of both the Authorized and the Revised versions. The word *διηνεκές*, here translated *forever* means *extended*, or *prolonged*, or *continuously*, as it is translated in 7: 3. This agrees with the next verse, which limits the time that He shall act as our High Priest. It also agrees with what he wrote in 9: 28, "Unto them that look for Him shall He appear the second time without (apart from) sin unto Salvation." With this literal rendering of that word it is seen that the word "forever" used by the translators cannot apply to "the one sacrifice or offering that He made for sins."

In this Epistle the death of Christ is not regarded as a sin offering and did not make an atonement for the sin of the world. As previously mentioned, Jesus of Nazareth, not being of the tribe of Levi, could not be a priest on earth, hence could not either as priest or high priest make an offering for sin while He was in the flesh. But to account for the death of Christ, to assist the Hebrews to see that instead of that death being a stumbling-block to them, it should be recognized as an essential step in bringing in the new and better covenant with the House of Israel, this unknown writer treats Covenant in the sense of a Testament; hence the death of the testator would be necessary to give effect to the will or testament (9: 15, 16). The word *διαθήκη* means either a testament or a covenant so philologically the writer of Hebrews could use it in the sense of a testamentary disposition; but the "first covenant" made with Israel at Sinai was a covenant only, and in no sense a testament, as all Bible scholars hold. After Moses had been some time in the Mount receiving instructions from Jehovah he was told to go down to the people and rehearse unto them the story of their Divine deliverance from Egypt and then say unto them, "Now, therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me from among all the peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." After Moses had uttered these words in the presence of the elders of

Israel, "all the people answered together, All that the Lord hath spoken we will do." (Ex. 19: 5-8.) This was the First Covenant made with Israel as a nation, and was made before the ten commandments had been given to them on the tables of stone. It is absolutely certain there was no sacrifice connected with it, neither was there any blood shed to ratify it. It was Jehovah's offer, conveyed through Moses, and the people's verbal acceptance of it returned to Him through Moses. So Moses was the mediator of the First Covenant. It is essential that we hold these things in mind if we wish to understand the Second Covenant, with Christ as the Mediator. Then subsequent to this, after Aaron had made that "calf of gold" and the first tables of stone bearing the ten commandments had been broken, Moses brings down from Sinai the second set of tables upon which Jehovah had engraved the commandments, and after writing on parchment the words of the covenant he erected an altar with twelve pillars representing the twelve tribes of Israel, upon which they "offered burnt offerings and peace offerings" and sprinkled the blood upon the altar, and upon the Book of the Covenant, and then he read the words of the covenant again to the people, and had them pledge themselves in that solemn manner, "All that the Lord hath spoken will we do and be obedient" (24: 3-8). This was the work of a statesman, but it formed no part of the covenant made many days before that event took place.

Then according to the Mosaic account the First Covenant was not a Testament; so it follows that the Second Covenant was not a Testament. Again it is certain that a man or a woman can bind himself or herself in a written covenant to give what is desired to be given, equally as firmly and validly as he or she can do in a will; hence covenant is sufficient. It is doubtful if the writer of Hebrews succeeded in having many of the Jews accept his reason for the death of Christ, for they all knew that the Covenant made with their fathers at Sinai was not a Testament. But one fact made clear throughout Hebrews is that this Jewish writer of apostolic times, even in his effort to reconcile his brethren to the death

of Christ, held that that death did not make atonement for sin. All that he held respecting that death was that the new covenant which he presented as a Testament, would not become operative until after His death, as a testator. But the Scripture fact is that Christ was the *Mediator* of the new covenant, and not a testator. It was the Father's covenant, and not the Son's. I will also call attention to another important fact. In no part of the Bible, save in this one Epistle and Psalm 110: 4, is the Messiah represented either as a priest or a high priest. John the Baptist knew nothing about priesthood in the character of the Coming One, but he heralded the immediate appearing of the kingdom of heaven on earth, and of the One who should baptize with the Holy Spirit. Not one of the four Gospels has a word about the priesthood of the Christ. No one of the prophets who wrote beforehand of His coming saw Him a priest, but to them He was the Messiah, the Wonderful, the Counsellor, the mighty God and Prince of Peace. In that one hundred and tenth Psalm He is represented as being "a priest after the order of Melchizedek," which was a royal priesthood inherent in kingship, without the least semblance of relationship to the gruesome task of the Levitical priests. In the Epistle to the Hebrews that royal priesthood after the order of Melchizedek is made operative in heaven—our Great High Priest in the heavenly tabernacle. Now then in the face of these incontrovertible facts, I would ask with intense earnestness and feeling, why should religious writers and teachers continue to speak of Christ as a Jewish priest, or speak of Him as performing a priestly act on the Cross in offering Himself as a sin offering? Both are Scripturally absolutely impossible. The Priesthood of Christ is far higher than this. It is the anointed, eternal Son of God in the capacity of Teacher and Revealer, telling of God and standing as intermediary between the Father and His children of earth, as every true sovereign or ruler of a nation on earth is required of God to be. Thus the priesthood of Christ was the same as that which Jehovah offered to Israel at Sinai to make them "a kingdom of priests and an holy nation." It is the same priesthood that is offered

under the Second Covenant to those who keep His sayings and obey Him—"He made us to be a kingdom, to be priests unto His God and Father" (Rev. 1:6); and again, in Rev. 20:6, it is said of the resurrected and translated saints who are to reign with Christ during that thousand year period, "they shall be priests of God and of Christ." Do we not thus see what Christian priesthood means? Would it not be ludicrous to speak of sacrifices in connection with such a priesthood? It is equally ludicrous to speak of sacrifices in connection with the priesthood of the Christ, the Son of the living God, who shares His priesthood with His followers. In the sight of heaven, sacrifices and bloody offerings *ceased* when Christ entered upon His public ministry, and announced *Himself* as the Giver of eternal life. He did not make one more offering, the offering of Himself. That had already been made in heaven, before He came to earth at Bethlehem, as I have previously pointed out.

THE ONLY NAME—"And in none other is there salvation; for neither is there any other name under heaven that is given among men wherein we must be saved." (Acts 4:12). These words, I am sure, do not refer to individual salvation of either Jew or Gentile, although that is the interpretation usually given them whenever they are quoted. They were not addressed to the people, but to the "rulers and elders, and scribes, and Annas the high priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the High Priest" who had met in the Council before which Peter and John had been arraigned. Those proud, self-righteous rulers were not worrying in the least about their spiritual salvation, for the sin question was settled for them every morning at the great Brazen Altar, when they saw the smoke of their sacrifices ascending to heaven. What was the salvation for which the Hebrews were looking and longing? Was it not salvation or deliverance (both words meaning the same in the Greek) from the Roman yoke, and from Gentile oppression? And was it not through their promised Messiah *alone* they had come to look for that salvation? It was

national deliverance for which they were looking, and not individual salvation from sin; and it was national salvation to which Peter was referring. He used the same quotation that the Master had previously employed in the same way to the same class of men, in the Parable of the Vineyard, which had been let out to husbandmen who did not return the fruits thereof. "The stone which the builders rejected, the same is made the head of the corner," and continuing He said, "Therefore I say unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." So Peter, standing before the council, declared that it was through the name of Jesus of Nazareth, whom they had crucified, that the impotent man had been made whole; and then using the Master's own quotation said, "He is the stone which was set at nought of you the builders, which was made the head of the corner." Peter declares to them that they had rejected and crucified their own Messiah, the one to whom they had been looking for so many centuries as their *deliverer*, and then utters that ringing passage which must have stung them to the heart, as the sequel shows—"And in none other is there salvation; for there is none other name under heaven that is given among men whereby we must be saved." He was not speaking to Gentiles, but as a Hebrew he is addressing Hebrews—"there is no other name by which *we* must be saved." The future destiny of that nation was wrapped up with the Messiah. For nearly nineteen centuries since those words were uttered, the unbelieving Jews have been looking for *another* as a deliverer, a Saviour. Have they found one? No, "there is no other name given among men" through whom the Hebrew people will ever again become an independent nation: not until they again see and welcome the Messiah they once rejected, will they be *saved*. This was Peter's message to the rulers of Israel that day. It was Hebrew *national salvation* with which he was dealing, with no reference whatever to *individual* salvation from sin of either Jew or Gentile.

By the misinterpretation of these words by Peter, much harmful teaching has been given the world, and the true

lesson has been lost. The evil in both directions has been about equal. When Christ the Lord came into the world as a Saviour and a great Light to men, He opened up "a new and living way" to God, but none of the old ways of approach were closed by His coming. The prayers and the alms of Cornelius, the Roman centurion, had gone up for a memorial before God (according to the message of the angel that entered his home), and yet Cornelius knew nothing about Christ as Saviour and Lord. Peter, in the presence of this fact, and speaking under the inspiration of the Holy Spirit, laid down the broad foundation upon which all Christians *must stand*— "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness, is acceptable to Him." The "humble and the contrite heart" God never despises; and the human mind anywhere in the universe which opens out towards God, finds mercy, no matter what it knows or does not know about the revelations which have come to others. What Micah wrote so long ago, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6: 8); still holds good. The city of our God is represented as having twelve gates, as standing four-square with three gates on each side; and whoso enters any one of those twelve gates in search of God and mercy will not fail in his quest. Christ came to reveal the Father as well as to give life, and everyone who worships Jehovah, whether heathen, or Jew, or Moham- medan, or Christian, will, through the Holy Spirit's guiding, find the fountain of life.

CHAPTER XV.

THE ENTRY INTO JERUSALEM AS KING.

FOR three and one-half years He had been instructing the nation, blessing, healing, and regenerating the individual believer. His public teaching was now ended; every province had heard His Messianic message; His ministry of healing and miracles had reached a climax in the resurrection of Lazarus, who had been four days dead, and whose coming back to life at the mere command of the Master electrified His followers, and assured them their long-promised Messiah, the "Hope of Israel," had indeed appeared. On a previous occasion, after feeding the five thousand, the common people were sure their king had come, and tried "to take Him by force to make Him a king." He did not reprove them nor tell them they were mistaken. Neither did He speak after the manner of the theologian and tell them He was a Lamb for sacrifice, and not a King for crowning. But the time for that step was not yet due, so He eluded them by crossing over the lake. Now, however, the time has apparently come when, as Messiah, He would do for the nation as a nation what He had been doing for individuals—heal its ills, purge away its political leprosy, and regenerate the body politic. So, without waiting for the popular enthusiasm that had arisen over the resurrection of Lazarus to form itself in a new effort to make Him King, He sends two of His disciples for the prophetic beast of burden, upon which the Messiah was to come to Zion, and enters the nation's capital as its King. That public entry into Jerusalem in the manner predicted by Zechariah, with the excited multitudes shouting "Hosanna, blessed is the King of Israel that cometh in the name of the Lord," was one of the great events of history. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation (or deliverance); lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off

the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace unto the nations; and His dominion shall be from sea to sea and from the River to the ends of the earth." (Zech. 9: 9, 10). The Hebrew rabbis freely concede that this prophecy refers to the Messiah, and the Jewish rulers of that day knew its meaning. Of all the personages who have trodden this planet, Jesus would be the last to act a part which did not belong to Him, and, therefore, that public entry into Jerusalem in the manner Zechariah foretold their King would come, was the official claim: the Christ, as Messiah, made to the rulership of the nation. All the religious and civil rulers, from the High Priest down, knew the meaning of that dramatic entrance into the capital. Thirty odd years before, when the "Wise Men from the East" came to honor the infant Jesus who was "born King of the Jews," it was said "Herod was troubled and all Jerusalem with him." Now that infant "born in Bethlehem of Judea" has become a man, the greatest figure in Israel, and has been proclaimed King by the popular will. Never before, or since, have men faced a more serious crisis.

The public entrance into the city was followed, probably the next day, as Mark states, by the cleansing of the Temple, the driving out of the sellers and buyers, He giving as His justification, "It is written, My house shall be called of all nations a house of prayer, but ye have made it a den of thieves." Was not this act an exercise of sovereign power? Throughout His ministry, He ignored the priests, and took no part in the sacrifices. Now He sets the High Priest aside and banishes the sacrificial machinery from the Temple courts. Was He not here closing up the old book entirely and introducing the new order of things—the Messianic Kingdom? Need we wonder at that clash of arms between Him and the chief priests, the scribes, and the Pharisees, which filled the following two or three days? Would they accept the new rule and the new ruler, or would they call it treason and crucify Him? There was no middle course left open: choose they must. Matthew indicates the perplexity

of the rulers when he writes, that as the people were crying in the Temple "Hosanna to the Son of David" the chief priests and scribes ask Him, "Hearest Thou what these are saying?" On the following day, the chief priests and elders came to Him in the Temple asking, "By what authority doest Thou these things? and who gave Thee this authority?" He knew what their final decision would be weeks before this. He had told the disciples what would befall Him at Jerusalem; yet this knowledge did not change His purpose, nor prevent Him from entering the nation's capital and claiming the sceptre of Israel. It was the message He gave the elders and rulers that He had given the common people throughout the Provinces—the Kingdom of God, and the acceptance of Him as the way into it. The rulers, as rulers, must accept Him as Master, for apart from Him there could be no Kingdom of Heaven on earth, and none had ever been promised on any other condition. The test was a severe one, for it involved their official positions and incomes; and they were not sure of their status in the new, the reconstructed Israel. Besides, the cardinal principle of the new system levelled all class distinctions and made all men equal before God, and that filled them with wrath. But never were rulers more faithfully warned than were they at that day. He painted two marvellous pictures in which they saw depicted their own attitude, and the resultant national calamity—"A householder planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country." (Matt. 21: 33-42). This has been treated in Chapter VII, so I need not here refer to more than the warning with which it closes—"When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?" They say unto Him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons." The Master then in His reply said, "Therefore I say unto you, The Kingdom of God shall be taken away from you, and shall be given to a nation bringing

forth the fruits thereof." Has this not all taken place? They cast the Son out of the vineyard and slew Him, and the Kingdom of God was taken from them, and the Hebrews as a nation have taken no part in the great world movements from 70 A.D. until now. Does this language bear out that teaching so universally heard, that that rejection and crucifixion of the Son was Heaven's will? Do you believe that those murderers whom the Son portrayed in this parable as "wicked men" were blind instruments in the hands of Jehovah for the bringing in of righteousness and peace and goodwill to men? It is unworthy of belief by men who worship the God Christ revealed. The other picture He drew as a warning to them was the parable of the "Marriage of the King's son." (Matt. 22: 2-7.) This has also been treated in Chapter VII, so I need only give the concluding words of doom for those who despised and rejected the invitation to the great marriage feast, and slew those who brought the invitation: "But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city." Do you read anything in these serious passages that indicates that Christ was thinking of Himself as a lamb for sacrifice? Is it not rather the language of a King asking for allegiance, and reading the sentence of death that would follow treason? Fear of the people prevented an attempt at violent arrest at that stage of the conflict, so they sent unto Him their brainiest men to entangle Him in His talk; first the Herodians with the "*tribute money*," then the Sadducees about the *resurrection*, and then a lawyer as to which was the "*greatest commandment*." But His incomparable answers amazed and effectually silenced them. Human wisdom utterly broke down before the Son of God, and the insoluble puzzles of the schools found easy solution when brought to one who was "every inch a King"—David's greater Son, whose wisdom surpassed that of Solomon. Then Christ took the initiative again and made His final appeal to their reason; for we read, "While the Pharisees were gathered together Jesus asked them a question, saying, What think ye of the Christ? whose Son is He? They

answered, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, sit Thou on My right hand until I put Thine enemies under Thy feet?" He puts a meaning in that Psalm which the Hebrews never understood, and applied it to Himself.

Their final decision to reject Him and to put Him to death apparently having been definitely reached, Jesus turned to the multitude again and to the disciples, and gave them a few words of counsel, that they should obey the commands of the scribes and Pharisees because they occupied Moses' seat, but that they should not imitate them in their works. Then follows that seathing denunciation of the selfishness and hypocrisy of the scribes and Pharisees that probably has no parallel in history, a terrible arraignment of the official classes for their crimes against the people, against their religion, and against Jehovah, an arraignment delivered within the Temple porch, the seat of their power—"Woe unto you, scribes and Pharisees, hypocrites," because of their hideous crimes perpetrated under the cloak of religion, and then closing with, "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Gehenna?" Did they escape it? For centuries they have gone through the very fires of Gehenna. Why is it that so many theologians and clergymen cannot see that the Messiah's public entrance into Jerusalem, and the cleansing of the Temple, were official acts announcing His claim to the throne of Judah and all Israel? Those who hold that the sufferings and death of Christ constituted the Atonement, have but little to say about those two great events, and the explanations of them they do venture to offer are so far-fetched that they need not be considered here. Some ask with bated breath, what would have happened if the rulers had accepted Jesus as the Messiah at that day, and the crucifixion had not taken place. Others with less reason and more conceit boldly assert that God blinded them, hid this truth from them, so they could not perceive that Jesus of Nazareth was truly their Messiah, for if they had realized that He was their long-promised Deliv-

erer, they never would have delivered Him to be crucified, and thus God's gracious purpose to redeem fallen men would have failed. Of course it is only men of controversial temperament and of slight culture who state the case in that bald way, but that is the essence of the Atonement as given in all our creeds, and it is met with everywhere in Christian literature. Is it true? No, it cannot be true. It is vicious. It dishonors God. Can you believe that a God who is the Almighty, a God infinite in love and power, would adopt a method of saving the world that required an atrocious crime on the part of men to execute? Furthermore, can you believe that in order to bring about the crucifixion, Deity actually "hid" the fact of the Messiahship of Jesus Christ from the rulers of Jerusalem, so they would crucify Him as a blasphemer? The only proof that I need give that this teaching is fallacious, and therefore pernicious, is Christ's own words of lament over Jerusalem, which followed His rejection, and His terrible denunciation of the rulers: "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." (Matt. 23: 37, 38.) "And ye would not," says Christ. Is not His version of their rejection of Him enough? Luke varies the wording slightly: "He saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace; but now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee," etc. (19: 42, 43). It was the *doom* that would overtake the beautiful but guilty city because of its wickedness and criminality, and its rejection and crucifixion of the Messiah who would have brought national blessing, that was hid from the people through their "blind guides," and not the fact of the Messiahship of Jesus the Christ. This is brought out again in "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the Kingdom of Heaven against men; for ye enter not in yourselves, neither suffer ye them that are enter-

ing in to enter." (Matt. 23: 13.) It is bad enough to teach that God provided a means of salvation of the world that necessitated a crime on the part of a group of men to secure it; but to teach that in order to bring about the crucifixion, Deity "hid" the fact of the Messiahship of Jesus from the rulers, so they would in their *ignorance* put Him to death as an impostor, shames humanity.

Do we not see in that *lament* over Jerusalem what would have happened if the rulers at that day had accepted Jesus as the Messiah, and offered Him the vacant throne of David? It is certain Jerusalem would not have fallen, their beautiful Temple would have remained, the Hebrews would have become a truly royal nation, and Mount Zion the seat of universal empire. The Millennium would have begun then. No conquering armies would ever have gone out from Palestine to destroy, and none would have entered, for universal peace would have come with the Prince of Peace. "The dark ages" would never have been known, and the nations of earth would have risen in splendor, and the whole earth long before our day would have become an Eden. He would have given the world at that time the same kind of a Kingdom that He will establish at His Second Advent, for the purposes of Jehovah never fail. In closing the discussion, I would assure the reader that the Master's public entry into Jerusalem as King was not a pretence, and His rejection and crucifixion did not further in any sense whatever the Divine purposes, neither did they thwart them: but, after long centuries of suffering, and of discipline, both Jew and Gentile will come face to face with the Messiah again, under circumstances far different, when they will gladly hail Him as both Lord and King.

THE MEMORIAL SUPPER.—After His rejection as Messiah and King had been unalterably decided upon by the rulers, and His words of doom against the guilty city had been pronounced, He then instituted a Memorial ordinance which we call the Lord's Supper, to be observed by His followers in memory of Him until He came again, and also to be a pledge to them during the intervening centuries of their complete spiritual salvation through Him.

The Paschal Lamb was a type of Christ, so we probably have the key to His thoughts when He said, "With desire have I desired to eat this Passover with you before I suffer" (Luke 22: 15.) The Passover was a family meal or feast and not a sacrifice. No priest had anything to do with the killing of the lamb, or at the Passover meal: so, in conformity with the type, "our Passover" was not a sacrifice, nor was there any priestly function in connection with any part of His saving work. When the Lord brought that night of storm upon the Egyptians, and the angels destroyed all the first-born of man and beast throughout that land, He had no controversy with His people Israel; for He was delivering them with a mighty arm, and to prevent that Divine deliverance from fading from the individual and national memory, He gave them the ordinance of the Passover Feast as a perpetual annual celebration of that deliverance—their national birthday. The blood of the Paschal lamb which they were to sprinkle on the lintels and the sideposts of the door of their dwellings, we may be sure was not to furnish information to the angels, for those sons of light would know a Hebrew dwelling as well as they would the first-born in the Egyptian dwellings and fields. So the sprinkling of the blood upon the lintels and sideposts of the door had some other purpose; and that purpose is plainly stated—"The blood shall be *to you for a token* upon the houses where ye are." It was to be their *guarantee* that the destroying angel would pass over their dwellings. Do not overlook this fact—the blood had reference to *them, not to God*. They were asked to do nothing *to win God's favor*, for He was already standing between them and their Egyptian oppressors, as their Saviour. And while that sprinkled blood was to be a sign and guarantee to them of their sure salvation, it was one they had to place over their own door, *with their own hands*. If they had failed to obey in that matter, they would have shared the fate of the Egyptians. Now with these facts in mind, we can understand the meaning of the words the Lord used when instituting His own Memorial Feast, the night before the crucifixion. As recorded in that wonderful sixth chapter of John, Jesus had already taught them that He was "the Bread

of God which came down from Heaven to give life unto the world." And the way they were to obtain that "Bread of Life" He also made plain when He said, "For this is the will of My Father, that every one that beholdeth the Son and believeth on Him should have eternal life; and I will raise him up at the last day." Take special notice of this presentment of the case by the Master, which makes it evident that it was not something He was yet to do or suffer that would win for them eternal life; but He holds Himself up before them as "The Bread of God" upon whom they were to believe in order to have eternal life. And then to make it clear that *believing* on the Son meant more than a historical belief that He was the Son, that it meant *receiving* Him as Saviour, He added, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. He that eateth My flesh and drinketh My blood hath eternal life." In Chapter V of this work the meaning which He gave these two terms—flesh and blood—when applied to Himself, has been dealt with and, by heeding the figurative meaning which He gave those terms in that earlier address, we know how to interpret them when He uses them again in instituting His Memorial Supper to take the place of that national Memorial among His followers; and *we must not give them a different meaning*. Luke says Jesus "took bread and gave thanks, and brake it, and gave unto them saying, This is My body which is given for you: this do in remembrance of Me." Could He have chosen a more fitting symbol than *bread* to represent Himself as "the Bread of Life?" No worshipper in any age taking part in that ordinance could take in his hand a piece of the communion bread and eat, and fail to see Him as "the Bread of God which giveth life unto the world." And that I am sure is its sole purpose. Luke continues, "Likewise He also took the cup after supper saying, This cup is the new covenant in My blood which is shed for you." Keeping in mind the fact that He used *blood* as well as He did *flesh* in a *figurative sense*, and the two together as *representing Himself* as the Son of man, I would ask again, could He have used a more expressive symbol than the juice of the grape to represent His lifegiving energy?

What was that "new covenant"? Listen: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Again the Master repeats it with slight variation in words, "For this is the will of the Father, that whosoever seeth the Son and believeth on Him should have eternal life; and I will raise him up at the last day." This is the New Covenant God made with man, through Christ. It is the Father's promise, the Father's covenant. Christ did not make it, but He announced it and mediated it; hence He is called "the Mediator of the new covenant." He came out from God on that mission to give life unto the world, and all who receive Him as such shall receive eternal life here, and resurrection at the last day. It is a *covenant* and not a *testament*.

The sprinkling of the blood of the lamb upon the lintels and posts of the door was not all those ancient Hebrews had to do to be *saved*. The proper kind of a lamb must be selected; it must be cooked in a certain way; the whole of it was to be eaten; and they were to remain inside the house all that night. With those things complied with, then the sprinkled *blood* over their door was *their guarantee of safety*. So with us, we must meet the conditions of the new covenant by accepting Jesus of Nazareth as the Saviour—the One sent by God to give life unto the world—and keep His commandment to love one another, then when we partake of the bread and wine in the Lord's Supper as symbols of His life-giving energy, we should regard them as tokens of our spiritual safety to as full an extent as was the sprinkled blood a token and guarantee to the Hebrews throughout that dark night in Egypt. That this is the meaning of the Lord's Supper, and that it has no reference to His death as an Atonement, is evident from the words the Master used. Matthew and Mark say, "This is My blood of the new covenant which is shed for many"—not for *all*, but for *many*. How many? As many as receive Him and keep His sayings. Luke says, "This cup is the new covenant in My blood which is shed for you"—not for the *world*, but for *you*. The Atonement is universal—for

all of Adam's race—and it is *unconditional*, for “the free gift came unto all men to justification of life.”

The Memorial Supper was not to commemorate His death, for the death had not yet taken place; and the disciples did not as yet comprehend that there was to be a death. If He had instituted this Ordinance after the Resurrection as He renewed the great Commission, it would have assuredly been a memorial of His death, but He instituted it *before He suffered*, and *as a memorial of Himself*—“This do in remembrance of Me,” and the Apostles at that hour could understand it in no other light. And their understanding of it was what Christ gave them at the time He ordained it; therefore, their understanding of it exhausts its meaning. Of course, after the crucifixion, those two symbols—bread and wine—became very realistic, and would seem to point to His death; but, after the resurrection, the Life-giver again came into view, and the words, “This do in remembrance of Me” take on their former meaning, while the death becomes a mere incident. But that tragic death, as stated in the following chapter, being the last step in that life of obedience which made atonement for the sin of the world, must inevitably rise up before the human mind as the supreme act in which it is clearly seen *He gave Himself for us*; and, therefore, the Lord's Supper, though essentially a memorial of His personality as Saviour, does also, in popular thought, symbolize His death, but probably because St. Paul, who preached the certainty of the Lord's return, linked together the two events—departure and return—and then writing of the Supper, said, “As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death *till He come*.” (I Cor. 11: 26.) As a memorial it spans the period from the *death* to the *return*. But when we partake of those two symbols—bread and wine—we should regard that solemn act as expressing our settled belief that Jesus of Nazareth was not only the Saviour of the world, but that by our acceptance of Him as such He becomes *our own Saviour*; and those elements—the bread and the wine—help our faith most wonderfully, help us to realize that Christ is in very deed “the Bread of Life” to our souls.

CHAPTER XVI.

THE CRUCIFIXION.

THE interpretation of the Atonement given in this volume leaves no room for the current teaching that Christ on the Cross performed a priestly act and offered His body—Himself—as a sin-offering to God for the sin of the world; neither is there in it any place for the theory that that death on the cross constituted the atonement He made for our race. Why then that death on the cross? and what purpose did it serve? Before answering these two questions, I would ask how could that death at the hands of the rulers be avoided unless Christ either changed the substance of His teaching, abandoned His claim to be the Son of God, or performed a miracle to prevent it? The Hebrews, though blindly, still almost universally had come to look upon their promised Messiah as a glorious Prince, but purely human; one who would surpass David in gifts, and as a military leader would make the Hebrew nation the greatest of world-empires; so, when He came as He did, a teacher, a healer, claiming to be the Son of God, how could the rulers accept Him as the Messiah? They had created a national sentiment that had no place in it for Jesus of Nazareth. They were willing to accept Him as a prophet, or a teacher sent from God, but not as the Messiah. Again, in preaching the Gospel of the Kingdom, and in His ministry of healing, He set aside the whole of the Levitical system, including the priests, as belonging to an age which His coming had closed; so the chief priests became His implacable enemies, for they could plainly see that if He succeeded, their office and emoluments would cease. In His claim to be the Son of God, and offering pardon and eternal life to all who would accept Him and His sayings, He not only turned the worshipper away from the Jewish altars and animal sacrifices, but placed the priests, the scribes and

the Pharisees on a level with other men as needing the new birth in order to enter the Kingdom of Heaven. So one of two things the rulers could not fail to see was inevitable; either Judaism must emerge into the new Kingdom proclaimed by Christ, with Him as its centre and head; or He must be put to death. They deliberately chose the latter alternative. Christ foresaw that decision, and had been telling His disciples for several weeks what was going to take place at Jerusalem; but that knowledge did not prevent Him from giving the rulers of Israel their final opportunity to accept Him as their Lord and King. Entering the city in the manner foretold by Zechariah their King would come to Zion, with the multitude proclaiming Him as the Son of David, the rulers were forced either to accept or reject Him as their Prince, their long-promised Messiah. The people were wild with enthusiasm, but the rulers did not see in Him the Messiah for which they had been looking; so they rejected His claims, and voted His execution. His work in the provinces was now done, and He remained in the vicinity of Jerusalem, visiting the city daily, so there was no escape for the rulers—choose they must. Figuratively speaking, that entire week “He stood at the door knocking”; not merely one day, but through several days was His claim to the throne of Israel as the Son of David pressed, and the rulers must decide. The time for teaching was past; the time for the regenerated Kingdom was due. Holding these things in mind, we can surely see why that death on the cross took place, and that it does not point to anything like an atonement. There are many reasons why that theory that the sufferings and death of Christ were required by God as the price of forgiveness, that they made Atonement, should be rejected. Christ, in the Sermon on the Mount, set aside that ancient Law of Retaliation—the *Lex Talionis*. Listen—“It hath been said to them of old time, Eye for eye, tooth for tooth, life for life, but I say unto you that ye resist not evil, that ye love your enemies, and pray for them which despitefully use you.” Now, are we to believe that Christ taught this higher principle of love to be observed by His followers.

and that the Father was at the *same time practising the lower*, the barbaric method of punishment—eye for eye, life for life? By this strange theory, He is made to go even beyond the righteousness of this ancient custom by punishing the innocent, and then declaring the guilty righteous. Can you believe it? Again, the prophet in the fortieth Psalm in announcing the coming of the Christ, said, "Sacrifice and offering Thou hast no delight in, burnt offerings and sin offerings hast Thou not required; then said I, Lo, I come to do Thy will, O God." Now, then, are we to believe that when He came, instead of *ending* the sacrifices and sin offerings, He actually made the greatest of all sacrifices and sin offerings—that of a human sacrifice—and that the Father required it? Is it reasonable? Is it *possible*?

That the Crucifixion was a martyrdom and not an expiation is clearly brought out in His trial before the High Priest, and also before Pilate. When Caiaphas asked Him, "Art Thou the Christ, the Son of the Blessed?" Jesus replied, "I am, and ye shall see the Son of Man sitting at the right hand of power and coming in the clouds of heaven." Matthew attributes still stronger language to Caiaphas—"I adjure thee by the living God that Thou tell us whether Thou be the Christ, the Son of God" (26: 63). Receiving Christ's reply, the High Priest rent his garments and said, "Ye have heard His blasphemy; what think ye? and they all condemned Him to be worthy of death." (Mark 14: 61-64.) But as Rome had taken from the Jews the legal authority to inflict the death penalty, they could not execute their decree except by mob law, as in the case of the martyred Stephen: and as those murderers well knew the people would stone *them* instead of Christ, if the popular voice were appealed to, they must secure a sentence of death through the governor. As the claim of being the Son of God was no crime in the eyes of a Roman court, His Messianic claim must be presented before Pilate, viz., that He claimed to be their King, and thus was guilty of treason against Cæsar. As the rulers presented no evidence before Pilate that an impartial court could recognize, and their case against Him thus utterly fail-

ing, Pilate frankly asked Jesus, "Art thou a King, then?" The Master replied, "My Kingdom is not of this world (*Kosmos*): if My Kingdom were of this world then would My servants fight that I should not be delivered to the Jews," and continuing, He said, "*To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.*" (John 18: 36, 37.) Pilate found Jesus innocent of the charge of treason against Caesar, but, quailing before the threats of the Jewish leaders, that they would have him deposed if he did not deliver Jesus into their hands, he condemned the innocent to be crucified. So was it not *fidelity to truth and to His mission that brought Him to the cross?* By the Sanhedrin He was condemned because He declared Himself to be the Son of God; and by Pilate because He declared Himself to be the Messiah, the King of Israel. Now when Christ Himself said to Pilate that He "came into the world to bear *witness to the truth,*" are we not under moral obligation to *accept that pronouncement as final?* Then His crucifixion was a *martyrdom*, was it not?

FRUITAGE OF THAT CRUCIFIXION.—First, its moral effect on the world has been incalculable. Briefly, but I trust logically, I have shown that the introduction of the new order to take the place of the old created a conflict between Christ and the rulers, which made the crucifixion inevitable, unless Christ performed a miracle to prevent it. What would have been the moral effect on the world if He had wrought a miracle and thereby escaped the cross? Would any of His followers in the ages since have felt it either an honor or a duty to sacrifice life for truth's sake, if He had used His Divine power to save His own life? Jeremiah, Socrates, and many others had sealed their testimony with their blood; so the Christ coming down right into the regions of sin faced similar conditions, and accepted the same kind of a fate. And have we not in this fact ample evidence of what He meant when He said, "The Son of Man must suffer many things and be rejected of the elders, and chief priests, and scribes, and be killed, and be raised the third day"? This is all the

"moral influence" there is in the cross of Christ. He had the power to save Himself but did not use it. Having taken upon Himself our flesh in order to redeem us, He accepted the fate which would have come to one of us under similar conditions—a fate which He told the Apostles, the night before the crucifixion, would soon befall them also. Then that death on the cross assures true Christians in all ages that if conscience or duty leads to sacrifice, even of life itself, the Master led the way, and laid down His life for the sake of the Gospel He was giving the children of men: hence, in a most real way "His blood was shed for us," but not as an atonement.

But this is not all. In nearly every instance, when Jesus referred to His coming death, He coupled it with the Resurrection. Like the Incarnation, the Resurrection was a stupendous event, overshadowing all else in that mysterious life, dwarfing even the Crucifixion. How could there have been a resurrection without a previous death in some form? So we see another purpose that death served. Still, Christ could have given us the certainty of the continuity of human life after death, and of a future resurrection, in some less tragic way; so there must have been some reason aside even from this, why the Father was not willing that the cup which the chief priests and the other rulers were mixing for Jesus should not be made to pass from Him. What was that other reason? From many different quarters we are told many different things respecting the meaning and the alleged efficacy of that death on the cross. Some tell us that it constituted the Atonement which Christ made for the sin of the world, and nearly all our Christian creeds present this theory as a Christian doctrine. Some say it satisfied Divine justice for Adam's transgression of a Divine law; others change the wording by saying it was God punishing sin, in the innocent substitute hanging on the cross, and in that way paying our debt, and dying in our stead. Others still say at the cross we see God's hatred of sin, His abhorrence of sin, when He inflicted such suffering upon the sinless Christ,

who was dying that we might live. This, of course, makes that horrible tragedy a decree of the Almighty.

Now, in accordance with the interpretation of the Atonement presented in these pages, it is needless to say that I brush all these thoughts aside as being purely heathen, and unworthy of Christian belief, or of a place in Christian literature. I will now present what seems to me to be the paramount reason why Christ went to the cross. God had told our first parents in Eden, "In the day thou eatest thereof, dying thou shalt die;" and accordingly, death had reigned with relentless impartiality from Adam to Christ, with only two exceptions known to us—Enoch; Elijah. In millions of happy homes, as that dread enemy entered and bore away the most cherished of the circle, bleeding hearts have looked up to God through their tears and asked, "Why are we thus bereaved?" Not to answer that question, but to vindicate the justice and the wisdom of God in making death the penalty for transgression, we have the cross of Christ. That penalty was so just, that provision so necessary, that the Father was not willing to exempt even His Son from its operation. So we are to see in that death on the cross, not a *satisfaction* of Divine justice, but rather the *vindication* of Divine justice. This conception does not dishonor God. The Son in the Incarnation taking upon Himself our nature in order to be our Redeemer, by living our life without sin, and in obedience to the Father's will, must needs take that course to the very end, and drink the cup that would have come to the lips of another whose life and teaching incurred the enmity of wicked, ambitious men. In this light we see *how* "He was obedient *even unto death*;" and *why* "it behooved Christ to suffer those things and to enter into His glory."

That one cry from the cross, "My God, my God, why hast Thou forsaken Me?" tells how fully He had entered into our relationships, and become indeed our Elder Brother. No one can know the full meaning of those pathetic words; but how intensely human they are! How many of the noblest and purest of earth have in the great crisis of life felt that they

had been forsaken by God, and in utter disappointment have asked, "Where is our God, that He allows me to suffer in this way?" That such agonizing words have escaped the lips of the best of God's earthly children is undeniable. We know not why it should be thus, any more than we can know why Christ should endure a similar experience. The next sentence from the cross, "Father, into Thy hands I commend My spirit," is a step out of the darkness. It reveals to us the precious truth that God is still our Father, and is not afar off after all; so our great Leader not only tasted as bitter a cup as can ever be pressed to our lips, but assured us that we do not die *alone*, and that when life's struggles cease, the spirit does indeed return to God who gave it, and for us who are Christian in heart, as with the penitent thief, Paradise becomes our new home on the day we quit the earth. From the foregoing, it will be seen that Christ's death on the cross was indeed a sacrifice on His part, but do not degrade it by calling it an oblation, or a sin offering, or a priestly act. It was a sacrifice to duty, and not to God, just such a sacrifice as He told the Apostles, the night before the Crucifixion, they would have to make for His sake, and for the sake of the Gospel; just such a sacrifice too as you and I must make when duty calls for it. In this light it is true He died for us, but not in our stead. His sufferings and death were voluntary, because He had the power to save Himself if He desired to use it. He also suffered vicariously—not substitutionally, but vicariously—*because He suffered for the sake of others*, as every torch-bearer and martyr for truth suffers. Then that death on the cross has redemptive virtue solely on the ground that it was the last step in that sinless life of absolute obedience to the Father's will, which alone made Atonement for the sin of the world—but only a step, just one step, every other of the preceding steps possessing equal value. This is solid ground, and reveals the unfathomable love of Christ, without dishonoring God. Knowing this before He took our flesh, we see the boundlessness of His love.

We know how mutual suffering cements hearts and lives. It is said that our late Queen Victoria, according to her

custom, once when spending some time at her castle in Scotland, with Bible in hand visited some of the poorer families in the neighborhood, and among them came to a home recently bereaved by the death of the husband. After she had gone, the widow told one of her neighbors how much she had been comforted by the Queen. Being asked what the Queen said, the reply was, "Oh, she didn't say anything, but just cried with me." Does this not give us the moral effect of Christ's sufferings? He suffered as we suffer, and He wept with us, so "we are reconciled to God by His death," and "the cross is a power unto salvation."

THE CROSS A STUMBLING-BLOCK.—When the Apostles first gave the Gospel to the people they placed the emphasis on the Resurrection, the Ascension, and the Lord's return: but in their later discourses and Epistles the cross is introduced, the sufferings of Christ are given some prominence, and a number of Levitical terms are encountered. This is held by many distinguished scholars and orthodox theologians as evidence that their vision of Christ's work gradually broadened, and the sufferings and death were seen to be essential to the Atonement. But is this tenable? The Apostles received the Gospel from Christ Himself, so they must have known at the beginning all there was to be known: and their first discourses give us all there is for us to know about the Gospel that was committed unto them. The vision of the Gospel would be the fullest and the purest at the first: but when their evangelistic work carried the Apostles beyond Jerusalem, and Judea, and Galilee, into distant cities where the people addressed had no personal or intimate knowledge of Jesus, and the incidents surrounding the Crucifixion and the Resurrection, they discovered that the *cross* was a *stumbling-block* to the Jews, and *foolishness* to the Greeks, or Gentiles. That is, the preaching of Jesus as the Christ or Messiah, and the Son of God, in the face of the fact that He had been crucified by His enemies, and therefore apparently was weaker than they, was regarded as absurd: and the evangelists thus were subjected to ridicule. Therefore, this new condition—

"the offence of the cross"—had to be met, and in the Epistles we see how it was dealt with, not by ignoring it, nor by saying that the Crucifixion constituted the Atonement. While continuing to preach the same gospel they began "to glory in the cross of Christ." He was the Christ, the Messiah, notwithstanding the rulers had put Him to death. He was the Son of God who had risen from the grave, ascended to heaven, and would come again in His Kingdom and be the judge of the world; so they gloried in being ambassadors of Him, *even though crucified* by the rulers. St. Paul in 1 Cor. 2: 1, 2 writes, "I came not to you with excellency of speech or of wisdom, proclaiming to you the mystery of God, for I determined not to know anything among you save Jesus Christ, and Him crucified"; that is, even though crucified, He was his one theme. There is no suggestion in this passage that the crucifixion possessed any saving virtue, or that it formed any part of His atoning work. Again he says, "The Jews ask for signs and the Greeks seek after wisdom; but we preach a *Messiah crucified*, unto *Jews a stumbling-block* and unto *Gentiles foolishness*; but unto *them that are called*, both Jews and Greeks, *Christ the power of God* and the wisdom of God." (1 Cor. 1: 23, 24.) Here again there is not the least hint that the Crucifixion had any merit. It is Christ alone that is held up as the "power of God"—Christ even though He was crucified is "the wisdom of God." But the cross is admitted to be a great barrier to both Jew and Gentile, as comes out in the nineteenth verse—"For the preaching of the cross is to *them that are perishing foolishness*; but unto us which *are being saved* it is the power of God." The story of the crucifixion of One who could give up His life on the cross, and then rise from the grave mightier than death, instead of being foolishness to those who were being saved through faith in Him, became a very power of God. Paul writes again, "I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16.) Notice St. Paul says, "*Christ is the power of God*," and "the wisdom of God"; *He is that whether men believe in Him or not*, but the Apostle adds the "*Gospel is a power of God to*

every one that believeth"; and that the "*preaching of the cross,*" which is not referred to as the Gospel, is also "*the power of God to them that are being saved.*" So, both the Gospel and the preaching of the cross became to those who *believed* a power of God; and that is all the New Testament says in favor of the cross. Christ, after the Resurrection, when He renewed the commission to the Apostles to preach the Gospel, gave no command to preach the crucifixion; and the Apostles never admonished any of the evangelists under them to preach the cross, or the crucifixion as being a part of the gospel. The crucifixion was represented as the work of wicked men, without any palliation; Judas was only a common traitor; the chief priests, and Herod, and Pilate, were judicial murderers. But the Church, after the great Apostacy set in, soon stopped preaching Christ as a Messiah, and the coming of the Lord again to earth; and in place of these apostolic themes, it began to exalt the cross, to regard His sufferings as an expiation, and thus the Atonement became paganized.

CHAPTER XVII.

CHRIST AND THE INTERMEDIATE STATE.

ACCORDING to the revelations we possess, death for man entered the world after sin had been committed, and because of sin; but, as suggested in a previous chapter, death was not merely a penalty but a remedial provision to preserve or save the race. As long centuries must elapse before the order of beings Jehovah had made in His own image to exercise dominion over this planet would become sufficiently numerous and wise to perform their foreordained service, a waiting-place became essential for those who departed before the end of the nursery period arrived. Both the necessity and the purpose of the Intermediate state, as a temporary abiding-place, thus become apparent. This second stage on the way to man's final destiny does not seem for many centuries to have been understood; and, as the ancients knew nothing about a resurrection, Sheol, the world of the dead, seems to have been regarded as the permanent abode of the spirit. The later prophets had glimpses of a resurrection, but not until Christ made His revelations was a clear conception of that great event in human destiny brought to light; and since His day, the Christian world has known Sheol or Hades as a waiting-place. In the New Testament, Hades is used as a general term representing the world of the departed, and Paradise as a specific term representing the portion of that realm into which the righteous only are admitted. We should therefore be prepared to see that the coming of Christ would have the same interest for the inhabitants of the Intermediate state that it had for those living yet in the flesh; and the Atonement which He made for the sin of the world would be as much for them as for those yet living on the earth. As previously suggested, the appearance of Moses and Elijah at the Transfiguration undoubtedly had to do with the Re-

deemer's advent into Paradise and into Hades, for the only conversation that Peter, John, and James apparently heard was about "His departure," for that is all they reported; and departure from Jerusalem meant advent there. Where was Christ between the Crucifixion and the Resurrection? He was not in heaven, for He told Mary on the morning of the Resurrection that He had not yet ascended to the Father; and during those forty days between the Resurrection and the Ascension, only eleven brief appearances to the disciples are recorded. Where was He the rest of the time, if not in the Intermediate state? And what was His mission in the Hadean realm? We are not left to conjecture, for the inspired Word tells plainly where He was, and also what He was doing. Turn to 1 Peter 3: 18-20, and read, "For Christ also hath once suffered for sins, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also He went and preached unto the spirits in prison, which aforetime were disobedient when the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is eight souls were saved" (saved from drowning). Then, after completing his argument for water baptism, Peter returns to the question of the Lord's entrance into the Intermediate state and writes, "For unto this end was the Gospel preached even unto the dead, that they might be judged according to men in the flesh, but live according to (or before) God in the spirit" (4: 6). According to Peter, then, Christ went from the cross to the Hadean world, and preached the Gospel to the spirits in prison. This agrees exactly with what the Master Himself had previously taught in the Temple—"Verily, verily, I say unto you, the hour cometh and now is that the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5: 25.) Now these words from Christ, and from the leading Apostle, must be accepted as our ultimate authority on this stupendous question. Therefore, it is certain that both realms had the same Gospel, and their inhabitants were saved in the same way. Believers are *one*, whether living in the flesh, or in the Intermediate state.

Peter's reference to the Antediluvians must not be construed, as it has been by some, that those who so suddenly perished by the flood were *specially* dealt with by Christ, and that it was only to *them* that the Gospel was preached in Hades. God is not partial, and this passage means rather that even the people of the old world before the flood, notwithstanding their obstinacy in resisting the long-suffering of God and the Gospel preached by Noah for over a hundred years, while the ark was building, were also among those who were to hear the new Gospel from the lips of the Christ. Whence could Peter have obtained that information except from Christ during that period between the Resurrection and the Ascension? Is it even conceivable that the Master during all that length of time would frequently visit His disciples, and after a short interview disappear again, apparently for an entire week, and yet not tell them where He was when not with them, or what was the nature of His work? Such knowledge would be essential to them as His future ambassadors, and when Peter writes with such unreserve respecting the Master's mission in the Intermediate world, we are forced to the belief that he obtained his knowledge at first-hand; hence, in this we have the amplest proof possible for the continuity of human life after death; and also that the door of mercy is not closed when the spirit leaves the body. Christ in this proclamation of the Gospel to the departed, lights up the mystery of death, and, as the writer of Hebrews put it, "delivers them who through fear of death were all their lifetime subject to bondage." I know that there are many who are afraid to hold out the hope of pardon after death to those who fail to accept Christ and choose life while in the flesh, for fear that it might cause them to be still more reckless in life. But I am sure that fear is groundless. What John and Peter did not fear to give the world, *we* surely need not withhold. The teaching of some of the churches for the last few centuries, that probation ends at death, and that endless suffering follows the departure of the prayerless, has not proved an unqualified success, has it? The truth is, men no longer believe in eternal punishment, and the churches are

impotent in the presence of the new condition, and the pulpit hesitates to speak. Speaking out from my own heart, and from some observation, I am confident that men are good because they choose goodness, and others are bad because they choose evil, and in neither case has fear any part in it. It is the vision of God and of Christ that makes Christians, and not fear of perdition. This is the secret of the success of the great evangelists of the past who had been called by the Spirit for special service. They gave the people the vision of God and of Christ as loving and merciful; and, in the presence of that vision, men bowed and began to worship, and so entered into a new life, eternal life. We need not fear to utter what is true, for all truth is from God and leads to God. If we give the people the vision of God which Christ gave the world—a God of love, and who reigns through beneficent laws and merciful provisions for His children, they will respond.

After long centuries of heartless folly, the world has learned that by treating criminals kindly and showing them that we love them, they can be won back to virtue and to honor. Need we then imagine that a course which earth has found to possess saving merit, was not known to God from the beginning? Then when we are told by St. Peter that the gospel of love had been extended to "the spirits in prison" on the same terms that it had been offered to those living in the flesh, should it startle us? Is it not what we should expect from our loving Father?

Throughout the New Testament, we are directed to the Judgment as the time of final reckoning; and our teaching should harmonize with that conception. Why should we hesitate to believe that the provisions of the Gospel of Christ and the influence of the Holy Spirit continue until the time of Judgment comes? No man can give a reason why they should not continue. This is not the doctrine of a Second Chance, but merely the continuation of the first and only chance. Correctly speaking, every new day we have on earth after a night's slumber is a new chance, and the continuation of life in the Intermediate state gives one more chance, if we wish to call it chance. Is life there to be stagnation for the

spirit? Is there to be no growth in wisdom and goodness? We all believe that the spirits in Paradise will continue to grow towards the Infinite, and that their great natures will unfold far more rapidly than would be possible on earth. If so, what about those in Hades who failed to choose God and goodness while on earth? Some of them have been there for thousands of years. Have they been deprived of the power to grow in intellectual strength and in knowledge? If not then I would ask upon what grounds can we deny to them the ability to grow in the desire for goodness, and in reverence towards God, and a desire for pardon? And if a human spirit in Hades opens out towards God in reverence and prays for mercy, are we to believe that God refuses that worship? The God that Jesus revealed does not close the door of mercy against any being that worships Him and desires mercy, whether that being is in Hades or any other part of the universe. What Scripture basis is there for that statement so persistently made that probation ends at death? There is none whatever: it is based wholly on inference. The only passage that I have ever found quoted is Ecclesiastes 11: 3, "In the place where the tree falleth, there shall it be": but any person who will take time to read that short chapter of ten verses will see that the writer was not referring to human destiny. Now when no prophet, nor Christ, nor any one of the Apostles, taught that human destiny was determined at death, why should we of modern times assume to declare that it does? I am not contending strenuously that probation continues until the time of judgment, although that is what the New Testament seems to teach: but I condemn without reserve the dogmatic teaching that probation does end at death, when there is not a scintilla of Scriptural evidence to support it. Taking St. Peter's statement that the Gospel was given to the spirits in prison, as well as to those living in the flesh, do we not see how some of the problems we raise about the future may be solved? One problem is, how God can deal with the heathen in the next world. Again, some men seem to be just, and honorable, and reverent, and yet make no profession of Christ: while others

pray and offer public worship to God, and yet in daily life are very defective, mean, and almost profane; also many young men and young women, with life still before them, full of hope and ambition, living without any public confession of being a follower of Christ, suddenly pass out. How is God to deal with the persons composing the classes here mentioned? To repeat what is frequently heard from the lips of religious teachers—"They are in the hands of a just and a merciful God"—is *meaningless*, if not worse, when with the same breath they assert that probation ends at death. But if the provisions of the Gospel of Christ hold good to all alike until the time of the Judgment, and God's mercy is free and boundless to those in Hades as well as to those in the flesh, then these problems disappear. Furthermore, is there not need of such an Intermediate place for each of us, before we are ushered into the presence of God and the sinless angels? How many of us feel that we are fit for such an assembly? Do we not need a place, and time, in which to grow? In this life, we do but little more than pass through the kindergarten stage, and entering the primary school, we wrestle with harder problems, partially develop our faculties and powers, and take our bent or leanings; but the Intermediate state may be represented as the college that fits us for graduation—for entrance upon the great work of our existence on a vaster plane than we have ever dreamed of in our reasonings. We get our training here, but character ripens there under vastly different conditions. We see how the human spirit even here is exalted and refined as the Christian's sun of life declines towards the western sky. In separating himself from the strifes and rivalries and activities of business, professional or public life, how calm in demeanor, broad in sympathy, and forgiving in spirit he becomes; and the afternoon of life in what seems like a holy calm, grows mellow and beautiful with a new light. In my own sainted father I have the vision of such a transformation, and how could a similar ripening of character fail to take place in the long period spent in the Intermediate state?

Longfellow thought scripturally, as well as from the heart, when he wrote in "Resignation":

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace:
And beautiful with all her soul's expansion
Shall we behold her face.

That life on earth determines our *place* and relationships in the spirit world is clearly taught by Christ. The picture of the entrance of two persons into the Intermediate state which Christ gives in the story of Dives and Lazarus is full of solemnity. He confirmed that ancient belief of both the Hebrews and the Greeks, that Hades is divided into two parts: so the departed from earth do not all find the same place, nor the same conditions. The place of the blessed the Hebrews called Paradise, and more familiarly, Abraham's Bosom; and the Greeks called it "The Elysian Fields" of the blest. Hades, therefore, is the general term used in the New Testament for the world of the departed, and is *never used* in the modern sense of *Hell* as a place for the final and perpetual detention and punishment of the wicked. The Greeks used Tartarus as the name for the abode of the wicked, but

Christ introduced the word Gehenna to represent the doom of the unrighteous. Should we not expect that Christ, the "Light of the world," would give us authoritative information in respect to a question of such surpassing concern to all thinking men? And in that picture of Dives and Lazarus, did He not actually lift the veil and give the world of the living a view of the first experiences of two types of men entering the Hadean world? There surely is no room left for misunderstanding. Lazarus died and was conducted by angels to Abraham's Bosom, and there found happiness and contentment: the Rich Man died also, but in Hades he lifted up his eyes and was in trouble. Another serious feature of that revelation is the fact made so amazingly plain, that no matter whether the Rich Man could reform or not, that place would be his home until the Resurrection. The words which the Master places in the mouth of Abraham—"Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able: and that none may cross over from thence to us"—must be accepted as final. From this it is evident that the Roman Catholic teaching that the spirit when it leaves the body goes to Purgatory for a time, where through personal suffering, and prayers from earth, it becomes purged or freed from sin, and then passes to Heaven, is untrue. No human spirit, according to the Scriptures, will pass to Heaven until after the Resurrection, so the place for which we are fitted when we lay off the body will be ours until the Judgment. Is it asked, what comfort then is there for the living, respecting their departed friends they may fear were not ready for Paradise? I would reply there is much comfort. In Hades there will be no Satan, or fire, or any form of judicial punishment: and, as seems certain from the Master's own words, and from Peter's enlargement of them, the offer of salvation, of eternal life through Christ, is good there and on the same terms as here—the acceptance of Christ as Saviour and Lord. But as here, so there, the turning to God and opening the mind to spiritual verities, while bringing pardon and tranquility, does not exempt those who thus yield themselves to God from the conditions that

pertain to the environment in which they live. It is only with the change of environment that complete life conditions change. Be assured of this, that that old teaching that God is most merciful to men while living in the flesh, but that He turns with wrath against those who pass out from life here in an impenitent state, is both unscriptural and monstrous; still, we must understand that an impenitent state at death excludes from Paradise. But even so, according to our highest, *our only authority*, "they have not passed beyond His love and care," nor beyond the offer of eternal life through Christ the Lord. It, however, involves separation from childhood, for all the children will be in Paradise; and separation also from the purest and noblest of earth; so *much* is lost by those who know not God in this life. Remorse, therefore, may have been one of the "torments" the Rich Man experienced so suddenly after opening his eyes to his new surroundings.

Whether there will be eternal suffering or not, we cannot know, but that "endless sin means endless woe" seems very sure. Also,

" While what heaven loves I hate,
Shut for me is heaven's gate,"

must of necessity be true, so "choose holiness I must or heaven lose."

THE HIGHER SERVICE.—How they serve Him in the Intermediate state we know not, for it has not been revealed; but the proclamation of the Gospel there by the Son of God certainly involves both discipleship and service. As the departed have left the physical plane, there can be no sickness or poverty, to call for service; neither will there be any bar-rooms to corrupt, nor gambling places, nor dens of infamy, nor any greed of money to contend with; so the service to be performed *there* must be of a higher nature than much of that which is required *here*. We are not justified in assuming that the preaching of the "Gospel to the dead" accomplished all its purposes in forty days, so it would seem that "to

know God and Jesus Christ whom He hath sent" is the way of life *there* still, as it is *here*; and those who know that way may have a field of activity there that we in this life can scarcely realize. That there is such service to be performed there, it seems to me is the only reasonable solution of the mystery why so many of the purest and brightest souls from earth are taken away so early in life, and sometimes while in the midst of wonderful achievements. For illustration, take those three familiar names—Dwight L. Moody, Hugh Price Hughes, and Miss Frances Willard—each gifted beyond the average, each life consecrated to great service in their respective fields, and each eminently successful and still planning for greater service; and yet suddenly called away when life was but at its zenith. Pardon another personal reference in this connection; a brilliant son, gifted by nature, clean of life, and kindly of heart from childhood to manhood, noble in spirit and sentiment, scholarly in attainments and consecrated to the highest of ideals, and yet called away at twenty-seven—why? Now, if all the purposes of God for the recovery of mankind from sin and wretchedness were confined to this world, as popular teaching claims, have we not a right to feel that such persons should be left in this life, as long as they are effective? Is not the taking away of such ripe spirits, so fruitful in good works and good influences, satisfying evidence that there is service elsewhere to which they have been called? If this be so, then the influences which work for good are not lessened when the noblest and dearest are taken from us, but merely transferred and made operative in a wider and higher sphere, where results will be infinitely greater. In this light, long life in this world to the righteous is not a special mark of Divine favor, nor the early taking away of our choicest flowers so much of a disaster as it seems to be from our limited viewpoint. For in very truth, if we have learned to know God and His Christ, and if our hearts have opened out to spiritual verities, we have lived here long enough. The world is beautiful and life is sweet, for God made them so—and He is not jealous if we love them—but the pure in heart need not **fear** that the next life will be less a joy, or that there will be

a lack of entraneing experiences, and noble service. St. Paul had just one glimpse into Paradise, and it was so beautiful that he ever after seemed to be in a hurry to get away, for to be absent from the body was to be present with the Lord. In all of nature known to us, there is no waste, and when we take that step higher in nature, we may be sure the Lord has provided that there shall be no waste of intellect, or of love, or power of helpfulness to others, as there would be if "we fell asleep" as some still living with the beliefs of the ancients teach, or if our service ended at death. Without assuming to tell what the service there will be, does not the unceasing stream of child-life entering that realm from this, suggest a line of service for adults to become like ministering angels to those young, sweet lives, taking the place of father and mother in companionship, while they grow in stature and unfold in beauty and strength? Then again, that other stream coming from the semi-civilized and the submerged masses, who know but little of either nature or God, would apparently afford perpetual opportunity to act the part of elder brother or sister to those undeveloped multitudes. But we may be sure there can be no weariness in the service there, nor anxiety, for they are to be with Christ as St. Paul declares, living in open vision of the Lord as did the disciples during the days of His flesh, and sharing in His strength as well as in His work. They of Paradise passed their probation on earth, and entered into life here by opening their hearts to the only begotten Son of God; so the child of the Kingdom here passes over there to minister, and not to be ministered unto. Thus with ever-expanding powers and growing meetness for their coronation—the crown of immortality—the call to the higher service in the Intermediate life is indeed promotion.

We have not been told just where Paradise and Hades are, but we know they are not down in the bowels of the earth as the ancient Hebrews thought at the time Ecclesiastes was written, and long after. According to St. Paul, Paradise is above us, for he says He was "caught up into Paradise," and Elijah was also "taken up in a chariot of fire." As

we have no scripture which definitely locates the Intermediate realm, we are left to the occasional and partial glimpses of it which the Lord has permitted to come into human experience while yet on this side of the boundary line. According to those visions and experiences which have been permitted to people of all classes before death—usually just at the time of death—to people entirely trustworthy, it is well within those revelations to say that the spiritual realm seems to overlap the physical; that those who have left us still see mountain, and river, and flower, as they did before; but besides this, there is a realm far more beautiful above us, and around us, that has opened to their vision, and in which they now live. According to those glimpses of the spirit world which have graciously been given to great numbers, to both children and adults, Paradise is certainly very near; there is no dark river separating it from us, no dividing line between the living and the dead except the flesh of the living. We have our modes of living in the flesh, and they have their modes of living in the spirit; we with our eyes open to the physical only, and they apparently living in open vision of both spheres; so dying is *gain* to the righteous, even though our hearts do break when those so dear are taken out from us.

There is another fact of great moment made clear to us by the Lord in the narrative of Dives and Lazarus, and by Peter, and by those revelations which have been given the living before death. It is this: our kindred in *Paradise* are not represented as "spirits in prison." "The spirits in prison" are those in Hades, where the Rich Man went, and where the unrepentant Antediluvians made their home. You will notice the Rich Man knew he could not go back to the old home, for if he could he would have warned his five brothers himself, but he thought Lazarus, who was in Abraham's Bosom, could. Notice further, Abraham did not tell Dives that Lazarus could not perform that service; but rather that it was not necessary, as they already had knowledge enough. This is confirmed by those whose spiritual eyes have opened before death, and who have told of those they have seen. In all those cases, it is *only* the *blessed* who

are seen and conversed with. Beyond this no light has reached us, and we must wait in faith and sure hope until our own change comes. Spiritualism has no light to give, and I fear that those who seek light in that forbidden path open their minds to spiritual influences which are not wholesome, and find increasing darkness rather than light.

SLEEP AS A FIGURE OF DEATH.—As some Christian materialists of our day are very active in promulgating their theory of human life which leaves no room for consciousness between death and the Resurrection, and are succeeding in turning away many from the teachings of Christ on this identical question, I will call attention to some of its fallacies. First, the belief in the continuity of human life after death may safely be said to be universal. In all nations and in every tribe of men wherever found on this planet, the expectation of continued consciousness and activity of the spirit after death has been discovered not merely to exist, but to be as positive and as strong as it is to-day among the great mass of Christians. The Materialistic Philosophy, of which Democritus is the recognized father, as previously stated in this chapter, teaching that man's destiny ends at death, has had a few followers, but the heart of humanity has never wavered in its inherent belief that death is but the gateway through which the spirit enters another environment. Some, however, who have been deceived by that atheistic teaching that human life is but the result of the physical organism, and that when the physical organism is dissolved at death man becomes extinct, have accepted Christ's teaching of a resurrection and of a future life, holding that in the resurrection the body would be restored and through the restored body the personality would reappear along with the memory of all that transpired during life. Of course, under such conditions there could be no consciousness between death and the resurrection. Why should Christians adopt an atheistic philosophy, and then seek to avoid its inevitable consequences by adding to it the Christian doctrine of a resurrection? This Christianized Materialism rests upon a few passages written a

thousand years before Christ, and a mere form of expression used by the historian a few times in the Old Testament, and a few times in the Acts and Epistles of the New Testament. To support the contention that between death and the resurrection there is no life or consciousness, they quote an expression used by somebody in the olden times respecting the death of a few patriarchs and kings—"He slept with his fathers," and a few cases in the New Testament where the saint is said "to fall asleep in Jesus." It is absolutely certain that these are mere forms of expression, and give no light whatever on man's nature, or what takes place at death. We of to-day have changed the form of expression and say "He is at rest." The ancient Greeks and Romans said "He has departed." Why should any religious teacher use such forms of expression as a basis upon which to build a great philosophical and religious belief?

If you analyze "sleep," to which term the Plymouth Brethren, the Seven a Day Adventists and the followers of Pastor Russell are holding so tenaciously, you will quickly see it does not accord with their theory of death. In sleep it is only what we call the outward senses, the muscles and nerves, that rest, but the circulation of the blood and the heart action go steadily on, and the mind, instead of falling asleep, goes right on with the problems with which it was wrestling during the day, sometimes solving perplexities that baffled it during the waking hours. There is no such thing as a dreamless sleep, for the mind, like the God who gave it, never slumbers nor sleeps. It is also a fact of individual experience that in sleep we are not unconscious. Besides our dreams, two other facts prove this to be true. Sometimes when danger threatens while we are asleep, what we call our subconscious mind sees the danger and struggles to rouse us out of sleep, and usually succeeds. There are many other human experiences which prove that in sleep the mind is not unconscious, but I will only mention one more, but one with which all are familiar. In what is called somnambulism we get up while we are asleep, sometimes dress ourselves, go out of our room, perform certain acts and then return to our

bed. In such cases our eyes are open and we see even in the dark, but if we are not awakened by some accident, in the morning we have no memory of what took place during the night. These two well-known facts of experience prove beyond question that in sleep we are not unconscious. Then sleep is a suitable figure by which to represent death for those who hold the dual nature of man, that is, a spiritual entity living in and acting through the body of flesh. The person dying has ceased his labors here, the body is at rest, but according to this figure of *sleep* the spirit has not fallen into unconsciousness, nor ceased for a moment its activities.

Again, all the passages which the Christian Materialists quote to prove unconsciousness after death are misinterpreted. Take that one passage which is always quoted in that connection, "For there is no work, nor device, nor knowledge, nor wisdom in the grave (Sheol) whither thou goest" (Eccles. 9: 10), and compare it with the nine preceding verses and you will see at once that Solomon was merely preaching what he was practising, in giving himself over to a life of pleasure. He quite freely states that it does not matter whether you do good or ill, the one event—death—happens to all; hence counsels that we get all we can out of this life "for a living dog is better than a dead lion" (v. 4); and continuing says, "Eat thy bread with joy, and drink thy wine with a merry heart," etc. "Let not thy head lack ointment; live joyfully with the wife whom thou lovest all the days of thy vanity"—"for that is thy portion in life and in thy labor wherein thou laborest under the sun," "and whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device," etc., "in the grave whither thou goest." I would most seriously ask is there anything in these ten verses that is worthy of belief that they are inspired by God? It is merely the Epicurean's toast, "Let us eat, drink and be merry, for to-morrow we die." It is clearly evident that Solomon was thinking only of our earthly career, and in that sense it would be true that "there is no work, nor device," etc., in "Sheol." We use similar expressions when a man of affairs, full of plans and visions, dies; we say all

his planning has ended, and it is true as far as this life is concerned, and as far as the projects of earth are concerned. If those words were intended to refer to human personality after death they teach that man as an individual absolutely and eternally perishes at death, because Solomon knew nothing about a resurrection from Sheol, for there is not a line in the Hebrew Scriptures, up to that time, or for five hundred years later, that speaks of the hope of a resurrection. But the writer of Ecclesiastes was neither a Materialist or an Annihilationist by any means. In 3:21 he asks "who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" In this passage he infers that no person knows what spirit is in either man or beast, and just as surely infers that there is a spirit in both man and beast; hence he was not a *materialist*. And again in the twelfth chapter in most elevating language and thought he refers to the gradual decay of human strength—"before man goeth to his long home"—concluding in the seventh verse, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." In these passages Solomon clearly recognizes the dual nature of man—body and spirit—the body made from the dust and the spirit coming from God, as stated in Genesis. That this was the general belief of the Israelites at the time of Solomon is proved by the action of King Saul a few years earlier, who in his desperation went to the wizard of Endor to have her call up Samuel from Sheol to advise him what he should do. (Sam. 28:7-19.) Apparently Samuel was permitted to return and repeat the message he had given the disobedient king while the prophet was yet in the flesh, and then added that on the following day Saul and his sons would be with him in the spirit world. In the third verse it is said, "Now Samuel was dead, and all Israel had lamented him and buried him in Ramah," and yet *Saul did not believe that the real Samuel was either dead or asleep*, neither did the wizard. According to the record, Saul heard the voice of Samuel, but saw not his form; so there is knowledge and wisdom in Sheol after all. Will the Christian Materialist side with the

infidel and say this account is fiction? I will present one more proof that though the ancients knew nothing of a resurrection, yet they believed in the continuity of human life after death. Job asked, "If a man die shall he live?" (14: 14). Our translators, with the thought of resurrection in mind, added the word "again" to Job's question, making it read, "If a man die shall he live again?" If you consult your Bible you will see that "again" is put in italics, thus informing the reader that it is not in the original. So Job asked, "If a man die shall he live?" That is, does he keep on living when the body perishes? Later on he seems to have gained more confidence, or possibly it would be truer to say he had received more light, and triumphantly sings, "Oh, that my words were now written. . . . And after my skin hath been thus destroyed, yet *without* my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another" (19: 23-27). The Authorized Version translates this, "In my flesh shall I see God," but the Revised in the margin gives the literal meaning—"Without my flesh shall I see God," as quoted above. This furnishes ample evidence that in the opinion of this great religious philosopher human personality was not destroyed by the catastrophe of death.

But why should Christians go back to the twilight of revelation for their beliefs respecting man's nature and destiny, after Christ gave most positive instruction respecting those momentous questions? I have already referred to the Transfiguration, and to the story of Dives and Lazarus, as furnishing all that man needs to know that the spirit does not die with the body, but I will call attention to three more unquestionable proofs of man's spiritual nature, and that he is something more than a talking animal. The Master said to the thief on the cross, "To-day thou shalt be with Me in Paradise." St. Peter said Christ went from the cross "to preach the Gospel to the spirits in prison." Do these words not assure us that man's spirit survives the shock of death? And finally, in the following passage, Christ, the Lord of Life, settles the question of man's dual nature beyond dis-

pute: "And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in gehenna" (Matt. 10: 28). Does any person need more light than this to satisfy him that the soul or spirit is distinct from the body? Why should Christians especially ransack ancient records to learn something of man's nature and condition after death, when the Saviour and Redeemer has spoken the final words on those great problems? Will you accept the words of Christ and St. Peter, or do you prefer Solomon and Democritus?

When the Intermediate state is to end we have been told plainly—immediately after the general Resurrection takes place, when *all* the dead shall be raised, and "there shall be no more death." St. John tells us that both "death and Hades were cast into the lake of fire." (Rev. 20: 14.) Thus death, "the last enemy" of man, shall be destroyed, and the place of the dead ended.

CHAPTER XVIII.

CHRIST'S RESURRECTION AND ITS REVELATIONS.

"I AM the resurrection and the life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die," (John 11: 24, 25), are wonderful words to hear in a world desolated by death. Their value rests solely on the fact of the literal resurrection of Christ's physical body. Although space cannot be given for anything like an exhaustive treatment of the Resurrection in this chapter, it is necessary that a few indisputable facts, as evidence of that great historic event, be presented as a rational basis for the Christian faith in Christ as the Son of God and Redeemer. Claiming to have life within Himself, and to be the life-giver. He said, "No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." (John 10: 18.) Do not the records show that this stupendous claim was made good? Although permitting Himself to be nailed to the cross, He did not wait for death by exhaustion, but "bowed His head and gave up the spirit," while His two companions were still living. Thus His life was not taken from Him, but He laid it down, and laid it down in such a way that when the centurion saw that He gave up the spirit he said, "Truly this man was the Son of God," and even "Pilate marvelled if He were already dead." Earlier in His ministry, He had thrown down the challenge to the Pharisees—"Destroy this temple and in three days I will raise it up." (John 2: 19.) Although the disciples did not seem to comprehend the meaning of those stately words, the rulers did not forget them: for after the crucifixion, they came to Pilate, saying, "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest

haply His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure," sealing it with a Roman seal, and placing the Temple guard of soldiers to watch. (Matt. 27: 63-65.) In this fact that the sepulchre was in the hands of the enemies of Christ, we have the means of establishing one, and the first, incontrovertible proof of the literal resurrection of the body of Christ. Matthew, who before his call to the discipleship held a position in the civil service, would be personally acquainted with many of the officials, and would therefore have excellent opportunity to learn through personal friends in the service, just what report that guard of soldiers made to the authorities respecting the Resurrection. This explains, too, why Matthew is the only one of the four Gospels giving that brief account of the angel rolling away the stone from the door of the sepulchre, and sitting upon it in the presence of the affrighted guard; and also the deception practised by the chief priests and elders in bribing the soldiers to say, "His disciples came by night and stole Him away while we slept." They were quite safe in telling the guard that if the report of their having slept on duty came to the governor's ears, they would persuade him and secure them, for Pilate had already washed his hands of their villainy, and tried to place the responsibility on them. Joseph's "empty tomb" now became a mute but unassailable witness for the Resurrection of the body of our Lord Jesus Christ. When the disciples, in a fever of excitement, were spreading abroad the news of their risen Lord, and Peter at Pentecost was charging the rulers with the crime, and the folly of having slain their Messiah whom God had raised from the dead, how quickly would those hot-headed priests have had them arrested, and thrown in prison, if it had not been for that "empty tomb"! Some of the hostile critics of our day say that the "empty tomb" was not advanced by the disciples as an argument for the Resurrection. I would ask, what need was there for them to refer

to the empty tomb in their public addresses, for they had seen the risen Lord Himself at different times for forty days, and had seen Him ascend to Heaven? But that *empty tomb* was there in their midst, and it was that *empty tomb* that shut the mouths of their enemies. And again, the records state most definitely that *the empty tomb was used* immediately as an ocular and overwhelming proof that the Lord had risen — to the women the angel said, “He is not here; for He is risen, even as He said. Come, see the place where the Lord lay.” When the women brought the news of the Resurrection to the disciples, some doubted their word, but Peter and another disciple, presumably John, *ran* to the sepulchre. John, outrunning Peter, came first to the tomb and looked in; but Peter, when he came, went into the sepulchre and found the empty linen cloths, and the napkin, but Him they found not; and apparently, nearly the whole body of the disciples at Jerusalem visited the empty tomb on that first day, and unquestionably hundreds of others, and among them would be the priests and the elders, for it was a new thing under the sun. So the *empty tomb* was the proof *Christ gave His enemies* that He had power to lay down His life, and had power to take it up again. His enemies saw not the risen Lord, but they saw the empty grave, and were overwhelmed with the evidence that the temple they had destroyed had been raised up again within the three days the Master had asserted it would be. It is the veriest nonsense for men of our day to question the literal Resurrection of the body of Christ, for nothing less than the empty tomb, and *nothing but that*, could have prevented the fury of the chief priests and elders from flaming up against the disciples as soon as they began to publish the Resurrection of the crucified Jesus of Nazareth. For a time, the authorities seem to have been dazed. The *empty tomb* in Joseph's garden confounded them, and secured for the Apostles a few quiet months in which to organize the new Church, and begin that world-wide evangelism, which lasted three hundred years, and which has had no parallel in human history.

Another unimpeachable witness to the literal Resurrection of Christ is the sudden transformation that came over the disciples shortly after the crucifixion. For several months the Lord had been telling them that He was going up to Jerusalem and would be put to death by the rulers, and would rise again the third day; but those three years of companionship with Him had revealed to them very clearly that though He was with them He was not one of them—that He possessed wisdom, and knowledge, and power, far surpassing that of any mere man; and that therefore He must be what He claimed to be, the Son of God. With this settled conviction, they could not see how the rulers would be able to put *Him* to death. This unquestionably accounts for the strange work of Judas, for after he discovered that Jesus was not going to use His power in His own defence, he was horrified at what he had done, and hurrying back to the chief priests said, "I have sinned in that I betrayed innocent blood," and threw down the thirty pieces of silver in the sanctuary and went out and hanged himself. Their reply "What is that to us?" shows that the priests were more wicked even than Judas. This firm belief that Jesus was in reality the Son of God accounts also for Peter's denial that he ever knew Him. Peter at that time could plainly see that Jesus was going to be condemned, and would assuredly be put to death by the rulers. Reasoning from a human standpoint, that if a person had power to defend himself he would certainly use it, Peter for the time being lost faith in Christ, as being the Son of God; and the disagreeable feeling came over him that probably he and the other disciples had, after all, been deceived. And while in that mental conflict, Satan approached him through that quizzing girl, and Peter tried to brush his questioner aside by denying all knowledge of his former Master. It was not cowardice on the part of Peter, as is usually held, for Peter was a stranger to fear, as he proved but an hour earlier when he alone drew his sword to defend his Master against the mob that confronted them in Gethsemane. Peter simply lost his bearings, and in his confusion said the first thing that came to his mind. We see

it again with the two disciples on the way to Emmaus, that the crucifixion had so completely killed their hopes, that even the report of the Resurrection which had reached them only added to their perplexity. When the two Marys and the other women, who had been among the first to visit the tomb on the morning of the Resurrection, brought word to the larger group of disciples, some of them treated the report as an idle tale, but Peter and one other disciple, presumably John, ran to the sepulchre and found it empty, save the linen cloths and the napkin. And even Thomas, after so many had told him they had seen the Lord alive, said he would not believe it until he put his finger in the prints of the nails in the Master's hands. All the records we have of those events are a unit in representing the disciples as having utterly given up hope when the crucifixion took place: that none of them expected a resurrection. But suddenly a wonderful change takes place: hope revives; the disciples emerge from their partial seclusion; and the *authorities become quiescent*. What has happened? The four Gospels give us the only possible explanation—the Lord has risen. It is not an *apparition* the disciples have seen, for the effect is as pronounced on the attitude of the *rulers* as it is on the disciples. It is not a spirit, but the Lord in the flesh the disciples see—and the *empty tomb* that confronts the *rulers*. A new era has dawned: but it is only the dawn. The Master is alive, occasionally makes His appearance among them, converses with them a few minutes, sometimes partakes of food to convince them that it is not merely a spirit they see, but that it is Himself in very deed, just as He used to be; and then disappears again for days. The old relationships are ended. He no longer visits them at their homes, nor performs any miracles of healing, nor preaches to the multitude about the things of the Kingdom. What are the new lessons they are learning? How many of their old misconceptions about Him, and the Kingdom, are they losing? Where is He when not with them, during those forty days before the Ascension? It is also certainly evident that the disciples are not now His whole care, and the people of Israel are no longer being min-

istered unto by Him. Eleven different instances are recorded of His appearance to them during those forty days of mystery, but the evangelists do not seem to attach much importance to the appearances themselves. It is the resurrected Lord Himself, in this new relationship, mysteriously coming in their presence for a few minutes, and as mysteriously disappearing again, that holds their thought. The Ascension from Olivet, as wonderful as the Resurrection, and the announcement of the two men who stood by them in white apparel, that this same Jesus which had been received up from them into Heaven, should so come again in like manner as they had seen Him going into Heaven, filled them with rapture. They now could understand what the Master meant when He said, "I am the Bread of God which came down from Heaven to give life unto the world." But not until the advent of the Holy Spirit at Pentecost, and their enduement with power from on high, does the mist entirely clear away, and the real Son of the living God become actually known. It was no longer Jesus of Nazareth to be followed, but Christ the Lord to be worshipped. The Resurrection no longer astonished them, for they had seen demonstrated what David by inspiration foretold, that it was not possible that the grave should hold Him. By His Resurrection and Ascension to the Father, they now saw clearly that He was indeed the Lord of life: and that the Church He had founded, which they were to perpetuate, rested upon Himself. Its laws were to be His sayings, its message His Gospel, its power the might of the Spirit He had sent. This accounts for that marvellous change which came over the whole body of the disciples, shortly after the Crucifixion. Instead of being timorous, they were now heroic. Instead of being dismayed by persecution and threats, they henceforth gloried in the thought of being worthy to suffer for His name's sake. Beginning at Pentecost, with Christ the Son of God, His literal Resurrection from the dead, and the certainty of His future return to earth, the Christian Church faced the world; and for three hundred years these three great themes were the burden of its message, and the very power of God unto salvation of

thousands of believers in Him as Lord. I feel that I need offer no further proofs of the literal Resurrection of the body of Christ than these two unassailable facts—the *empty tomb*, and the *Christian Church*. The resurrection of the physical body of Christ cannot be held an open question.

WITH WHAT BODY DID HE RISE?—This is a question that does not permit of a dogmatic answer, but I would say that the other questions which are involved require us to believe that the same body that went into the tomb came out of it, without any change whatever. *Christ being sinless, never came under the death penalty*; and He did not die in a true sense, as we die. He asserted His independence in this matter when He said, "No one taketh My life from Me. . . I have power to lay it down, and I have power to take it again." (John 10: 18.) It is admitted He was not on the cross long enough to die from exhaustion, and the small amount of blood that would exude from the hands and feet because of the nails piercing them would not cause death. One evangelist says, "He bowed His head and gave up the spirit," and another says, "He cried with a loud voice and gave up the spirit"; so, according to the records, he continued to exercise sovereign control over His life while on the cross, and to the same extent that He had previously done. Prophecy had declared, "Thou wilt not leave my soul in Sheol; neither wilt thou suffer thine Holy One to see corruption" (Ps. 16: 10); so that body was not to undergo any chemical change. The logical conclusion then is, that it remained as He left it. The occupant was gone for a time, but He was not through with it. We must not miss the natural meaning of the words, "I have power to lay down My life, and I have power to take it again." This teaches that the same life was taken up that had been laid down—not another life, a resurrection life. He who came to destroy death *must prove Himself to be stronger than death*; so when He went through the change we call death—the separation of the spirit from the body—the same natural body must be taken

again, otherwise death would be the conqueror. Do not overlook this fact. He was still the Son of Man, and it was still the body of His humiliation, with the added scars of the nails in hands and feet, that He was now presenting to them as evidence that He was indeed the Lord—not only the Lord of men, and the Lord of the Sabbath, but also the Lord of *death*. And when the disciples still seemed to be unable to believe their own *eyes*, He urges them to try the sense of *touch*. Although He stood before them, and conversed with them, they seemed to think it must be an apparition, His spirit, so He asks, "Why are ye troubled? Wherefore do reasonings arise in your hearts? See My hands and My feet, that it is I, myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me having;" and while still "disbelieving for joy," He asked, "Have ye anything to eat? and they gave Him a piece of broiled fish, and He took it and did eat before them." (Luke 24: 38-43.) Instead of Luke being too realistic, as so many writers allege, his statements should be accepted as a sober narrative of real occurrences, for Christ, still in the flesh He assumed at Bethlehem, was now making His final revelations to earth; and not until after the Ascension was there any change in that physical body. His Resurrection was the same as that of Lazarus, and the son of the widow of Nain, when He called back the spirit from the Hadean world to reanimate the same body. In their case they died again, as the body itself had not been changed; but with Christ the body subsequently ascended to Heaven, and doubtless in that translation was changed from the natural to the spiritual. He would therefore in a very real sense be "the firstfruits of them that slept," for the spirit was again clothed with a body that died no more; and by His Ascension in that natural body, He illustrated how the living saints at the time of the Second Advent are to be "caught up and changed in the twinkling of an eye, when the mortal shall put on immortality." By His Resurrection and Ascension He "illustrated" Life and Immortality, or brought them to light.

SLOWNESS IN RECOGNIZING THE RESURRECTED CHRIST.—I would not refer to this question if the disciples' perplexity was not being used as evidence that the body of Jesus, in its resurrection, had been changed from the natural to the spiritual, and also the Gospel records called in question as to the passages which represent Him as pointing to His wounds, and eating food in their presence, things manifestly incompatible with any rational view of a body that had been exalted to the spiritual plane. I think I have shown fairly, and conclusively, in the preceding section, that Christ took up the same body that He laid down, and without any change: hence, the wounds in His flesh would still be visible, and eating a broiled fish or honeycomb most natural. Why then, it is asked, should the disciples be so slow in recognizing Him? I do not know that they were unduly slow. Of the eleven times it is recorded He appeared unto them during those forty days, five of them are supposed to have been on the first day, and to different groups of persons, and only in two instances do we read that they failed at first to recognize Him. In the case of Mary Magdalene, who was the first to whom He revealed Himself, it was early in the morning "while it was yet dark," and she, not yet having heard of the Resurrection, when she found the tomb empty, jumped to the conclusion that the authorities had removed the body; so when Jesus repeated the question of the two angels she saw in the tomb, "Woman, why weepest thou?" she mistook Him for the gardener, and through her blinding tears, evidently without even looking at Him, replied, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him." But Jesus, speaking again, said, "Mary! She turned herself and saith unto Him, Rabboni." Surely recognition was swift enough there. It was only Mary's bewildered condition, and suppositions, that blinded her for a moment. She had eyes and ears, but did not use either one until she heard her name mentioned. In most of the cases, the tardiness seemed to be through their inability at first *to believe* that a resurrection had actually taken place, rather than through failure to recognize Jesus when He appeared

unto them. It was a case of "too good to be true": they thought it must be His ghost—an apparition—and not really Himself as before the Crucifixion, as is shown in the case of Thomas, who would not believe Christ had risen, even though the other Apostles told him, "We have seen the Lord." Even then he declared he would not believe unless he could "see the print of the nails in His hands, and put his finger in the prints." But eight days after that, the Lord came again to their little group when Thomas was with them, and said, "Thomas, reach hither thy finger, and see My hands;" and Thomas at once responded, "My Lord and my God!" Thomas believed when he saw, but the Master pronounced a blessing on those who had not seen and yet had believed.

Apparently it was only the two disciples on their way to Emmaus who did not recognize Him: and doubtless in that one case He concealed His identity until He could draw out from them the story of their sadness, and while in that receptive mood give them the Scripture portrait of Himself as the Christ. In this case there must have been some change in His personal appearance, a different expression on His face. Remembering the miracle of walking on the Sea of Galilee, and the Transfiguration on the Mount, we should have no difficulty in seeing that His body was a mere covering which He could lay off, or put on, or change at His will. So whether He was partially transfigured in this case also, or whether their "eyes were holden" as they thought, matters not to us: but according to their own report He did not reveal His identity to them until they sat down to the evening meal. Just one word more on this line. What do we really know about our own bodies, or about what we call matter? We know no more about *matter* than we do about *spirit*. To our unaided eyes our bodies are opaque, but before the X-ray they are almost transparent. To our natural eyes a pine board is opaque, and seems to be a solid; but before the X-ray it disappears. So in the hands of Christ, who could still the tempest and raise the dead, that body, speaking scientifically, as well as Scripturally, could not be anything more than a mere veil to be used as He willed.

From this, we can also interpret those passages which represent Him as coming so mysteriously to them even when the doors were said to be shut, and as mysteriously disappearing again. He had some wonderful revelations yet to make to that little group of disciples He had been training for three years and over, and that transition period of forty days, from Crucifixion to Ascension, was the most fruitful of all His teaching, as it was the seal of all that had preceded. They had been sure for many months that He was the Son of God, but the Crucifixion had shattered that faith; and it must now be restored and made indestructible. His Resurrection, and occasional visits to them for forty days, followed by His Ascension, and that again by Pentecost, supplied an impregnable basis that He — as indeed the very Son of the living God, as I have pointed out in the previous section. As He was withdrawing from the earth-plane, and leaving His followers to go with His Gospel to all nations, and to carry with them the assurance of His abiding presence at all times, what better way could they come into possession of an unshakable belief in that Presence, than by His few mysterious appearances in their midst during forty days, coming suddenly among them even when the doors to their room were closed, and as mysteriously departing again after a few minutes' interview with them? It was as important that they should have rational grounds for believing the Master's presence could be with them even when they did not see Him, as it was to believe that He was the Son of God. The visible and the invisible worlds must both become real to them before they could undertake the evangelism of the earth in His name.

CHAPTER XIX.

THE ASCENSION OF CHRIST.

IN that revealing discourse recorded in the sixth chapter of John when representing Himself as "The Bread of God which came down out of Heaven to give life unto the world," He announced the Ascension. When the disciples, as well as "the Jews," failed to comprehend what He meant by eating His flesh and drinking His blood, and therefore could not see how He could "give His flesh for the life of the world," He asked, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where He was before?" Therefore, His Ascension to Heaven was regarded by Himself as the last link in the chain of evidence that He first came down from Heaven. Incarnation and Ascension are linked together, and each one requires the other in order to be believable. All the miracles and all the teaching, and even the Resurrection, would have left the disciples in a bewildered state as to His real personality, if it had not been for the Ascension. But when over five hundred disciples, after listening to His voice, and receiving His final blessing, saw Him in the broad light of day gradually ascend until lost to their view, they had demonstrative evidence that He was indeed *Lord*; and there, for the first time, it is said, "they worshipped Him." To them He was now both Lord and Christ. As to the reason for that return to Heaven, and His place there, we must adhere most scrupulously to Christ's own words, if we would avoid error. The night before the Crucifixion, in that marvellous interview with the Father recorded in the seventeenth chapter of John, He said, "I have glorified Thee on the earth, having accomplished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, *with the glory which I had with Thee before the world was*" (v. 5). Here He

tells us in the plainest of language why He is returning to Heaven, and also that He is going back to His old place with the Father—to the glory which was His before the world was. Every theological theory which conflicts with this declaration is untrue. He was not, therefore, being exalted to a new station in Heaven, as is generally taught, neither was He raised to a higher plane of being—a Divine spirit being—as a few others are erroneously teaching. This return was “the joy that was set before Him” when He endured the cross, and “despised the shame” as the writer of Hebrews expressed it. That sitting down at the right hand of the throne of God was, therefore, not a reward for what He had accomplished on earth, but according to the Master’s words just quoted, it was a return to His old place in the throne of the universe which He had temporarily abdicated, to perform His mission on earth. Peter, at Pentecost, after rehearsing to the rulers the mighty works of Jesus of Nazareth, said God had raised Him from the dead and highly exalted Him at His right hand, but there is no suggestion in this that it was to a higher glory than that which He enjoyed before He came to earth. Peter, here, merely repeats what He had heard from the lips of the Master—“Give Me the glory which I had with Thee before the world was.” Modern teachers should be modest enough to stop where Peter stopped. The Christ was not working for wages, and *received nothing as a reward*. His was the *joy of service*.

PENTECOST.—“The mystery hidden from the foundation of the world” was now made manifest to all the dwellers of Jerusalem, when there appeared the cloven tongues, like as of fire, and sat upon each of the one hundred and twenty disciples, and they were all filled with the Holy Spirit. (Acts 2: 3, 4.) Christ Himself forgave the sins of all who received Him, and imparted to them that quality of life which He denominated eternal, so that one like unto Mary Magdalene would be transformed into a strong, beautiful personality; but at Pentecost the Holy Spirit made His advent among the children of men, to do for *all* who worshipped God

throughout the world what Christ had done for the *few* who opened their hearts to Him. That company of disciples were already in the Kingdom, had been instructed by the Master Himself, but they were forbidden to commence their work of evangelism until they were "endued with power"; and thenceforward every true believer would not only find pardon for past sins, as the true penitent had always done, but would be born anew, born by the Spirit into the spiritual environment, and receive the Spirit as an indwelling guest; the believer thus becoming, in a very real sense, a partaker of the Divine nature. This is virtually the incarnation of the Holy Spirit in the human personality. All the past centuries, and the teachings and revelations of the Christ, were a preparation for this redemption, the exaltation of the true believer into the Kingdom of saints while yet on earth. This is not merely a legal redemption, but it is the human spirit coming into harmony with the Divine will, and being clothed with new strength, receiving life from God, as life from the vine flows into the branch. Hence, we see how it is that the smallest in the Kingdom of Heaven on earth would be greater than was John the Baptist, the last, and the equal of the greatest, of the Old Testament heroes. The office of the Holy Spirit is to enlighten all who come into the world; to regenerate, sanctify, and seal all who open their hearts to the Divine light thus received; and make them first *clean*, and then *strong* and steadfast. This is the mystery hidden from the foundation of the world which was revealed by Christ, and was a part of His mission to earth. Thus, man at the beginning received life from God and was made after the likeness of God; but now, in the re-creation, the believer receives additional spiritual potency by entrance into the spiritual environment. Ambassadors now, and co-reigners with Him in His throne hereafter, opens a long vista of bewildering anticipation to those who know the promises.

INTERCESSOR OR ADVOCATE.—Are we justified in referring to the ascended Lord as our Intercessor? The Master's words forbid it. In that "upper room" the night before the Cruci-

fixion, He told them that after He returned to the Father they should pray to the Father in His name; but apparently to guard them against a distrust of the Father's love and goodness, He told them plainly that He was not to act in the capacity of *Intercessor*, giving them as a reason, the best of all reasons—*that none was needed*. Listen—"In that day ye shall ask in My name; and I say not unto you that I will pray the Father for you: *for the Father Himself loveth you.*" (John 16: 26, 27.) This very positive statement from the Lord Himself should be final. That entire conception of Christ acting after His return to Heaven as our Intercessor or Advocate before God is contrary to all of His teaching respecting His mission on earth, and His relationship with the Father. I am sure that it is merely another of those heathen thoughts which burden Christianity, and make it incomprehensible. It represents the Father as needing to be coaxed, pleaded with by the Son, even in the matter of the forgiveness of sins, and is a most unfortunate thought to give the non-Christian world. The few passages in the Epistles which, as translated, represent Christ as interceding with the Father for us, must either be rejected as being inconsistent with the Master's teaching, or we must find the writer's meaning, and then use the appropriate English word in our translations.

In 1 John 2: 1, the Authorized Version reads, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." The word here translated Advocate is *παράκλητον*, the same word which Christ used when He told the disciples that the Father would send them "another Helper." Several times during that heart to heart talk with the disciples, as recorded by John, *παράκλητος* is used, and in each case it is translated *Comforter*, meaning the Holy Spirit. Now when John uses this same word in his Epistle for Christ, their first great Comforter, why should it be translated "Advocate" or lawyer? The Revised Version gives "Comforter" and "Helper" in the margin, but those words should have been placed in the body of the text, as is done in John's Gospel. *Παράκλητος* primarily and properly

means a *helper*. It comes from *παρακάλειω*, to call for. Christ was their helper while He was with them; and, when He returned to Heaven, He sent them the Holy Spirit as "another Helper" to take His place here—one Comforter *here*, and another with *the Father*. John's thought then could only have been "If any man sin, we have a Comforter, or Helper, with the Father, besides the Father, Jesus Christ the righteous," who had assured them, "Whatsoever ye ask the Father in My name I will do for you"; hence, as God the Father was love, and Christ the Redeemer was with Him, forgiveness was *sure*. "Advocate" is a mistranslation, and the very thought of a solicitor pleading with the Father to be merciful is *pure paganism*. *παράκλητος* simply means a helper, any helper—an accountant, a stenographer, a gardener, or a doctor, as much as it means an advocate; so we must rule out that specific class-term, and use "Comforter" or "Helper" instead, *helper* being preferable. I know that some scholars repudiate the thought of an advocate pleading with the Father, affirming that the true thought is "calling one to our help," one to take our place; hence advocate being a fitting term. But this does not justify that translation, as I have already stated; for the stenographer also is one called to our help. The term advocate naturally and properly centres the thought in a courtroom, with the lawyer handling our case before the court and pleading for us. And this is what ninety-nine out of a hundred mean when they say "we have an Advocate with the Father." It should never be used.

St. Paul in the eighth chapter of Romans, according to our translations, speaks of Christ as "making intercession for us," but Paul's reasoning in that chapter does not indicate that he is thinking so much about intercession as he is of the presence of Christ with the Father. In the twenty-sixth verse he says, "The Spirit also *helpeth* our infirmities: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Thus the Spirit is represented as helping us to pray, literally praying through us, in our name, for the preposition *ὑπέρ* which is here translated "for" does not only

mean *for* in the sense of "for the sake of," but also in the sense of "instead of" and "in the name of." So the Holy Spirit does not, independently of us, plead with God in Heaven for us, does not plead *with* God in any sense; but is *within us an energizing power*, inspiring *our* thoughts, giving *us* words, and bringing *our* spirits in touch with God, thus making *our* prayers effectual. Continuing his argument for the safety and comfort of the child of God, he asks, "If God is for us, who is against us? He that spared not His own Son, shall He not with Him freely give us all things?" Does this sound as though he thought *intercession* was needed? He then concludes, "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yea, rather, that has risen again, who is at the right hand of God, who also maketh intercession for us;" that is, in the same sense that the Spirit maketh intercession for us, not by pleading with the Father, who is already calling us to Himself by the Spirit, but rather as our Elder Brother, who through His atonement, is a *continual Intercessor* for every believer. Thus, the thought of Paul evidently is that the Father, the Son and the Spirit are unitedly striving to bring us into fellowship with the Divine. The literal meaning of *ἐντυγχάνει*, which is here translated *intercession*, bears out this interpretation. It not only means "to intercede for one," or "to plead the cause of," but its primary meaning is "to fall in with," "to meet with," or "to converse with"; hence, I feel sure if this verse were translated, "It is Christ that died, yea, rather, that is risen again, who is at the right hand of God, who also meeteth with us," we would probably be giving Paul's meaning, and would not be running counter to Christ's own affirmation that He was not to be an Intercessor.

Again in Hebrews 7: 25, the writer says, "Wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." This writer represents Christ as a High Priest "in the Heavenly Tabernacle," and as He is eternal, His priesthood would also be eternal. And as the high priest was

the intermediary between God and the worshipper, it would be true that "He ever liveth to make intercession for them." This is a Hebrew thought and not Christian, although it is found in that Epistle. The High Priest, however, did not supplicate for the people, but was an intercessor merely by virtue of his office; and in this sense, intercession is not objectionable, because the thought of special pleading is not present.

All that teaching which places God on one side, and Christ on the other, Justice on one side and Mercy on the other, is exceedingly fallacious, and does infinite harm. The Father and the Son *are one* in nature and one in their love for man, their desire for man's eternal good, and their readiness to throw everlasting arms around every child of earth who will receive their love—hence one in Redemption.

This thought of suffering as making atonement has taken such deep root that many quote Col. 1: 23, "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the Church" as proof that there was something still lacking in the measure of suffering that Christ endured, and that the sufferings of the disciples were needed to make up the deficiency. But Christ told the Apostles the night before the crucifixion why they would be made to suffer for His name's sake, which was because of the wickedness and blindness of men, who would really believe they were doing God's service when persecuting and slaying His followers. That morbid thought of Atonement through the sufferings and death of Christ as a satisfaction to God mars much of our hymnology. We are made to sing:

" Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me."

See how the thought of intercession and pleading is cultivated in those lines! If that last line read, "They strongly speak (or plead) *with me*" there would be meaning in it.

The belief is quite general that Christ in Heaven still bears the scars of the crucifixion in His body, and how can it be avoided when we are continually singing that false sentiment? Again, we sing, "In my hand no price I bring, Simply to thy cross I cling." Some clergymen are wise enough to change that wording, and read "Simply to the Christ I cling." With that thought the verse is helpful. Another beautiful hymn is spoiled in a single line—"I shall know him by the prints of the nails in his hands." No, that is not true. We will never see the prints of the nails in His hands. All that belonged to the body of His humiliation, and when He quit the earth-sphere of His work that body was transformed into a spiritual body, and it is "His glorious body" that we will see when we enter the Intermediate state, or are caught up to meet Him at His coming. If we want a figure of speech as a sign by which we will know Him, there is a better one in use—"We shall know Him by the many crowns He wears."

THE MEDIATORIAL THRONE.—Christ now on the Mediatorial throne is a true conception. Ezekiel in the vision which came to him at the River Chebar in Chaldea saw above the firmament the likeness of a throne, and on the throne the appearance of a man (1: 26). This prophetic vision is what we should give the world to-day. When deeply conscious of our sinfulness, and in times of weakness, or discouragement, it is comforting to realize that *there is a man on the throne* of the universe—the man Christ Jesus, our Elder Brother. He who performed the service of creating the worlds at the beginning is now with the Father again, engaged in the work of recreating the fallen race in His own image. He has "all power in Heaven and in earth." He neither supplicates, nor intercedes, nor mediates, *but reigns, as the Father reigns*. The government of our world is in His hands *now*, according to His own words, "For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father" (John 5: 22): so He is not only Saviour but

both Lord and King even now. And He was all that, the hour He uttered these words, in Galilee. Reverently, then, it may be said, our case is in the hands of the Son now, and it is His commandments that are binding on us, and it is He who will be our Judge at the last day. Why is this truth not persistently given the world, instead of the delusion that in some way the Christ is employed in influencing the Father to be merciful to us? Throughout our theological writings, the Mediator is represented as one who stands between two parties who are at variance, for the purpose of bringing about reconciliation; but a little reflection will satisfy any person that such meaning is too narrow, for in many different circumstances and conditions, a mediator acts between persons who are not at enmity by any means. It merely means acting as an intermediary between persons. The reader can recall many illustrations; but all these familiar terms, when used theologically, seem to be given a bad meaning. Christ is our Mediator *because He is both God and man*, and we approach God through Him, pray to the Father through His name. Restore these conceptions to the world. Let men see a gracious Father and an Omnipotent Christ, equally concerned in man's salvation from sin and suffering and restoration to his lost dominion, and the nations will listen as they did in the first Christian century.

ANOTHER MISSION.—How long is Christ to remain in Heaven with the Father before He returns to earth again? Peter, immediately after Pentecost, amply answers this question. "Whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began." (Acts 3: 21.) This authoritative declaration harmonizes with the message of the angels at Olivet, and places the Lord's return at the beginning of the Restoration of all things, not at its close. The following chapter deals with this question.

CHAPTER XX.

THE LORD'S RETURN AND KINGDOM.

WHILE space cannot here be given to a comprehensive treatment of that controversial question, I desire to group a few passages of unimpeachable authority which constitute an unassailable basis for "that blessed hope" which inspired not only the Apostolic Church, but the early Christian Church, for three centuries. The Lord's return was definitely announced at the hour of His departure—"And while they were looking steadfastly into Heaven as He went, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye looking into Heaven? This Jesus which was received up from you into Heaven, shall so come in like manner, as ye beheld Him going into Heaven." (Acts 1: 10, 11.) Several facts are here revealed in this message the ascending Christ sent back to His disciples to give the world. One was the absolute certainty that the same Jesus they had followed and worshipped was to return to earth. Another assurance was that He would return *as He went away*. His going away was personal, and visible. A cloud received Him as He ascended, and at His trial before the High Priest He said, "And ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of Heaven." (Mark 14: 62.) He did not come in any of these ways at the destruction of Jerusalem, did He? No one there, or in Palestine, saw the form of the Blessed Christ when "His armies destroyed those murderers and burned their city." Do not be deceived by any of those modern fictions about Christ's coming in any of the various ways which some dreamers have been dreaming about. The message which the angels delivered on Olivet that day was from Christ, and not from man, and should therefore be accepted with unreserved confidence and great joy.



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THE TIME FOR THE LORD'S RETURN.—Has it been revealed when the Lord will return to earth? Yes, I would say it has. The day, the hour, or the month has not been given, but the approximate time has been revealed very clearly. But before stating those revelations, I must take issue with that teaching which is met everywhere, that the Apostles expected the Second Advent in their day. There can be no doubt but that many of the early Christians did look for the coming of the Lord during their lifetime, but I have found nothing to justify the statement that the Apostles were also in error on that point. The passages quoted to prove that they looked for the Lord to come in their day are not fairly interpreted. The chief one is, 1 Thess. 4: 16, 17, where St. Paul says, "The dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them to meet the Lord in the air." They claim that because Paul says "*we* who are alive" proves that he taught that the Lord was to come in their day; but a deeper study of the Apostle's argument leaves no room for that inference. In the thirteenth verse it is made evident that some of the Thessalonians were among those who thought Christ was to come in their day; and, because some of the disciples there had died, they seemed to fear that the departed ones would be missed when the Lord would come for His followers. Paul's words of instruction were, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus *died* and *rose again*, even so them also which sleep in Jesus will God bring with Him." In this verse, he links together the two branches of the family of Christ, the living and the dead—all one in Him. When he uses the word "*them*," he is, of course, referring to those who had departed; and when using "*we*," he was referring to the *living*. As he was writing to the *living* Thessalonians about a present perplexity, he must needs write in the present tense, so what term other than "*we*" could he use? Paul's words removed their worries, and as the time of His coming was left uncertain, that same form of address has been the

appropriate one for every Christian, at every hour from that day to this—"We who are alive and remain shall be caught up." It was the Master Himself who said, "Watch, therefore, for ye know not what hour your Lord doth come"; so it is still "*we* who look for His coming," and St. Paul made no mistake when he used "*we*" and not *they*. This is made very clear again in 1 Cor. 15: 51, where Paul writes, "Behold, I tell you (or interpret) a mystery: *We* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump"; so, in Christian thought and speech, it is *we* for both branches of the one family in Christ. In the second Epistle to those same Thessalonians, who seemed now to be disturbed by a report that the Lord had come, and they had not been "caught up," St. Paul assures them that the day of the Lord was not then present, and gives as a proof the predicted great apostacy, a great apostate system, that was to grow up and run its course, before the coming of the Lord would take place. He wrote, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." (2 Thes. 2: 1-12.) This removed their fears, for they knew that no such apostacy, or falling away, had yet taken place in the Christian Church; and it also falsifies that modern charge that the Apostles were ignorantly looking for the coming of the Lord in their day. It also furnishes absolute evidence that the coming of the Lord, which the Apostles preached and looked for, did not take place at the destruction of Jerusalem 70 A.D. All men who read either the Bible or the history of the Christian Church know that no such apostacy took place during the times of the Apostles, and that no such "Man of sin, and son of perdition," arose before the destruction of Jerusalem. I will give but one more proof that the Apostles did not expect the Lord to come in their day; and then touch the purpose of His coming. You remember after the Resurrection, when He said to Peter, "Feed My lambs" and then "follow Me," and Peter noticing

John, asked, "and what shall this man do?" the Master replied, "If I will that he tarry till I come what is that to thee? follow thou Me." Then John adds, "This saying, therefore, went abroad among the brethren that that disciple should never die." (John 21: 22, 23.) Now, if the Apostles had been expecting the Lord's coming in their own day, could they have gathered the idea that *John was never to die*? If they all expected to live to witness that event, would there have been any sense in such a report about John? The resurrection of Christ, and the Lord's return in His Kingdom, were the two fascinating themes of the Apostolic preaching, and to the latter they looked forward as a time of great joy, and hailed it as "that blessed hope." That hope not only animated the Apostles, but inspired the Church for *two hundred and fifty years after Jerusalem had been razed to the ground*; and yet there are sane Christians of our day who follow the lead of the infidel and teach that the "glorious appearing of the Great God and our Saviour Jesus Christ" took place when the Roman armies destroyed Jerusalem, and a million of men, women, and children perished by sword and famine. Christ said in the parable of the Marriage of the King's Son, the King "sent forth his armies and destroyed those murderers, and burned up their city," but He never said that was to be the time of His coming, nor the beginning of His Kingdom. From the preceding facts, you see how reckless is that statement that Christ came at the destruction of Jerusalem.

Surely we are in a position in this twentieth century to take note of all the data the Bible gives, respecting the time of the Second Advent. What are the infallible signs of the nearness of that event? When the disciples asked Him for some definite signs of the time for the destruction of the Temple and Jerusalem, whose doom He had just announced, and also the sign of His coming, and the end of the age, He referred to many troublous events which should first take place, and then gave what would definitely mark the end. These three events must be kept distinct, and the signs belonging to each, if we desire to reach any legitimate conclu-

sion as to that of His coming. Jerusalem long ago met its fate, and the Christians in Jerusalem who knew the sign of its immediate destruction that He gave them fled, we are told, when the Roman army appeared, and thus were saved. The other two events are yet future, and the signs He gave by which it may be known when they are at hand are just as explicit as was the one sign He gave them respecting the fall of Jerusalem. Prudence dictates that we should know what those mileposts are, and when we are in sight of the last one. Avoiding the wider range of the subject, I will, as concisely as possible, present the main events which herald the time of the end, not the end of the world, but the end of our age.

Beginning with what the Master gave the Apostles in answer to their question as to what should be the sign of His coming—"And this Gospel of the Kingdom shall be preached in the whole world for a *testimony* unto all the nations; and then shall the end come" (Matt. 24: 14), need I ask, is the time not near at hand? Is there any nation which has not heard the Gospel? He does not say that all the nations shall become Christian, but rather that the Gospel shall be preached in all the world for a witness. We are not therefore expected to "take the world for Christ," but our task is to give every nation the Gospel of the Kingdom. Every nation has even now heard that Gospel, and through the "Laymen's Movement" and other agencies, the time is exceedingly short when every tribe of every nation shall have heard the Saviour's name. So we may be very sure that we are nearing the confines of a new age which will be ushered in by the Lord's return. Do not let any timid theologian, or religious dreamer, drive you away from Christ's own words, nor disparage to the slightest degree the glad message the two angels delivered to the disciples at the time of the Ascension. Without referring to any of the other many signs of the near approach of the Second Advent, I will conclude the time-phase of the question with two great authoritative passages, which mark the exact time for the closing of the Gospel age, the times of the Gentiles; hence the coming of the Lord. We

are assured that when the last person has entered the invisible Church of Christ required to make up that vast multitude that will constitute the body, the bride of Christ, the times of the Gentiles will be fulfilled, and the Gospel age closes at the same time. The proclamation of the Gospel will then also cease. And the Master did not leave us in ignorance as to when that Divine purpose would be accomplished, but told the disciples of an event that would mark the exact time—an event of world-wide interest, and world-wide knowledge. When announcing the dispersion of the Hebrew nation, He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). We know that from 70 A.D., Jerusalem has been trodden down of the Gentiles, for over eight centuries overrun by the Mohammedan power, and at present under the control of the Sultan of Turkey. Now, by Christ's announcement, we know that when the Turkish power is overthrown, and the Jews are left in full possession of Jerusalem, the *times of the Gentiles will be ended*. Need I ask how near we are to that event to-day? Daniel in 11:41, 45, gives us a very dramatic event which will just precede and herald that new era in the national life of Israel. Speaking of that Mohammedan "little horn" of the eighth chapter, whose marvellous achievements, and gradual wasting away are vividly sketched, and then the final step to be taken by the representative of that fierce "little horn" which arose in Arabia, he says, "But tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his palace between the sea and the glorious Holy Mountain; yet he shall come to his end and none shall help him." It need not be asked to-day what tidings out of the east and out of the north are likely to trouble, and are now troubling the Sultan of Turkey? According to this ancient prophecy, the Sultan is to hastily transfer his seat of government from Constantinople over into Asia Minor, presumably into some part of Palestine, in the hope of rallying his subject peoples to his standard there, but his plan is to fail, for

no armies are to come to his help. Can we not already see that such a course is inevitable? Perhaps it may take place before these words are in print. Twice already since the Sultan declared war against the allies, he has called the Mohammedan world to a "Holy War," but *none have come to his aid*, thus fulfilling that much more of Daniel's great prophecy. Without anticipating what Bulgaria, Roumania, Greece and Italy may do, the fate of the Turkish Empire is already settled, and it can only be a matter of weeks or a very few months, before the allied powers will end that empire for ever: and the Sultan's refuge in flight is all that will prevent him from becoming a prisoner of war. The removal of that despotic power will leave those subject races in Asia free; and thus the Hebrews will find themselves in possession of their ancient inheritance without a battle, save as individual Jews have fought in the allied armies. Greater Israel will not fail to hand over that domain from the Mediterranean to the Euphrates to the representatives of David's royal race. Neither Britain, nor France, nor Belgium, nor Russia, nor Servia, nor Montenegro, nor Japan, has any need of any part of Palestine, so those overshadowing powers can be trusted to stand for the protection of restored Israel; for that nation claims no lands beyond what Jehovah promised them, and David, the warrior and poet king, won during his reign. So, when the cables announce that the Sultan of Turkey has removed his seat of government from Constantinople over into Asia Minor, we may be sure that we are on the threshold of new and even greater events.

But as the earlier infidel writers have been followed by the hostile critics of our day in assailing the prophetic character of the book of Daniel, affirming that it was written after the events occurred that it pretended to foretell, and as that poison has gone out through the whole of current literature, before I can proceed with the light which Daniel throws on the Second Advent, this infidel assault must be dealt with, and unchallengeable proof of its incredibility furnished. Daniel, differing so materially from all the other prophetic books of the Old Testament, portraying in such exact rela-

tionship the political and religious events to take place from Nebuchadnezzar's day down to the end, could not be accepted as genuine if infidelity were to have any ground left upon which to stand. Porphyry, a Neoplatonist philosopher of the third century, and an avowed enemy of Christianity, seems to have been among the first to attack the genuineness of the book of Daniel, by asserting that it was written after the events it pretends to foretell had taken place; hence was history and not prophecy. He claims it was written about 175 B.C. instead of between 400 and 500 B.C. In order to make the late date for Daniel look plausible, Porphyry and the hostile critics of our day make the Grecian Empire to be the fourth universal kingdom, thus being compelled to leave out the Roman, the mightiest of all the great world powers earth has ever known. To do this, they separate the Medo-Persian Empire which succeeded the Babylonian, and make Media first to rise to world-wide dominion, and then the Persian, which contention is false to fact, as every ancient history and encyclopedia will show. Media's greatness came before that of Babylon, not after it. It was Media that destroyed Nineveh and ended the Assyrian Empire about 605 B.C., the fall of which not only freed Media, but Babylon, Egypt, the Persian tribes, and other nations besides. But in 553, Cyrus, the real founder of the Persian Empire, successfully revolted against the suzerainty of the Medes, and incorporated that empire with his own, and in 538 captured Babylon and ended that empire. In that same year, he allowed the Jews, whom Nebuchadnezzar had transported to Babylon, to return to Palestine and rebuild Jerusalem. So according to history, no Median dynasty came in between Nebuchadnezzar of Daniel's prophecy and the Persian Empire, and so therefore this infidel *fiction* must go in the waste-basket. Again, in Daniel, the beast representing the Third Kingdom had four heads (7:6), but these hostile writers say Persia was the Third Kingdom, and yet no history speaks of Persia as being divided into four parts. History, however, does tell us that upon the death of Alexander, the Grecian Empire was divided into four parts, under four of his great generals.

It is evident, therefore, that the third beast in Daniel's vision represented the Grecian empire; and this kills absolutely the charge that the book of Daniel was written after the events transpired, because the fourth beast with the "ten horns" (7:7), representing the fourth kingdom, the Roman, had not yet supplanted the Macedonian or Grecian Empire in its dominion over those Eastern lands at the date when Porphyry says the book of Daniel was written. There may be some excuse for Porphyry, because he lived several centuries before the "little horn" of the eighth chapter made its appearance in the person of Mohammed, and also some centuries before the division of the Roman Empire and the appearing of the papal "little horn" of the seventh chapter: but for Christian scholars of the nineteenth and twentieth centuries, so many years after those two great religio-political powers have become historical, to follow the infidel of the third century is absolutely inexcusable. Both Porphyry and the hostile critics make the "little horn" of the seventh chapter and the "little horn" of the eighth chapter refer to Antiochus Epiphanes, although any man of ordinary intelligence in reading the distinct prophecies of those two chapters will see that the "little horn" of the seventh chapter came in contact with the Christian Church, while that of the eighth chapter operated against the Jews and Palestine. In appealing again to history, I am safe in affirming that there is nothing in the achievements of Antiochus Epiphanes that accords with the Papal "little horn" of the seventh chapter, which came up among the "ten horns" and plucked up three of them by the roots. And apart from the one fact that Antiochus arose in one branch of the Grecian Empire, and also that he was relentless in his treatment of the Jews, and despoiled the Temple, as others before him had done, there is nothing whatever to identify him with the "little horn" of the eighth chapter: the details do not fit together. F. W. Farrar, after saying that the whole prophecy (of the eighth chapter) culminates in and is mainly concerned with Antiochus Epiphanes, unwittingly exposes his fiction in these words: "In fact it furnishes us with a sketch of his fortunes,

which in connection with the eleventh chapter tells us more about him than we learn from any extant history." ("The Book of Daniel," page 74.) What a confession this is for a hostile critic to make! Secular history, he admits, does not describe Antiochus Epiphanes as playing the rôle that "little horn" was to play, but the critic dresses him up in the garb of the Mohammedan "little horn" and then thanks Daniel for the gift of the clothes. A third proof that Daniel was not written after the events transpired, but is true prophecy, and that Antiochus Epiphanes was not the despoiler of the Holy Land that Daniel described, is found in the fact that the Second Advent was to follow the cleansing of the sanctuary, and the Messianic Kingdom which was to last forever was to be established at that time. We know absolutely that neither event followed the cleansing of the Temple under the Maccabees, and that Jerusalem was soon trodden down again, and now for nearly nineteen centuries has been in the hands of the Gentiles.

Another positive proof that the book of Daniel was written at the time it purports to be, and is therefore genuine prophecy, and not "religious romance," is found in the Septuagint Version of the Old Testament, which was written some time between 280 B.C. and 175 B.C., the weight of evidence favoring the earlier date. The book of Daniel being included in that trustworthy Version, and placed among the four great Hebrew prophets, is *unassailable* evidence that Daniel must have been long enough in circulation, and high enough in authority among the Hebrew scholars, to be *held at that date* as an inspired book. Antiochus Epiphanes was at the zenith of his power when ravaging Judea in 170 B.C., and died in 164 B.C., so what semblance of truth can be found in the statement that Daniel merely recorded the bloody acts of Antiochus Epiphanes when the book had become already venerable before that prince and soldier was born? I would ask, were not those seventy Greek and Hebrew scholars of Alexandria and Jerusalem who prepared that Version better able to judge of the authenticity and inspira-

tion of their own sacred books than was the infidel Porphyry who lived five hundred years later?

As a final proof that the book of Daniel was not written after the events transpired, but is true prophecy, and that some of the events were yet future, even in the time of Christ, we have the Master's own interpretation—"When therefore ye see the abomination of desolation which was spoken of by Daniel the prophet (9:26, 27) standing in the Holy place, then let them that are in Judea flee into the mountains," etc. (Matt. 24:15). This declares that at the beginning of the Christian era, the defiling of the sanctuary, spoken of by Daniel, was yet future, and so had not been accomplished by Antiochus Epiphanes in 170 B.C., as Porphyry and the later destructive critics assert. This pronouncement by the Christ should settle the question of the prophetic character and the inspiration of the book of Daniel, for not merely every Christian, but for all others who believe in the divinity of Christ. This prediction of Daniel's was fulfilled in 70 A.D. by the Romans.

Feeling satisfied that the facts I have here presented will satisfy every reader in quest of truth that the book of Daniel is genuine prophecy, I will now present the outline map which Daniel sketched of the great political and religious events to take place from the time of Nebuchadnezzar to the coming of the Lord, thus furnishing the solution of the troublous events of to-day, and enabling the reader to understand the momentous time in which we now live. No one need be a scientist or a theologian to know whether those events have taken place or not. Take any general history, and you can trace every step from Nebuchadnezzar's day until now. Those four great empires—the Babylonian, the Medo-Persian, the Grecian and the Roman—have run their course as pictured, and each in its day overshadowed all others, and then passed away. We are now in the divided state of the Roman Empire, the days of "the ten toes," representing ten kingdoms to succeed the Roman Empire, according to Nebuchadnezzar's dream, and of the "ten horns" of Daniel's vision, as any person who has even one eye open will plainly

see. The Roman Empire was a Western power which conquered those Eastern countries, but never Romanized them, except in name; and soon we read in history of the Eastern and the Western Roman Empire, Constantinople being the capital of the Eastern, and Rome of the Western. The Western Empire—Rome proper—broke up into various independent kingdoms or states, while the Eastern Empire, some time later, gave way before the Mohammedan power. The "Holy Roman Empire," which is sometimes said to have succeeded Rome, was *German* and not Roman, and all the territory it embraced that could be said to be a part of the fallen empire was Austria and the northern part of Italy; and it remained German.

In the confusion which followed the collapse of the Western Empire, some of the independent states of Italy, which Rome had annexed, and the more distant countries of Europe which had been conquered and Romanized in law, and somewhat in language, struggled into being again, each on separate soil; and among these, the following ten can safely be said to have won rank as independent sovereignties:—Lombardy in the north, between the Alps and the Po; Venice in the north-east, on the Gulf of Venice; Ravenna, south of Venetia, on the Adriatic; Naples in the south, including Sicily; these, with the state of Rome itself in the west, account for five of the ten kingdoms into which the Empire was divided. There were other powerful cities—Milan, Genoa, and Florence—but they did not seem to recover independent sovereignty. Then in that part of Europe which had been conquered and partially Romanized, we have five more kingdoms and republics, viz.:—Britain, France, Spain, Portugal and Austria, not Hungary. United Italy now covers the ground of the first five kingdoms mentioned. Thus the prophetic picture stands before us in its full proportions—the four great Empires, and the ten Kingdoms. But there were two other powers that were to arise, one in the East, and the other in the West—great politico-religious systems—and that were to attain great power; and both were to end at the time when the Most High sets up His Kingdom. Both these

powers, the hostile critics say, referred to Antiochus Epiphanes, but the following brief outline of their history will make it very clear that such contention is absurd. In the seventh chapter containing Daniel's vision of "four beasts which came up from the sea," representing the four great world powers already referred to, the fourth beast, being the Roman Empire, had "ten horns," representing the ten kingdoms to arise after the fall of the Empire. In the eighth verse he says, "and, behold, there came up among them another little horn, before whom there were three horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." And in the twenty-first verse it is said, "The horn made war with the saints and prevailed against them;" and in the twenty-fifth verse, "And he shall speak words against the Most High, and think to change the times and the laws." Is this not a true picture of the Roman Hierarchy? How it has boasted and vaunted itself, and persecuted the saints through many centuries, are now matters of history that all may read who will. This persecuting *horn* is not the Roman Catholic Church, because it came up after the "ten horns" appeared, and that was not until after the fall of the Empire, whereas the Church, both Eastern and Western, was in existence over four centuries before Rome fell. It represents the Hierarchy, consisting of the Pope, the Cardinals, and the Bishops, which gradually grew up and fastened itself first on the Western Church, and then on the Western nations which came up after the Empire fell. This "little horn" of Daniel is the same as St. Paul described in 2 Thess. 2:3, as the "Man of sin," and "Son of perdition" that would arise during the Great Apostasy, and "exalt itself above all that is called God or that is worshipped." Space can only be given here to a bare enumeration of the various stages in the evolution of this "little horn," and of its decline. The first step was the claim by the Bishops that instead of being mere *overseers* in the various congregations, they were the *successors* of the Apostles and heirs of their gifts. Subsequently the claim was made that while the Bishops were the

successors of the Apostles, the Bishop of Rome was the successor of Peter, and that the Church had been founded upon Peter. It did not matter that St. Augustine, Tertullian, Origen, and other distinguished sons of the Church, ridiculed this interpretation, holding that Christ was speaking of Himself when He said, "Upon this rock I will build My Church," and that the "keys" He gave Peter only meant that he would initiate the Apostolic preaching of the Kingdom, which he did at Pentecost. The Hierarchy, nevertheless, clung to their heresy, and finally won, when the Emperor Valentinian, by decree issued 115 A.D., made the Bishop of Rome the ecclesiastical head of the Church with supreme authority, and thus Leo the Great became the founder of the Papacy. The Bishops of the Eastern Churches repudiated this arrogant assumption, and in a General Council raised the Bishop of Constantinople to an equality with the Bishop of Rome; and the cleavage between the Eastern and Western Churches now began. With this sacerdotal bishop, came back the sacerdotal priest. A priest must have something to do, and as animal sacrifices were now out of the question, this embryonic hierarchy laid unholy hands on the two simple ordinances the Master left His followers—Baptism and the Lord's Supper—and they were transformed into sacraments. In Apostolic times the believer made public confession of his faith in Christ as Saviour by being baptized in the name of the Father, the Son, and the Holy Spirit; but the Apostate Church taught that the sinner became a saint through water baptism, and subsequently it was held that baptism could only be performed by a priest of Rome. The Lord's Supper in Apostolic times was a Memorial only, like the Passover Supper, but the vaunting hierarchy transformed this into a sacrament (mystery), to be administered only by a priest, and subsequently only by a Roman priest. The next step by the Bishops was to forbid the wine to be given the laity, merely the bread; then a special wafer was substituted for the piece of broken bread, which being consecrated by the priest, became changed into the real body and blood of Christ. This dogma was declared to be a doctrine

of the Church by Pope Imocent III in 1215. His audacity did not stop there, but the stupendous claim was advanced that in this Host (sacrifice), consecrated by a priest, Christ is truly sacrificed again for the benefit, not only of those partaking of it, but for absent believers as well, and even for the dead. In this dogma, the Roman priest is exalted above man, and above the angels, and even the Holy Spirit is ignored, and the will of God left out of the matter, or rather surrendered to the priest. The "little horn" is certainly exalting itself "against all that is called God."

Another step on the ladder of ecclesiastical ambition was to declare that the Church was the Kingdom of God, and that Christ was reigning through the head of the Church as His Vicegerent on the earth; and therefore the Pope had supreme authority in the world, both in Church and State. In 1854, Pope Pius IX promulgated the dogma of the Immaculate Conception of the Virgin Mary, which the council of 1870 confirmed, and the same council on July 18th, 1870, confirmed the monstrous and foolish claim of the Infallibility of the Pope. This does not deify him, but it placed him above the angels, and above the children of men. Briefly stated, this is the Papaey on its religious side. The rise of the political power of the Papaey is predicted in these graphic words:—"And, behold, there came up among them (among the ten horns) another little horn, before whom there were three horns plucked up by the roots" (7: 8). When the Western Empire finally fell, the city of Rome maintained its sovereignty through the Senate, and tried to defend itself against the northern invaders, but there was no political or military leader among them with sufficient influence and sagacity to control the Senate and the populace. But the Pope, the ecclesiastical head of the Church, stood out conspicuously as the strongest personage in Rome, and in the general confusion which existed, the frightened populace looked to him as leader and protector. He played his part manfully; and, without seeking it, both civil and political power gravitated to him, and thus Pope Gregory the Great in 590 became *de facto* chief magistrate over the city and

the Duchy of Rome; and in 603, the Senate disappeared, and finally the nobility yielded the rulership to the Pontiff. Thus, one of the "ten horns" came under the dominion of the Papal "little horn," and the Pope became a temporal ruler. Then in 752, Pippin, the father of Charlemagne, usurped the throne of the Franks, and applied to the Pope, as the head of the Church, for his endorsement. Responding to this appeal, Pope Stephen gave his blessing, and after the manner of the prophet Samuel, "anointed him with oil in the name of the Lord." Thus was opened a new chapter, and thereafter the Popes claimed the sole authority to crown kings and emperors, and also the authority to depose them at their will. Shortly after this, Lombardia, a strong kingdom established between the Alps and the Po, captured Ravenna, and threatened Rome, as part of a project to consolidate Italy into one kingdom. The Pope now, in turn, calls upon Pippin for help, who responds unguananimously, defeats the Lombards, and turns Ravenna over to the Pope; and thus the second of the "ten horns" is "plucked up by the roots," and the temporal power of the Papacy is greatly increased. The Lombards, still a strong power, did not abandon their dream of a united Italy; so when Charlemagne came to the throne, and entered upon the project of uniting all the German peoples in one great empire, the Lombards took advantage of that preoccupation of the northern prince by renewing their attack upon Rome. The Pope then appealed to Charlemagne to carry out the pledges made by his father to protect the papacy from its enemies, and in compliance, Charlemagne ordered the Lombards to restore to the Pope the cities they had taken from him. Upon their refusal to do this, he invaded Lombardy in 773 with a large army, and after some months took the capital city, and the Kingdom of Lombardy came to an end. Charlemagne took a considerable portion of the territory for himself, but greatly enlarged the dominions of the papacy by giving the Pope Capua, and some other cities of the Duchy of Benevento, together with Tuscany and several cities in Lombardy. Thus, the third of the "ten horns" was plucked up by the roots before the Papal "little

horn." and what has been known as the Papal States became an accomplished fact: and the Triple Crown lasted until 1870 A.D. Then, for many centuries, the Pope, as temporal and spiritual ruler, dominated Europe, exercising supreme and absolute authority in the Western branch of the Church, and claiming pre-eminence over all princes, kings, and emperors: whose law was to be supreme, and whose decisions in all cases were to be final. These were not claims to be accepted or rejected at will, but with relentless inhumanity he attempted to enforce them with all the resources of an all-powerful, soulless church organization, supplemented by that satanic system of tribunals under the headship of the sovereign Pontiff entitled the Holy Inquisition, with its armies of secret detectives, or spies, to ferret out the cases of private unbelief. And in the enforcement of those absurd and wicked pretensions, the Papacy wrote the darkest chapter in human history. At the beginning of the thirteenth century the Papacy had reached the zenith of its power: but the people had become illiterate, the human conscience had been trampled in the dust, human freedom crucified, and a dark pall had settled down over Europe, as at Jerusalem on the day of the Crucifixion.

The decay of this persecuting "little horn" is also foretold. Daniel says, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end" (7:26). Only a few sentences are needed to show that this has been taking place in a most remarkable manner. The entire history of the Papacy, like that of all other usurpers, was one of conflict, each fresh aggression bitterly opposed by distinguished sons of the Church, until a majority vote in some Church Council made it law, when resistance was crushed. The growth of *tares* was rank, but the "Good seed of the Kingdom" was not entirely choked. True saints of God continued to give out some light until the close of the fifteenth century, when a determined revolt against the tyrannies, the cruelties, and vices of the prelates, priests and monks, developed. Erasmus, a great scholar and writer, boldly led in the religious insurrection, and held up to keenest satire

the follies and assumptions of the Church. He was followed by Luther and his associates, who rose up in their strength and "mortally wounded the beast": and thus what is known as the Protestant Reformation came into being, which immediately detached Germany, Holland, and Switzerland, about one-third of Europe, from the political and spiritual domination of the Papacy. Then followed Britain, when the English Parliament in 1534 cut loose from Rome, and declared the British sovereign, in the person then of Henry VIII, the head of the English Church. The crowning disaster came in 1870, when the Italian troops entered Rome, and the last vestige of the temporal power of the Papal "little horn" was destroyed *forever*. Following the loss of the "triple crown," it was not long before France repudiated the Pope, drove out the religious orders, and put the Roman priests on their good behavior. Then the people of Spain, then those of Portugal through their government, threw off the yoke of the ancient despoiler of human freedom and human progress. I need not continue this sketch further than to say no great monarch to-day asks the Pope's blessing, or fears his anathemas, and the intelligent saint with a conscience has room to live and worship in the Roman Catholic Church, while the common mind of Christendom regards the Pope as a sincere bishop, but a deluded representative of a system that is already politically dead. So do we not see that in very deed "the judgment has set," that his dominion has been taken away? But although thus shorn of its political power and its temporal sovereignty, its spiritual influence throughout the world confined exclusively to its own communion, the erstwhile persecuting "little horn" is to continue its boasting—"a mouth speaking great things"—to *the end*, to continue to hold the deluded army of parish priests and the great body of the laity in abject submission to its dictation, until the Ancient of Days come (v. 22), and the Kingdom is given to the people of the saints of the Most High (v. 27). The furnace of fire is then to be its doom (Rev. 19:20). The present Pope appears to be more aggressive than were his more recent predecessors, but he cannot recover the lost influence of the

Vatican. As the entire prophecy has thus far been so completely fulfilled, should we not expect that the *only remaining event* of that wonderful forecast of world history yet to be performed will also take place?

In the eighth chapter, the rise and progress of the Mohammedan power is so clearly described, that the unbiased student of history cannot fail to identify that power with the "little horn" of the ninth verse, or mistake the time of the Second Coming; not, of course, the day or the month, but in the sense that the opening buds and leaves herald the coming of summer. After describing the division of the Grecian Empire into four parts, Daniel said, "out of one of them (Arabia) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land (Palestine) . . . and it waxed exceeding great, even to the host of Heaven . . . and by Him the daily sacrifice was taken away, and the sanctuary was cast down" (8: 9-11). "And he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people" (v. 24), "and he shall stand up against the Prince of princes, but he shall be broken without hand" (v. 25). No one who will study these passages in the light of modern history can be persuaded that the rise of Mohammed is not here predicted, his conquest of Palestine, and the utter destruction of the Jewish altars and Jewish worship at Jerusalem clearly foretold. The question was asked, "How long shall the vision be for the sanctuary, and the host to be trodden down?" and the answer was "Until two thousand three hundred days, then shall the sanctuary be cleansed." In the first verse, Daniel says the vision came to him in the third year of the reign of Belshazzar; so even though our chronology may leave us a little uncertain as to the precise year when Belshazzar commenced to reign, the approximate date is not uncertain, and therefore the approximate time for the expulsion of the despoiler has not been left uncertain. But I prefer being guided by *events*, rather than by *dates*, in arriving at the time for the coming of the Lord, when the events that immediately precede that coming are given us.

Is the time now ripe for the disappearance of the Mohammedan "little horn"? Instead of merely saying *yes*, it is better that the answer should be found in history, and in present political conditions. The wasting away of the Mohammedan "little horn," the head of which for centuries has been the Turkish Empire, was predicted under the figure of the "drying up of the waters of the river Euphrates, that the way of the kings from the sunrising might be prepared" (Rev. 16: 12). Now what does history give us of the *wasting away* of the once great Ottoman power? At the end of the seventeenth century, the Turks were expelled from Hungary. In 1817, Servia revolted, and subsequently gained her freedom. In 1829, Greece became independent. Then Montenegro, Roumania, Bulgaria, Bosnia, and Herzegovina escaped one after another. Egypt, Algeria, and Tripoli came under the protection of Britain, France, and Italy respectively. Only recently, the Balkan States turned with wrath upon their murderous oppressor and wrested the remaining European possessions from his grasp, leaving but Constantinople as the seat of empire, and a narrow strip of land along the Dardanelles to the Aegean Sea. Need I ask why Constantinople was not also taken by the victorious allies? Of course they knew it was a danger spot among some of the chancellories of Europe; but there was a more potent reason than that—a Providential one. The time was not yet quite due, the "Time of trouble"—God's controversy with Christendom—had not yet begun. According to Daniel's prophecy (Dan. 11: 44, 45), the seat of government of the Sultan—the representative of the Mohammedan political power—was to be transferred to Asia Minor *during* that "time of trouble," and would end at that time; so European diplomacy is seen to be one of the natural causes that prevented the Sultan's exit before the appointed time. The present war of the nations is unquestionably a part of that "time of trouble," which includes Armageddon, and which is to close the age of wars.

"THE MAN OF SIN."—There does not seem to be any prophecy yet to be fulfilled before the coming of the Lord, save this one of Daniel—the disappearance of the Turkish power. Formerly, I accepted the teaching that there was yet to arise that striking figure designated by St. Paul as "The man of sin," and "Son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God" (2 Thess. 2:3-10). But, after reading several histories of modern Europe in the effort to trace accurately the rise and fall of the Roman Hierarchy, I am sure that we need not look for another usurper, another claimant of Divine prerogatives to arise. Have not the Popes of Rome done all that St. Paul sets forth in this passage? Notice the Apostle does not say this "man of sin" will claim to be God, but rather that he "opposeth and exalteth himself against all that is called God, or that is worshipped, and setteth himself forth as God." Has not the Pope gone that far? When he claimed to have power to forgive sins was he not claiming a Divine prerogative, hence "*exalting himself against God*"? When he claimed to hold the keys of the Kingdom of God in his hands, to have power to open and to close the doors of Heaven at his will, and to bind the consciences of men, was he not "*setting himself forth as God*"? Most assuredly he was. A greater apostasy from the teachings of the merciful Christ, the Son of God, than that which has taken place under Papal Rome is inconceivable. If, in the history of these long centuries of Papal persecution; if, in those hideous crimes perpetrated in the name of Divine authority, under the instigation and direction of the Papacy, which drenched half of Europe with the blood of thousands of Christians; if, in that "Holy Inquisition" and the various diabolical machines and modes of torture, we do not find a fulfilment of all that is said in the thirteenth chapter of Revelations, or in any other prophetic utterance in the Bible about the "beast," its audacious assumption of Divine powers, and its relentless fury against those who would not *worship it*, we need not look for their fulfilment at all;

for Satan himself could not surpass what has already taken place. Again, the Greek word St. Paul uses here for *revealed* does not contain the thought of *arise*, or *appear*, as writers continually employ it, but strictly to *uncover*, *disclose*. And has not the Papacy been discovered to be "the son of perdition," the very child of Satan? Martin Luther, that brilliant and faithful monk, who could speak from the very heart of the great "Apostasy," which, after his mind opened to the truths of the Gospel, appalled him with its inherent wickedness, and impious presumptions, used these words in his letter to the Emperor Charles V, assenting to his request to appear before the Diet of Worms: "Earlier I said that the Pope was God's vicar; now I revoke, and say the Pope is Christ's enemy, and an envoy of the devil." Does this not *disclose* the prince of Antichrists? The experience of Father Chiniquy—who for forty years as priest in the Church of Rome was held under the spell of the exalted spiritual claims of the sovereign Pontiff, as the vicegerent of Christ on the earth, firmly believing that through his ordination at the hands of a bishop power and authority had descended to him from the Pope which enabled him also to forgive sins, that by his own consecration of that little tablet of flour called the mass it became the real body and blood of Christ, and that He was truly sacrificed again for the sins of the person receiving the wafer—reveals to how great an extent that "man of sin" had deceived the nations. But, when the eyes of that sincere priest opened to the fact that it was the great Antichrist to whom he was bowing down, and whom he was reverencing, instead of God: that it was the dogmas of the Church he was preaching, instead of the Gospel of Christ, he immediately withdrew from the Roman communion, carrying nearly his entire congregation with him, and devoted the remnant of his years to "*uncovering*" and "*revealing*" to both Catholic and Protestant the true character of that colossal Papal imposture. A long line of distinguished sons and daughters of the Church whose previous places made them familiar with the inner workings of the Papal machinery, but whose reason and conscience finally revolted

against what they saw and knew, have helped to tear away the drapery which the succession of Popes succeeded in wrapping about themselves, and which for centuries deceived almost the very elect. The great "Apostasy" has taken place. St. Paul's "man of sin," the great Antichrist, the one "whose coming was according to the working of Satan with all power and signs and lying wonders" has already come; and he has assuredly been sufficiently *revealed, uncovered*. to prevent us from looking for a second one to arise in the future. And furthermore, the human race has advanced so far in the realm of knowledge, and the individual become so fully enfranchised, and so thoroughly self-conscious, and the civil power become so dominant, that no religious monomania could ever again unite and lead the people of the Latin nations into any kind of a frenzied crusade against any other race or religious body whatsoever. Even Satan himself, incarnated in human flesh, as some strangely imagine the great Antichrist will be, could not stampede Europe again. What the Papacy once did in the West, and Mohammed in the East, cannot be repeated. I am sure there is no Antichrist yet to arise. Those dreadful days are past; so are the wars, nation rising against nation, the famines, plagues and earthquakes in divers places, mentioned as incidents and events that would take place during the whole span of the Gospel age; but none of these are included in or form a part of "the time of trouble" which comes at the end of our age and which has undoubtedly already begun.

How IS OUR AGE TO CLOSE?—From many passages we are told that the Gospel age, the Gentile age, instead of drifting into a millennium of peace through the preaching of the Gospel, is to close in a storm. Following that vivid picture in Daniel (11:44, 45), of the utter collapse of the Ottoman Empire, the Mohammedan "little horn," the very next verse reads, "and at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written

in the Book." Notice, Daniel says "at that time," not *after* it. It is during that "time of trouble" that the Hebrews are to be restored to the possession of Palestine. Is not this war of the nations the most dreadful that earth has ever known? What justification was there for it? None whatever. What brought it about? In Rev. 16:13-16, the true cause is given: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." "And they gathered them together into the place which is called in Hebrew Armageddon" (v. 16). I will not assume to name those unholy human passions, symbolized by the three *unclean spirits*, but lust of power, envy, and hatred, have been freely assigned as the root-causes of this tragedy. It is certain that nothing less than the Satanic, the very spirit of demons, precipitated this conflict, when nearly all the nations were cultivating peace sentiments. Notwithstanding these vile passions may be the natural and immediate cause of this great conflagration, it is unquestionably the most outstanding feature of God's "controversy with Christendom." It has not yet reached its climax, for when the huge armies from the West and from the East force their way into Central Europe, in the final struggle with the common enemy between them, the slaughter cannot fail to be indescribably appalling. Other nations yet will doubtless be drawn into the conflict; and possibly, too, other disturbances and upheavals will tear other lands, for such the prophetic picture seems to require. May not the atheistical Anarchist, who despises God as much as he hates capitalists, and rulers, and law, be now impelled to attempt the execution of his avowed purposes in a manner that will shake the great cities of this continent, thereby widening the area of the great conflagration? These troubles are not judgments sent by Heaven, neither are they the birthpangs of a new age, as many have been inferring, but rather the breaking down of the false sys-

tems that men have built up, the reaping of the harvest of seed sown so bountifully in open defiance of Christ's plain teaching. These troubles are the agonies of an age dying. Some tell us that Christianity is on trial. No, Christianity is not on trial, but Christendom is, and the verdict is being written in blood. Others say Christian civilization has broken down. No, Christian civilization has not failed, but like a city set on a hill, it is the only light that shines out in the general gloom; but Christian civilization, like the Kingdom of Heaven which created it, is merely *among* us, the multitudes, and the dominating forces of our age, forming no part of it. The civilization of Christendom, as many have already declared, is not Christian. It is Western as opposed to Eastern; it is modern as opposed to ancient; but it is not Christian. This fact is clearly comprehended by leading spirits in the Orient, as comes out in a question recently asked by a distinguished Japanese, "What is Western civilization after all?" This crucial question was followed by the mature judgment of the jurist, "It is not Christian. It is not based on the Crucified One." No, Christianity has not failed, but it has gone steadily on through the centuries giving out its light, sweetening the bitter waters, healing broken hearts, and holding up Christ as the Saviour of men and the Giver of eternal life. It is the Church *organizations* calling themselves after the name of Christ which have failed, miserably failed, a failure which should bring them on their knees in sackcloth and ashes. If the Christian Church had not departed from the Apostolic presentation of the Gospel of Christ; if it had added the commandments of Christ to the Decalogue; if the pulpits and the religious press had echoed with emphasis, "Thou shalt not judge," "Thou shalt not render evil for evil," "Thou shalt love thy neighbor as thyself," war would have died out, African slavery never would have been known, and that horrid traffic in intoxicating liquors for beverage purposes, which the selfish human greed for money imported from Tartarus, would never have desolated the earth as it has done to an extent that war, famine and plague combined have never equalled. From many quarters the question is

also asked, what is to follow this European conflagration that is touching all nations? The answer to that question which this book gives, the reader already knows. But aside from prophecy, some results are already evident. One is that the spirit of war is destroying itself, and doubtless this will end the age of wars. War, as a science, has reached its ultimate. The allied powers—Britain, France, Belgium, Russia, Serbia, Montenegro, and Japan—will never again be afraid to trust one another; and when the present struggle is over, they will not only be able to dictate the terms of peace, but will also be able to force Europe and Asia to disarm. So some form of International Court will doubtless be created for the settlement of disputes between nations, as our civil courts deal with differences between individuals. One more blessing will naturally follow in the wake of this conflict in which Roman Catholics, Greek Catholics, Protestants, Hebrews, and Mohammedans are fighting side by side, and learning that *they are all brothers*, that all worship the same God and look to the same Saviour, and that all are equally true and heroic—the blessing that the narrow creeds and wicked prejudices and hatreds which hitherto have separated them into distinct camps will disappear—so much more rubbish finding its way into the furnace of fire before the new age begins.

The Master closes His narration of the signs of His coming with these significant words—“*But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.*” (Luke 21:28.) Do you, like many others, feel that this coming change in man's history is too good to be true? Do not hesitate to accept the teachings of Christ and the Apostles. Be assured of this, our dispensation is hastening to its close, and we are to-day walking on the boundary line of a new age. Keep in mind these three signs of the immediate coming of the Lord: “The time of trouble,” which is doubtless now raging; the overthrow of the Turkish Empire, and the restoration of Palestine to the Jews.

ARMAGEDDON, apparently, is to be the closing battle of the war of the nations, and the end of that “time of trouble.”

with which our age is to close. Whether the Arabians, the Syrians, the Kurds, the Armenians, and the Jews, after obtaining their national freedom at the hands of the allied powers, will repeat the folly of the Balkan States after their victory over the Turks in Europe, and commence warring among themselves, remains yet to be seen: but it might easily be, and thus the final struggle take place on the old battleground in the valley of Megiddo, which would complete the full prophetic picture.

THE FIRST RESURRECTION.—In the chronological order of the stupendous events closing this age given by Daniel, the "time of trouble" is followed by the resurrection of the dead (12: 2): and St. Paul, with a fuller and later revelation, gives the order in which the dead are to reappear, viz., "the dead in Christ" only are to reappear at this time, and the righteous living to be "caught up together with them in the clouds to meet the Lord in the air" (1 Thess. 4: 16, 17.) This is the time when Christ is to "come as a thief in the night" for His children. No sign in the heavens is to herald that coming; even the children of the Kingdom will have no premonition of their approaching rapture: for the Lord's warning is, "Therefore be ye also ready: for in an hour that ye think not the Son of man cometh." This is the time when the Bridegroom comes for His bride, when "with the voice of the Archangel," which no one but the *called* will hear, those in the Intermediate state will come forth clothed with their "bodies from Heaven," and those yet in the flesh will be "caught up and changed"—both branches of the family of God being thus raised to Immortality—made deathless, like God. The final goal, the highest altitude the human can attain in the scale of being, is now reached. The children of the *resurrection* are accounted worthy of deathlessness—the crown of life that *cannot fade*—and a place with Christ in His throne, to reign with Him forever in His Everlasting Kingdom.

The Saviour also speaks of His coming as being manifested in some way throughout the earth—"For as the light-

ning cometh out of the east and shineth unto the west, so shall be the coming of the Son of Man" (v. 27). Possibly, by some terrestrial phenomenon, the whole world shall be apprised of His advent. It seems, therefore, that there are to be two phases of His coming. He comes first for His own to take them to Himself; and after that, manifests His presence to the rest of the world for another purpose, but a purpose of mercy. Earlier in my Bible studies, I accepted the general teaching of pre-millennialists, that the righteous were to be taken away before "the time of trouble," and that a considerable time would elapse between His coming for His saints and His public manifestation to the world at large; but, when I commenced to write this book two years ago, and put this chapter in outline, I had to abandon that view. I now feel quite sure that when the first resurrection takes place, and the righteous living are caught away, which will result in the disappearance from earth of all the smaller children, and the best living men and women in every walk of life, and every avocation, that that event alone would be sufficient to hush the roar of cannon, and stop every form of strife on the earth. Those who are left would be astounded, and almost afraid to go outside their own dwelling. No offices would open on that day I am sure, no trains would move, no armies would fight—Armageddon would be over. After this thought came to me, I critically examined the Scripture passages that are quoted in support of the taking away of the saints before the time of trouble began, and I am sure they do not apply. No, the saints will not miss "the time of trouble." *We are all alike guilty*, although not in the same degree, still guilty of helping to bring about the conditions which ripen into the great storm; and we must all expect to share in the disaster. It is, of course, true that the saints shall be *kept*, and delivered *out of* the trouble, but not *from it*. Daniel places "the time of trouble" before the Resurrection, hence before the translation of the living saints; and that order of the events, I think, should be accepted. How soon the public manifestation of His Presence is to follow the secret coming for His children we are not told:

but Providential events usually move swiftly; so we need not look for many days, much less years, to separate the two phases, and the two purposes of His coming—both in mercy and great blessing.

There is one announcement the Master made respecting a terrestrial phenomenon that would take place after the time of trouble, and before His visible manifestation to the world, that is startling—"But immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of Heaven shall be shaken," etc. (Matt. 24: 29-31.) Formerly, I held with others that this darkening of the heavens was entirely figurative language, but I do not now so regard it. At the Crucifixion, when the Son was being cast out of His Father's vineyard, we read: "From the sixth hour there was darkness over all the land until the ninth hour." Now, when the Son of Man returns to take away His children, may not that event be followed by a day of darkness throughout the whole earth, neither sun, nor moon, nor stars appearing? He continues, "all the tribes of earth shall mourn." What consternation and anguish would seize upon all nominal Christians especially; for they would know what had taken place, and what they had lost. This helps us to understand what is meant by "the outer darkness" used by Christ in several of the Parables of the Kingdom respecting the end of the age—to the servant who buried his talent it was said, "Cast ye out the unprofitable servant into outer darkness: there shall be the weeping and gnashing of teeth." The one who came to the "Marriage of the King's son" without the wedding garment was "cast into the outer darkness; there shall be the weeping and gnashing of teeth." Can we not see why there would be weeping, and even a nervous paroxysm that would result in literal gnashing of teeth? The Bridegroom has come for His bride; the true children of the Kingdom have been translated, and are sharing the rapture of the marriage feast; while the worldling and the "five foolish virgins" have been left, have missed translation and exaltation to immortality.

The consternation of such can scarcely be imagined. The "outer darkness" is literal, and the weeping will be literal enough. It is not for us to judge what else may characterize that day of darkness. All will not be like the five foolish virgins who hurried away to procure oil for their lamps, but returned too late for admittance to the marriage feast. We know that in times of great disasters, like the earthquake at San Francisco a few years ago, the lawless elements are generally ready to plunder, even the dead. So, at this terrible day which marks the close of the Gospel dispensation, who knows what the lawless and Godless elements may do during those hours of darkness? In this light, we can see that it would not, after all, need a conflict between capital and labor to open the money vaults of the world. We can also see how anarchy might reign universally for a brief space—a few hours. The picture is dark and I will not pursue it further.

THE JUDGMENT SEAT OF CHRIST.—This coming in secret for His own is the time when St. Paul says, "We must all be made manifest (or appear) before the judgment seat of Christ." (2 Cor. 5: 10.) The Lord in speaking of this time said, "Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left" (Matt. 24: 41, 42)—the true child of God taken up, and the worldly left. This is the time for the rewarding of the faithful servants—the "Well done, enter thou into the joys of thy Lord." It is now that "the sheep are separated from the goats"—the separation of the Wheat from the Tares. It is not the time for the judgment before the "Great White Throne"; but it is the time when the nations of our age are being judged by Christ, as St. Paul clearly asserts—"I charge thee in the sight of God, and the Lord Jesus Christ, who shall judge the quick (living) and the dead at His appearing and His Kingdom" (2 Tim. 4: 1)—those in the Intermediate state, and those in the flesh. Christ, the Judge, knows His own, and they are called away and crowned—that is their judgment. He also

knows those who are not His and they are rejected when He comes for His Jewels—that is *their judgment*. In this passage by St. Paul, there is no time allowed between the Resurrection and His *appearing* in His Kingdom, so the Apostle must have regarded the two events as closely related in *time*.

THE KINGDOM OF CHRIST.—The “Nobleman who went into a far country to receive for himself a kingdom, and to return” (Luke 19: 12), but who was rejected by his citizens, “has come back again, having received the Kingdom” (v. 15), and after rewarding his faithful servants by appointing them to places of honor and authority in that Kingdom, he orders his enemies to be slain (v. 27); so He has now assumed absolute authority, and opposition must cease. The slaying mentioned in the parable perhaps is properly interpreted by St. Paul in 2 Thes. 2: 8, when in writing about the “Man of sin” he says, “And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath (or spirit) of His mouth, and bring to nought by the manifestation (glory) of His coming.” He is a King, and rejection is treason. He is not now “a teacher come from God” asking His people to receive Him as Messiah, but He is the Messiah and has taken possession of His throne, and opposition must perish. And again, in the parable of the Tares and the Good Seed, He said, “So shall it be in the end of this age. The Son of man shall send forth His angels and they shall gather out of His Kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire” (Matt. 13: 40-42), thus clearing the ground for the new age, which will therefore start without any of the entanglements which hedge us about to-day. It is not only that the *Tares* are to be burned, and all things that cause stumbling to be removed, but Satan also, we are told, is to be cast out and imprisoned. At His first coming, He commenced the bruising of the Tempter’s head in that conflict in the wilderness; and just before His departure, He said, “Now (or presently) shall the prince of this world be cast out.” (John

12: 31.) This prince of the kingdom of evil, St. Paul referred to as "The prince of the power of the air, the spirit that now worketh in the sons of disobedience." (Eph. 2: 2.) So, after the earth has been cleaned for the Kingdom of Christ, we are told that an angel shall descend from heaven "and lay hold on the dragon, the old serpent, which is the Devil and Satan, and bind him for a thousand years, and cast him into the abyss and shut it and seal it over him." (Rev. 20: 1-3.) We can only know in part what this light thrown on Satan's final judgment means; but it certainly teaches that the "seed of the woman" has now bruised the Tempter's head, and that no diabolical power will be exercised on the earth during the Messiah's gracious reign. The casting out and imprisonment of "the prince of the power of the air" may also mean that atmospheric calm throughout the earth will prevail, as well as peace among the nations.

This Daniel's *Fifth Universal Empire* which he said "the God of Heaven" would establish. It is the "little stone cut out without hands," nearly twenty centuries ago, which Daniel says "became a great mountain and filled the whole earth" (2: 34, 35). Continuing the interpretation of Nebuchadnezzar's dream, he said, "In the days of those kings shall the God of Heaven set up a Kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people" (v. 44). This, therefore, is to be the last of earthly kingdoms. The glorified saints are to have no place in it, save as they are associated with Christ in His throne, sharing the service which that involves; but Christ is to be the acknowledged head; His laws are to be its laws, but how they are to be administered we are not told. The new Kingdom is not an evolution. It is not what man has planned, would plan, or even would desire any more than did the ambitious Jewish political militarists of Christ's day. It is to be essentially different from the past. The old forms of government, customs, and maxims, as well as the injustices and cruelties, are to disappear, as comes out in that inspired passage—"the stone cut out without hands" was to smite the colossal image on its feet, and "the iron,

the clay, the brass, the silver, and the gold" were to be broken in pieces, and like chaff carried away by the wind. (Dan. 2: 34, 35.) The first great blessing of His coming in His Kingdom will be universal peace. As on the storm-tossed Gennesaret the Master said, "Peace, be still, and there was a great calm"; so now, nineteen centuries later, and not far from the same spot, shall the same voice be heard again. "Peace, be still," and the warring elements of the sea of human life shall be lushed, and a profound peace shall settle down over the bloodstained planet.

The Jewish nation, which through its rulers rejected the Messianic form of government which Jesus of Nazareth offered them, because it was foreign to their political aspirations, and because they did not believe He was their Messiah, will now see Him in another light as He comes "in power and great glory." Although unbelieving up to that hour, failure then to identify Him as their own Messiah will be impossible, and the natural cry that would then be heard in Jerusalem would be what the Master foretold. "Blessed is He that cometh in the name of the Lord." Thus, the chosen people in full possession of Palestine as their own precious inheritance will not, under their Messiah, be a political and military power as they expected to be, but the religious and governmental centre of the world; Christ as David's greater Son shall, in some way, personally reign over all the earth; and Mount Zion, the place of David's throne, will be the centre of empire, for it is written "Out of Zion shall go forth the law."

The Gentile nations in their present character must cease to be; for in the future they are to be part of the great confederacy of nations under the one great Sovereign. We have not been told much about the organization of that vast Kingdom, or how the various races and peoples in their geographical divisions will exercise autonomous powers under it, but it is made evident that those governments will be municipal and paternal, and not political or military as now. The dream of the "Parliament of Nations" will then become a reality. We say, "The King reigns, but Parliament rules";

and doubtless that will apply in this ideal Kingdom. Neither are we given any light as to the manner in which the King will dwell among the subjects of this universal Kingdom, but possibly we have a hint of it given during those forty days between the Resurrection and the Ascension, when the Master would sometimes appear among the disciples, converse with them for a time, and then disappear again: thus living and operating in two worlds—the visible and the invisible. With the disciples He was still their Master, even when they could not see Him; so, during the existence of this Kingdom which the God of Heaven sets up, the occasional visible presence of the Great King, the Lord of Heaven and earth—of earth as much, and as real, as of Heaven—moving among the counsellors of state, and among the people, making known His will and giving His approval, would be sufficient. He could leave to men the work of reconstructing the municipal, the industrial, and educational institutions and affairs of all the component parts of the wide domain, and uplifting the child races to the level of the most cultured.

With the Master's own statement that He would send forth His angels to gather the Tares and bind them in bundles to be burned, and that His angels would gather out of His Kingdom all things that cause stumbling, it requires no imagination to see some of the conditions that must follow. With war and the spirit of war gone, the saving to the people of the hundreds of millions that have annually been spent on armies and navies in the past, and the consequent releasing of millions of strong men to become engaged in industrial pursuits, would of itself open a new epoch in human history. With the traffic in intoxicating liquors and opium swept away, the stock exchange and all other forms of gambling ended, and every organized form of vice and crime destroyed in the furnace of fire, the earth would begin to look clean, the awful wastage of human life almost cease, and the rivers of tears become nearly dry. When artificial class privileges, unjust vested rights, and private monopolies of the world's natural sources of wealth, together with every other form of legalized

robbery, are eliminated, and the ownership of the buried treasures of gold, and iron, and coal, and oil and gas, and running streams, revert to the people, who can estimate the reduction in prices and the expansion of utilities that would follow? With our lakes and rivers no longer polluted with the filth of the cities, with the adulteration of foods and milk classed as manslaughter and punished accordingly, sickness would almost disappear. With a quarter of the money now wasted in military armaments, and political and municipal graft, used for sanitary purposes in city and country, for the drainage of marshes and the irrigation of deserts, there would soon result a paradise rivalling that from which Adam wandered so long ago. With an adequate supply of money devoted by governments for the study of diseases, their cause, their prevention, and their cure, and the study of nature's laws and forces which make for health, how quickly would the span of life lengthen and Isaiah's prophecy that in the renewed earth the child would die a hundred years old" (65: 20), become literally fulfilled! Under such conditions, with the "Golden Rule" operative, with the human intellect and the fabulous amount of wealth now in the world turned in such sane lines would it be possible to estimate the gain in human happiness that would immediately accrue? In that new age, the functions of national governments would be paternal, the honor paid to kings, magistrates and ministers the honor due for leadership and great service, and the only aristocracy the aristocracy of character, of intellect, and of heart. With every shackle struck off, nature's resources open to all, ignorance of God and of duty swept away in the open vision of the Lord and Saviour as universal King, would not the race enter an era of individual and national splendor such as earth never knew, and that would surpass the dreams of any "Golden Age" found in literature? This is not a picture of imagination, but a very imperfect outline of the glory portrayed by the ancient seers of God; and the picture of the prophetic Millennial earth is underdrawn, instead of being merely a poetic dream. Without pursuing these thoughts further, I would ask, does it seem incongruous that

the Son of Man, our Lord who once tabernacled among men as teacher, should be the acknowledged head of such a Kingdom? And again, could such a Kingdom be possible on earth without such a King? Only the wisdom to counsel, and the power to command, such as the Son of God possesses, could bring this rule of Heaven on the earth and make it operative.

How entrancing the picture of this Millennial period, during which time the race is recovering its lost dominion, retracing its steps back from the animal into the human, and transforming the earth into a wonderful Paradise! During that same period, Christ will have brought all in subjection to Himself and in very deed become "King of kings, and Lord of lords" (1 Tim. 6: 15); the work of "restoration of all things spoken of by the prophets since the world began" will have found its crowning fulfillment, and God's purposes in the earth-life of men will have been accomplished. See how broad and limitless is the plan of salvation, instead of culminating at the cross, as a too narrow theology has been teaching. At the beginning, He created the race in His own image; at His first Presence, He made Atonement for the sin of the world, and instituted the Kingdom of Heaven on earth; at His second Presence, He is seen redeeming the world. And when that Redemption is completed, after "He has put all His enemies under His feet," it is said, "Then cometh the end" when He shall "deliver up the Kingdom to God, even the Father," and Christ himself become subject to Him, "that God may be all in all" (1 Cor. 15: 24-28).

But good as this Kingdom is to be, it is not Heaven's best for man, for there is still sin in it, and death still brings sorrow; so it is planned that this Kingdom, too, when its purpose has been served, shall give way to something better—

THE NEW HEAVEN AND THE NEW EARTH.—This is not the New Heaven and the New Earth referred to in 2 Peter 3: 13—the millennial new earth and heavens—but that which is described by John in the book of Revelation, chapters twenty-one and twenty-two, which is to succeed the earthly Kingdom which the God of Heaven sets up at the time of the

Second Advent and the first Resurrection. As marking the transition from the millennial period to the New Earth, there is to be another upheaval of some form, apparently a rebellion of a worldly element that has grown up against the Theocratic form of government centred at Jerusalem: but it is to end suddenly by what is represented as fire from heaven, and with Satan who deceived them *being cast into the lake of fire*, along with the *beast*, and the *false prophet* who perished at the time of the Second Advent (Rev. 20: 10). Then is to come the general resurrection of all the dead—those who were not accounted worthy of being raised at the time of the First Resurrection, and those who die during the Millennial age. Then also takes place the *final judgment* before "the Great White Throne" (Rev. 20: 11, 12), and *time ends*, according to the angel who, "standing upon the sea and upon the land, lifted up his right hand to Heaven and swore that there should be time no longer." (Rev. 10: 5, 6.) As there is to be no more death, the Intermediate state has served its purpose, and now ends: so both death and Hades are said to be cast into the "Lake of fire" (v. 14), whither the *beast* and the false prophet and *Satan* have already gone.

How the righteous living on the earth at that time meet their change to immortality, we are not told: but all the race whose destiny was not determined at the Judgment-seat of Christ at the Second Advent are now said to be *judged out of the Book of Life*. Final destinies are now reached. It is the Book of Life and the records made therein which determine final destiny with them then, as with us of to-day—"And if any was not found written in the Book of Life, he was cast into the lake of fire" (v. 15). John says, "The lake of fire is the second death" (v. 14), and the symbol used is a very serious one. It appears then that the *beast*, the *false prophet*, *Satan*, and the *finally unrighteous*, are all to disappear. Our light goes not beyond this stage.

Then, in the twenty-first and twenty-second chapters, we have the picture of the New Heaven and the New Earth as the final goal of those who have chosen life eternal. The

earth has not been destroyed; but it has been restored. In it there is to be no more pain, nor sorrow, nor death. Death is the last enemy the Christ was to destroy; and so we read, "There shall be no more death," and "God himself shall be with them, and He shall wipe away every tear." Christ's work of *Redemption* is, therefore, then complete, the curse gone. The New Jerusalem, as a city come down from God out of Heaven, is then the dwelling-place of the saints. The race began in a garden, but ends in a great city. In Eden there was but one tree of life, but in the renewed earth there is said to be "*a river of water of life,*" and upon each of its banks "the tree of life, bearing twelve manner of fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations"; so Immortality means not only deathlessness, but also the overflowing, the superabundant enjoyment of the life that is endless. In the Intermediate state, and during the Millennial age, men see Christ the Lord; but in the New Earth they shall see God, for "the tabernacle of God is with men, and He shall dwell with them"; and where God is, there is Heaven. "Let us make man in our image and after our likeness" stands in the opening chapters of the history of our race; and the inspired picture of our place at the end of our wanderings reveals Father and child standing face to face in the transformed Earth and New Heaven, as eternal as "the Heaven of heavens." "God is love."

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